

# ALABAMA BAPTIST

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DR. F. B. MEYER,  
of London, England.

Official statistics from Russia show that in 1908 there were 27,402 "saloons" where vodka was sold, 2,677 vodka breweries, 511 private distilleries, 26 reserve stores and one fiscal spirit distillery, divided into 43 sections.

We were grieved to learn that Rev. J. W. O'Hara had resigned Clayton street church, Montgomery, to accept a call to Newport, Tenn. Bro. O'Hara is a member of the state board and during the associational period has been one of Bro. Crumpton's best helpers. He has always stood by the organized work and no pastor in Alabama has done more for the Alabama Baptist. We hope the Tennesseans will be good to him, but not too good, for we want him back in Alabama.

If the home mission board is to report out of debt at the Baltimore convention it will be necessary to raise in sixty-five days \$235,000. This is about \$58,000 more than has ever been raised for home missions in this period. With a much larger budget, the board is actually behind its receipts for the same period last year. The amount can be raised, but it will require much prayer and diligence on the part of both pastors and workers. Nothing less than this will bring success. Let liberal collections everywhere be taken.

In a personal letter, Dr. Aked, of the Fifth Avenue church, New York, says that the grand ball room of the Waldorf-Astoria has been offered for their worship while the new building is being erected and "so is the magnificent Jewish Temple Emanu-El on Fifth avenue. The Temple is available for afternoon or evening or both—not for the morning, as a service is held there. It would not be easy to exaggerate our appreciation of the large catholicity, neighborliness and kindness of our Hebrew friends. The magnanimity of their attitude to us should never be lost sight of in this city. The extraordinary thing is that it should have been left to a congregation of Hebrews to offer this generous hospitality."—Baptist World.



HON. JEROME T. FULLER,  
Centerville, Ala.



JUDGE ARMSTEAD BROWN,  
Montgomery, Ala.



MR. MARION LAWRENCE,  
Chicago.

These men of national reputation are among the Speakers at the State Sunday School Convention, Mobile, March 23-24-25. Hear them and get a vision of great things for God. Railroad rates practically half price.

Bro. Crumpton writes: We have sidetracked Bible and Colportage and State Missions for March and April, so that Home and Foreign Missions may have the right of way. The figures above show some growth each week, but it is distressingly slow.

The following note from the Central Baptist would seem to indicate that the news that Missionary John W. Lowe had died last month, as quoted in the Recorder from the Alabama Baptist, is an error, whereupon we greatly rejoice: "Missionary John W. Lowe writes from Los Angeles, Cal., under date of February 10, that his health is greatly improved."—Baptist Recorder.

(We do not remember publishing the item, but we do rejoice that dear old John is alive and on the road to health.)

Rev. J. W. Willis, of Edmonds, Oklahoma, has accepted the call of the First Baptist church of Florence and will begin his pastorate on the third Sunday of March, 1910. The Florence Baptists will work hard to make this next year a successful one under his leadership. The First Baptist church of Florence is progressing very nicely under the direction of Mr. H. B. Austin, who is a most efficient contractor. In its interior appointments this church will be one of the best in the state. In some respects we think it is an improvement over the ordinary plans of church and Sunday school rooms.—H. C. Gilbert, Church Clerk.

Dr. Henry Van Dyke, for eighteen years pastor of the Brick Presbyterian church of New York city, and who resigned to become a professor in Princeton University, has been called back as pastor and has accepted and will serve without salary. Dr. Van Dyke's income from his literary productions must now be a considerable sum. He has just been elected as a member of the Royal Society of Literature of the United Kingdom as an honorary fellow. Dr. Van Dyke is a prince of preachers. When living in New York we used to hear him with great pleasure.

## WHY THE PAPER IS LATE



Maybe you think you know what trouble is, but did you ever move a big printing plant and have your big press broke and have to wrestle with machinists, electricians, plumbers and a whole crew of skilled laborers with their various conflicting rates and wait and wait from minute to hour and hours to days to get things running. This is to explain why the paper reaches you late and to let you know that on top of all this we are busy making out statements (you call 'em duns). If you have any sympathy (just now it will go further if accompanied by cash) please don't get mad when you open your mail, but send us a remittance.



(Letter No. 36.)

**ANOTHER LETTER TO THE MOTHER WHOSE TWELVE-YEAR-OLD DAUGHTER WANTED TO UNITE WITH THE CHURCH UPON A PROFESSION OF FAITH, BUT THE MOTHER OBJECTED ON THE GROUND THAT SHE WAS "AFRAID THE DAUGHTER DIDN'T UNDERSTAND WHAT SHE WAS DOING."**

My Dear Friend:

In my last letter I promised you another concerning the dangers that are liable to grow out of your position, touching the wish of your daughter to unite with the church. Now, your wish may prevail over hers, and she may not unite with the church at all. Suppose such to be the case.

Then what? Do you think it will be better for her out of the church than in? Maybe so. Occasionally we find one who has come, in his experience, as well as his desire, to where your daughter now is, and yet ought to remain out of the church. Such isolated cases, however, have not experienced "saving grace," but something else; and their desire to unite with the church is not born of a sense of duty, but is the offspring of some sort of a delusion. Yet, where we find one such case as this, we find perhaps more than one hundred who ought to come into the church upon a profession of their faith. And as I see it, your daughter is one of the one hundred, or more, and not the one. In other words, by keeping her out of the church you run a risk in proportion to more than one hundred to one of doing her more harm than good. It is the purpose of this letter to keep my word with you, and thus point out some of the dangers your position is making possible for the future life of your daughter. In the event she accedes to your wish (a decision she is likely to reach), and does not unite with the church, then what?

**1—She May Become a Chronic Seeker.**

We have such unfortunate souls among us—plenty of them. Saved seekers!

In one regard they are like certain whom Paul describes, they have never been able to come to "the knowledge of the truth." Saved, but do not know it! Salvation is one thing, knowing it is another. Hence Paul, "Our God and Savior would have all men to be saved, and come to the knowledge of the truth." (I Timothy II, 4.) Now, these saved seekers, who have never been able to come to "the knowledge of the truth," are not more pessimistic than others—neither are they more stupid. They were started on the wrong way—the way of doubt—by some such super-careful one as you. When they reached the point where they felt they had experienced "saving grace," yea, believed they had it, and, because of such experience and belief, wanted to unite with the church, they were told by somebody that they had best be careful, that there were some possibilities that they were not saved, and that no matter what they thought their experience was, there was another somewhere in the regions beyond, into the possession of which they must come before presuming to offer themselves as proper subjects for church membership. And then, like Ponce de Leon in his futile search for the fabled fountain of immortal youth, these "seekers" began seeking for the something which these straight-laced, near-sighted, yet deluded, professors had told them they did not yet have—and they have been seeking ever since.

They fail would have ascended into heaven to find it, or descended into the abyss, not knowing that the truth was so nigh them, even in their hearts—and ought to have been, all along, in their mouth. (Rom. x, 6-10.)

Now, one of the dangers of your position to your daughter's life is the bringing of her to this pitiable state. Even if you have some doubts as to the genuineness of her change of heart, you ought to be as generous toward her profession as the laws of the land are toward criminals at the bar, and give her the benefit of the doubts.

If you will do that, your chances shall be more than one hundred to one that you'll do her good, and not ill. Please do not make a chronic seeker of your own child!

**2—She May Become Case-Hardened.**

Many do. Indeed, this is a more natural result

than the one I have just noted—and especially if the one desiring to unite with the church be genuinely regenerated. They are found in every community who once were, in their experience and their desire, where your daughter now is; but somebody made them believe they did not have the "root of the matter" in them. And notwithstanding they had an experience of genuinely saving grace, yet when they were told by others, in whose experimental religion they had the utmost confidence, that they were very likely not yet proper subjects for church membership, and didn't understand what they were about, they forced themselves to believe these others were right. Maybe for a time they did their best to come into the possession of that which the others said they ought to have, and which, they were assured, they didn't have; and failing to find this other experience, of course, because, as a matter of fact, it wasn't to be found, they settled down into the ruts, and became case-hardened.

It is all like the man who sees, but is later convinced by others that he does not really see. He then sets himself to the task of seeing just like these others tell him one ought to see. Failing, he not only despairs of ever seeing as his informants told him one ought to see, but he loses confidence in the seeing he has been enjoying all the time, gets skeptical of the possibility of anybody's seeing at all, goes into his room, shuts the doors, blinds the windows, and drags out a miserable existence in the dark.

Certainly! What is more natural than that? When I see a thing for the first time, I have an impression that it is a certain thing; but am informed by those who claim to know very well both what the thing really is and what I think it is, that the thing I see is not what I think it is, but another, and quite different, thing. It would be presumption, and inexcusable arrogance on my part, not to. And what is true of my judgment based on the sense of sight, is true of it based on any other faculty of my being, notwithstanding it is not impossible, at least at times, for me to be right and my informants wrong. This is why teaching in matters religious is such serious and dangerous work. (Matt. 7, 19.)

Now, it makes no difference how confidently your daughter may believe she is saved by a personal acceptance of the Christ of God, if, in any way whatever, you lead her to believe that you think she is mistaken about it, she will find it very difficult not to believe that you are right and she wrong.

And this difficulty will be in the exact proportion to the respect and love she has for you, as her mother. If she has the confidence in you and your judgment that every daughter should have in her mother (and I believe she has), then what you say relative to her conversion and profession shall likely be to her the highest court of appeal; and it is only a question of time when her judgment shall agree with yours—that she is not saved.

In which event she would hardly change her mind, though one should rise from the dead and tell her that, after all, you were wrong and she right.

Jesus said that offenses would come; but a fearful curse is pronounced upon those through whom these offenses come. (Lake xvii, 1-2.) My dear mother, be careful, lest in your eagerness to keep your daughter on the "safe side" you become such a stone of stumbling to her that she fall into a case-hardened state of mind and heart from which she may never rise.

I have one word further to say to you on this subject, and I shall say that tomorrow. In the meantime, ask God to enable you to do your best to see that you are probably more wrong than your daughter. Yours sincerely,

R. S. GAVIN.

**THOUGHT FOR THE WEEK.**

Who little gives, knows not the joy of giving;  
Her shrunken soul the bliss of heaven foregoes  
For earthly gain; and daily harder grows  
Her task—the task of little giving.

Who gives her all, and gives with spirit willing—  
Yea, gives herself, and mourns "a gift so slight,"  
Shall find in sacrifice supreme delight,  
A heavenly joy the emptied vessel filling.

—George Henry Hubbard.

More and more we hear references to denominational union in the work on mission fields. Already it is being seriously considered on several fields. Naturally there arises in our minds, "What part will Baptists play in the proposed union?" It has come to be known to many of us that the Baptists suffer in union with other denominations. Will the ordinances as we hold them and church government as we practice it be sacrificed if there is union? On what basis will the denominations get together on mission fields if they unite at all? These are difficult questions, impossible for us to answer finally.

That there will be some kind of union in the near future seems not improbable. It will be difficult to formulate a basis of union upon which the Baptists will feel that they can come in. One thing to be said in favor of baptism that will likely be a strong point in its favor in union is that immersion is the "coin current," it goes everywhere. Immersion may not be universally recognized as necessary, but it is recognized as right. This fact will demand consideration when that point comes up for discussion. Whether the Baptists will ever agree to sacrifice any of their democratic principles in church government some of us strongly doubt. Already in East Africa, German Baptists have entered a union in which they are to serve under a bishop. What say Southern Baptists to this?

Our people at home can control the missionaries we send out and say whether or not they shall enter into a union, but we cannot control the native churches and native Christians. Thus instead of any one of us withdrawing his support because of the tendency to union we had better redouble our energies that we may become such a strong force as to demand recognition in the councils of the denominations. We should labor the more earnestly to fix Baptist principles so firmly in the minds of the native Christians that they will demand adherence to Scriptural ordinances and Scriptural church polity. Other denominations have the advantage of us in some of the fields by longer service and larger numbers. Let the Baptists throw their whole energy into these fields that the native Christians may be established to stand.

S. A. COWAN.

**WHAT WE ASK OF PASTORS.**

By Victor I. Masters, Editorial Secretary.

The fiscal year lacks but two months of its end. If the Home Board is to report at the Baltimore convention out of debt a larger amount must be raised among Southern Baptist churches than has ever been raised for Home Missions in an equal time. The pastors are the key to the situation. If the Lord will lay upon them something of our burdens great things can be done. We ask of each pastor:

1. That he will at the earliest practicable time between now and May 1 make a separate and full representation of Home Missions to each of his congregations.
2. That he will procure from us our literature and make adequate preparation for the occasion.
3. That he will take the collection for Home Missions separately on its own merits.
4. That he will use such means as may be best to make the collection large and complete.
5. That he will aim to secure the full apportionment of his church, or more.

Last year less than three per cent of the Southern Baptist churches gave more than 50 per cent of the entire amount given to Home Missions. May these churches more liberally remember Home Missions again. May God lay on the hearts of the others who give, to give more liberally. May the Lord enable us to arouse to activity the more than one-half of Southern Baptist churches that last year did not give one cent to Home Missions!

Home Mission Rooms, Atlanta, Ga.

Are you looking after the salvation of your children? No matter what else you may do, your life is a failure if you neglect this. Do you think of your children? Do you pray for them, and with them? Do you instruct them? Do you set a right example before them?



SAYINGS OF CORRESPONDENTS WITH NOTES BY SECRETARY CRUMPTON.

A brother sends a small contribution and says: "Our pastor doesn't care whether we send anything or not. Pray for us." They certainly need the prayers of all good people. A pastor who doesn't care!

What an affliction to a church is that! There are places in our own state where the gospel is not preached; but the pastor doesn't care. In thousands of homes the Word of God is not to be found; but the pastor doesn't care. There are good men who are eager to go, at small cost, and carry the Bibles and good books; but the pastor doesn't care.

In our large cities wickedness reigns. The gospel is the only power to remove this darkness and good men want to go and carry it, if they can only live; but the pastor doesn't care.

In far-away heathen lands, thousands of the saved are praising God for the message of salvation sent them. The boards and secretaries, the servants of the churches, are eager to increase the force of workers among the benighted of earth; but the pastor doesn't care.

Churches of Jesus Christ, who have heard their Lord's great commission, "Go ye into all the world and preach the gospel to every creature," have banded themselves together in the spirit of co-operation, as did the New Testament churches, to supply the world's greatest need. They are appealing to sister churches to join them in the great co-operative movement; but the pastor doesn't care.

Heaven pity the church whose pastor doesn't care.

Highland Park church, Montgomery, was organized March 18, 1906, with about fifty members, not a wealthy person among them. They are now worshipping in their new house, partially completed, on an elegant lot, with J. Henry Bush pastor. The membership had grown to 210; the average attendance at Sunday school is near 125. Five years after its organization a church building will be presented to the denomination, complete, worth more than \$10,000, and a membership, maybe, of 400. They will have received from the board in their struggles to build about \$1,500, and will have paid back to the denomination in contributions to benevolence \$1,200, so that at a net cost of \$300 from the board, this fine body of Baptists, splendidly equipped, will launch out, self-supporting, to be a mighty factor for God and His cause the world over.

Who will say this was not a wise investment of mission money?

J. L. Long:

"Well, about the John Jasper conversion, I read every word of it, and was so overcome that my wife asked me what was the matter and I could not answer her. I thank you for sending it to me, and for the many other kindnesses you have done for me. Could I have some more of such tracts to give to my people?"

I have been sending out the John Jasper tracts for two months. This is the first I have heard from them. Brother Long's is my own experience when I read it. How marvelously God works! Not often do we hear such experiences as John Jasper's now. Wonder why? All experiences are not the same, of course. All cannot tell the story as did this negro; but now and then God gives one like John Jasper's, and every one who has any sort of Christian experience, finds his heart beating responsive to the story and his eyes fill with tears as he reads.

A brother writes:

"You will find enclosed twenty-five cents, the amount of our collection for January. I put it in. The brethren think that we have all we can do at home, and more, too. As you will remember, we are trying to build a house. You must not think hard of us for not sending a collection every month. Our people are in a strain trying to build the church and it seems like we will never get it done, and they are not much missionaries, either. Our pastor doesn't care whether we send anything or not. Pray for us."

There is a great difference in paying and giving. We are paying when a pastor is supported, a church built or hymn books bought. These are home expenses. There is no giving about it. We and our fami-

lies get the benefit of these. We can no more do without them than we can a house to live in or food for our children. These are for our spiritual feeding, more important by far than feeding and caring for the body. We give when we send it away from us. Here is a church paying for the erection of a church, but only one of the members has given anything. Why is this? The secret comes out in the last sentence: "They are not much missionary." No wonder it is a hard strain to build a church. The strain will always be on with such people, when it comes to doing anything outside of their own homes.

E. S. Brewer, Village Springs:

"If I had a show I could do a wonderful amount of good, but you understand a man has got to look after his family, and, being a poor man not able to do much manual labor, I had to do the best I could. But God blessed me in my work. Brother, that is better than all riches, so I aim to continue the good work, by the help of God, and whatever I can get, I will have to be content with. Brother, my desire is to spread the gospel in homes and places where nobody else will work, and anything you do for me will be highly appreciated."

"If I had a show." Many a poor fellow feels that way. His heart is eager to do the work of the Lord. It needs to be done—he sees it; but he is powerless to do anything for want of means. This brother belongs to a large association. He has done some very acceptable work in the way of distributing good literature; but they do not encourage him. Who will give him \$100 worth of Bibles and other good books? When sold, these would net him \$125. He will be greatly helped, his prayers and labors will be a blessing and the books for generations, will be doing good.

R. R. Brasher, Gurley:

"I am making a hard pill to make this year the best of all in my churches. We are going to try to raise more than the association asked us for."

This is the spirit that will win in the long run. "This year the best of my life," is a fine motto for us all. Keep that spirit up and let it spread over Alabama and some things are going to happen. That last sentence sounds good, too. The association sometimes doesn't ask for enough; but, whatever they ask, let every pastor strive to go beyond it.

THIS FIRST WEEK IN MARCH THE SEASON OF PRAYER AND THANK-OFFERING FOR HOME MISSIONS.

By B. D. Gray, Corresponding Secretary.

For years the third week in March was the week of prayer and self-denial offerings for Home Missions. It has been changed to the first week. The change was made because there was not sufficient time after the third week in March to gather up the offerings and make full reports by the close of the Woman's Missionary Union year.

Hundreds and hundreds of our churches have services only once or twice a month. So it was impossible for all of them to have the same week. But it is desired that the first week in March, as far as possible, will now be made the great week for offerings, as it is the week for special prayer for Home Missions.

We ought to make March a great Home Mission month by our women, young women, Sunbeams and Royal Ambassadors. We gave December over to Foreign Missions and the Christmas offering. Now we give March to prayer and self-denial offerings for Home Missions.

1. We are asking our women's missionary societies to contribute \$35,000 for mountain schools this year, this to be a part of the \$85,000 they are to raise for Home Missions. Let the women's societies designate when sending in their offerings that it is the self-denial offering, and if it is intended for mountain schools likewise to so designate.

We want to know how much the women give during this self-denial offering and what part of it is for mountain schools. Be sure to designate that it is self-denial, and if intended for mountain schools, state that also.

2. The young women's societies are asked to give \$8,500 for immigrant work. They have a splendid

program on that work. I do sincerely hope and pray that they will raise the full amount of their \$8,500 for this great work among the foreigners. Let them designate that it is for immigrant work and also specify that it was raised during self-denial season in March.

3. Our Sunbeams and Royal Ambassadors have a most interesting work assigned them in being asked to give \$8,500 for our work among the Indians this year. They are far behind at present on their gifts and there must be united effort on the part of our Sunbeam bands and Royal Ambassadors if we reach the \$8,500 for the Indian work. It can be done if our women and young women will help these, our children, in their gifts for this appealing work. Let the Sunbeams and Royal Ambassadors designate that their gifts are for work among the Indians and also designate the amount that is raised during the self-denial period.

We want to make this self-denial period in March the greatest we have ever known. We start early, the first week, and are now in the midst of it, and so shall have time during the whole month of March to round up the collections in fine shape and in good time for the annual report of the Woman's Missionary Union.

The Home Board is greatly in debt and we are looking to our women and young women to come to our help during March as they have never done before. Let every society and every member bring an offering for these special objects—mountain schools for the women, immigrant work by the young women, and Indian work by the Sunbeams and Royal Ambassadors.

If we do our very best we ought to raise every dollar of the \$35,000 for mountain schools, the \$8,500 for immigrant work and \$8,500 for Indian work, besides a good contribution of undesignated fund. If this is done—and by prayer and constant effort we can do it—we ought to raise the entire \$85,000 asked of our women and young people this year for Home Missions.

Dear sisters and young people, our work is greatly blessed of God. News comes in from the mountain district through Superintendent Brown that that work is being blessed beyond anything in its history.

Our workers among the Indians bring good cheer of the Lord's blessings upon their labors. Some notable conversions of leading Indians have recently occurred and Brethren Brendel and Day with their fellow-workers among the Pawnees and Osages are greatly encouraged.

The immigrants landing at Baltimore and Galveston, to say nothing of other similar ports, and the hundreds of thousands of foreigners already in our midst, constitute a great incentive to our young people to help us give these foreigners the gospel of Christ.

If additional tracts on any phase of our Home Mission work are needed, write at once to the Home Mission Board, 723 Austell building, Atlanta, Ga., and we will send forward to societies and individuals such as they need.

We beg the state secretaries of our women and young people's work in every state, and the editors of our women's and young people's departments, to throw themselves into this great season of prayer and gifts for Home Missions. By this concerted effort of prayer and work we can achieve the victory. May the Lord help us. We will shout together when the victory is won.

Home Mission Rooms, Atlanta, Ga.

A curious fact regarding diamonds is that it is not uncommon for the crystals to explode as soon as they are brought up from the mine. Sometimes they have burst in the pockets or the warm hands of miners, due to the effect of increased temperature. Large stones are more likely to do this than small ones. By way of safeguard, some dealers embed large diamonds in a raw potato for safe transport from South America.

Our character is no stronger than its weakest point. The devil knows this fact, and he takes advantage of it. We should therefore be especially on our guard against those sins into which we are most in danger of falling. A due diligence will enable us to fortify ourselves in every direction.



## DID GOD OR PHAROAH HARDEN PHAROAH'S HEART

PART II.

## The Progress of the Hardening.

Pharaoh resisted the reasonable demands of Moses for the deliverance of the people, notwithstanding all the wonderful signs which Moses had given him. The hand of God became more and more clearly revealed; finally Pharaoh confessed his wrong. His magicians could, in a measure, convert the rod into a serpent; still they must have felt Aaron's superiority as his rod swallowed up their rods. Before the ten plagues the heart of Pharaoh was hardened; and after each of the first five plagues the hardening is expressly attributed to Pharaoh himself, or is named without specifying the author (vii, 22; viii, 15, 19, 32; ix, 7). After the sixth plague, Pharaoh still resisted; we read for the first time (ix, 12) that "The Lord hardened the heart of Pharaoh." This word really means that "the Lord made firm the heart of Pharaoh"; the Hebrew is *yehazzeq*. Space for repentance was then given to Pharaoh, for after the seventh plague we read (ix, 34) that Pharaoh "made heavy his heart." The third plague utterly overmatched the skill of Pharaoh's magicians; they owned their powerlessness, and confessed the presence of the finger of God. After the fifth plague Pharaoh discovered that not one of the cattle of the Israelites was dead. This difference between the Israelites and Egyptians ought to have removed Pharaoh's last doubt. It did produce a marked impression on the minds of some of the Egyptians, and when the seventh plague was announced, they took steps to protect their cattle against the predicted storm of hail and fire. After this plague Pharaoh owned his sin, acknowledged the righteousness of God and the wickedness of himself and his people (ix, 27); but when the severity of the plague was over he hardened his heart again (ix, 35). The sun of prosperity once more shone forth; and, as the natural sun hardens the clay that had been saturated by rain, so Pharaoh's heart was hardened by the removal of the plague and the occurrence of the respite. He was thus preparing himself and his people for the final catastrophe. He was, by his own voluntary, deliberate, personal and wicked acts, fitting his heart for the judicial and divine hardening as the natural and inevitable result of the laws of freedom with which he and we are endowed. The progress of evil in the human soul is one of the most solemn facts in human existence. Men who will not use their limbs will one day find that they are virtually unusable; men who will not exercise their memories practically lose their memories; men who will not speak and pray in religious services will largely lose the power of speech and prayer. A species of eyeless fish is found in dark caves; having no use for eyes, they soon have no eyes to use. These are tremendously solemn realities in the experiences of men today as well as in the judicial judgment on Pharaoh. These great moral laws sweep through the universe; they are irresistible as gravitation and universal as God. No one can escape their operation. If we come into line with them, they will help us in the development of character for useful lives on earth and for admission into heaven; if we oppose them, they will, by all the might of infinity, utterly destroy us.

## Human Disobedience and Divine Hardening.

Let us bear in mind that the words referring to God's agency in the process of Pharaoh's hardening were for the encouragement of Moses, and that the words referring to his own action show his determination to resist God. The wonders and signs performed by God through Moses acting on a better man with a better heart would have secured obedience; but acting on Pharaoh with his haughty heart, cruel nature, and mistaken notions of political economy, simply produced harshness and rebellion amounting to moral insanity. But for his sullen obstinacy, his determined disobedience, and his wilful blindness, his heart had never been hardened; the responsibility of this hardness, therefore, rests with him, and not with God. The same sun hardens clay and softens wax. Do we blame the sun because the clay is hardened? The differences between the two results in the clay and the wax are due to the differ-

By Robert Stuart MacArthur.

ences between the two substances, and not to the sun, although it apparently produced these opposite effects. God's providences were by Pharaoh's disobedience the occasion of his hardening; but his own stubborn will and wicked heart were the cause of his hardening. God did not purpose the hardening, in the sense of causing it; God permitted it, in the sense of letting natural forces and wholesome laws bring about their usual and inevitable result. God uniformly performs good; God may occasionally permit evil. Men may, in the exercise of their God-given freedom, so misuse God's good gifts that they result in evil, and not in good, so far as the will of man is concerned.

Let us thus clearly understand that God's announcement to Moses of the hardening of Pharaoh's heart was not causative, but simply predictive. The fulfillment of the prediction was suspended to give Pharaoh an opportunity to turn to God in penitence and to the enslaved people in justice. We have seen that five plagues occurred, and still Pharaoh resisted all these remarkable proofs of the divine presence and power; and not until then was the divine prediction against him fulfilled. God restrained His punishment until the cup of Pharaoh's guilt was full. Pharaoh hardened his own heart in determined sin before God hardened it in righteous punishment. Pharaoh was by his own will an obstinate, impatient and abominable sinner before God by His sovereign permission allowed him to be judicially, in harmony with the law of his own conduct, a doomed reprobate.

## Practical Applications.

These great truths have their practical applications in the lives of men today. The Bible simply declared the process of hardening in the heart of Pharaoh; but a similar process is taking place today in the hearts of thousands who listen to the gospel of Christ. If God should fully write the history of many in our congregations, it could be said of them, as truly as of Pharaoh, that they hardened their own hearts in their guilt, and that God permitted this hardening in their guilt, and also that God permitted this hardening in punishment for their wicked unbelief. We know that in the exercise of their freedom men now resist, despise and oppose God; out of this conscious, obstinate, and determined resistance comes hardness of heart. The moment a man knowingly and willingly disobeys God, that moment the process of hardening begins. God's calls are numerous, tender and varied. As truly as did Pharaoh harden his heart, so do men harden their hearts at this hour. Their act is voluntary; it is chargeable to themselves, and not to God. In God's name you are exhorted today, "harden not your hearts as in the provocation."

The gospel never leaves men as it finds them; it must either harden or soften. It must either be a savor of life unto life, or of death unto death; and the savor which is life to one, or death to another, is according to the manner in which the gospel is received. It is never the intention of God that the gospel should bring death; but, like every blessing which is rejected or perverted, it works the greater evil when rejected. Pharaoh's heart was once relatively susceptible; then he rejected and opposed God and so his heart became a stone in his bosom. The Bible tells us that God hardened it, and it also tells us that he hardened it himself; and both statements are true in the sense already explained. When we neglect light and knowledge, they add to our condemnation. Men may today pass over into the power of Satan as truly as Pharaoh was in his grasp.

We do not so much need greater proofs of God's will as we need greater willingness to obey His will. Men do not need greater light so much as they need better eyes; the light may be strong enough well-nigh to scorch their eyes, and yet they pretend that they do not see the path of duty. The most astounding miracles could not subdue Pharaoh's heart. Christ could not convince men who would close their eyes to His miracles and their ears to His words. He assured us that some men would not believe, though a preacher to them rose from the dead. The

historic Lazarus rose from the dead, and some strove to put him to death. Christ rose from the dead, but some men today are so hardened in heart that they will not believe in Him.

God will assuredly in the end come off victorious. Resistance to Him will end in our utter defeat. Each pleading invitation rejected will add to our guilt; each gentle admonition refused will increase our sensibility. The Apostle Paul tells us of certain persons who were "past feeling." Open your hearts today to listen to God's call lest the time may come when God will say, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded"; "I also will laugh at your calamity; I will mock when your fear cometh." God forbid that it should be said of any who hear or read these words: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord."

Calvary Study, New York City.

## WHERE LIES THE FAULT?

A layman has made the proposition to the Foreign Mission Board that if they close the year out of debt he will pay the cost of the outfitting, transportation and first year's salary of one-third of all the new missionaries that may be appointed up to sixty. The Foreign Mission Board states that the present indebtedness is fifty thousand dollars more than at this time last year, when the year closed with a debt of \$30,000. So that if only as much is received from now on as last year the year will close, April 30, with a debt of \$80,000.

Some may feel that the board is going too fast; that they ought to call a halt or retrench instead of advancing. The situation, however, is this: The Southern Baptists average 22 cents per member a year, the Southern Methodists about 45 cents, the Southern Presbyterians \$1.10, and the Episcopal church 66 cents. It would be unfair to compare the Southern Baptists with the Presbyterians and Episcopalians, because the latter are more wealthy. But a comparison with the Southern Methodists does not seem to be unfair. However, one of three things is true—either the Methodists average more wealth than the Baptists, which does not seem to be the case, or some of them give more than they ought, or Southern Baptists ought to give more. Is it that the polity of the Methodists enables them to better reach their members? Is it that the remnant of anti-missionism still clings to our people? Is it that the Methodists have more of the grace of God in their hearts? In the scale of results Baptist polity and principles are being weighed. Shall they be found wanting?

H. B. FOLK.

It appears that the Boston people have "caught a Tartar" in electing an independent reformer named Moran as district attorney. They are up in arms now because he wants to enforce the liquor laws in the case of the gilt-edged hotels as well as the common dives. The sale of a Christmas toy representing a tipsy toper who kept putting a bottle to his lips was suppressed on the Boston streets by the police as calculated to make light of the drink evil.

A church mighty in prayer would secure the money. God only can break the love of money which restrains the giving of the church. If the church would set its heart on God by mighty prayer he would scatter these great fortunes and pour them through a thousand hills to carry the water of life to the perishing nations.

Bayard Taylor on his trip up the Nile had but three articles of food. Out of these three articles the ingenuity of his French cook gave him a different dessert daily. Surely we ought to have enough divine ingenuity to combine the staple doctrines of the gospel in each sermon and yet retain variety in the unity.



# ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 1122 Bell Building, Montgomery, Alabama

Motto for 1910: "Let Us Advance Upon Our Knees"

Mrs. Charles Stakely, President,  
23 Wilkerson Street, Montgomery.

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**THOUGHT FOR THE WEEK.**

"Go break to the needy sweet charity's bread,  
For giving is living," the angel said.  
"And must I be giving again and again?"  
"ay peevish and pitiless answer ran."  
"Oh, no!" said the angel, piercing me through,  
"Just give till the Master stops giving to you."  
—Selected.

**FINANCIAL REPORT.**

It will be recalled that the financial report given in our page for February 16 covered the amounts received at the Mission Room from January 1 through February 10. The report given below is the account of those received here from February 10 to March 1. It is a temptation to report those sums received since March 1, but we refrain in order that the reports may henceforth be given monthly.  
In next week's issue we hope to publish those amounts received by our former treasurer from January 1 until the 15th, as these amounts were not included in the January report:

**STATE MISSIONS.**

McKinley W. M. U., 25c; Monroeville B. L. A., \$15; Cubahatchie W. M. U., 75c; LaPlace W. M. U., 75c; Prattville W. M. U., 25c; Gordon L. M. and A. S., \$1; Gadsden (1st) W. M. S., \$11.50; Bridgeport W. M. U., \$20; Elim W. M. U., \$1.50. Total during February, \$116.85.

**HOME MISSIONS.**

McKinley W. M. U., 50c; Coosada L. A. and M. S., \$2.50; Nicholville W. M. U., 50c; Dadeville W. M. U., \$3.20; Gordon L. M. and A. S., \$3; Girard W. M. U., \$5; Daphne L. A. S., 65c. Total during February, \$56.66.

**IMMIGRANTS.**

Wetumpka Y. W. A., \$2.50. Total during February, \$2.50.

**INDIANS.**

Brownsboro S. B. B., 83c; Tyler S. B. B., 40c; Oxford S. B. B., \$7. Total for February, \$8.98.

**MISS SALTER.**

Thomaston W. M. U., 50c; Carlowville W. M. U., \$1; Birmingham (21st Avenue) W. M. U., \$2.50; Beatrice W. M. U., \$1; Oakdale L. A. and M. S., \$2. Total for February, \$36.15.

**FOREIGN MISSIONS.**

McKinley W. M. U., 70c; Coosada L. A. and M. S., \$2.50; Nicholville W. M. U., 90c; East Lake (Rhama) L. A. and M. S., \$15; Birmingham (West End) W. A. and M. U., \$45; Birmingham (27th St.) L. A. S., \$1.85; Gordon L. M. and A. S., \$3.25; Town Creek (Selma Association) L. B. S., \$2.70; Elim W. M. U., \$1.50; Society Hill W. M. U., \$3.20; Ensley W. M. S., \$15. Total during February, \$256.33.

**CHRISTMAS OFFERING TO CHINA.**

Snade's Valley W. M. U., \$1; Cubahatchie W. M. U., \$1.20; LaPlace W. M. U., \$1.20; Alexander City L. A. S., \$42; Birmingham (66th St.) L. A., \$1; Gordon L. M. and A. S., \$1.75. Total for February, \$45.80.

**AFRICA.**

Alexander City S. B. B., \$5. Total for February, \$5.75.

**JAPAN.**

Tuscaloosa (1st) Y. W. A., \$11.50; Montgomery (1st) Y. W. A., \$6.60. Total for February, \$18.10.

**BIBLE WOMAN.**

Talladega (1st) Y. W. A., \$30. Total for February, \$30.

**MISS HARTWELL.**

Woodlawn L. A. S., \$5. Total for February, \$11.90.

**BIBLE FUND.**

Thomaston W. M. U., 15c; Nicholville W. M. U., 25c; Oxford L. A. and M. S., \$1; Monroeville B. L. A., 25c; Birmingham (21st Ave.) W. M. U., 50c; Alexander City L. A. S., \$1; Gordon L. M. and A. S., 25c; Goodwater L. A., 75c. Total for February, \$7.10.

**MARGARET HOME.**

Thomaston W. M. U., 10c; Birmingham (21st Ave.) W. M. U., 50c. Total for February, \$29.90.

**TRAINING SCHOOL STUDENT.**

Beatrice W. M. U., \$1. Total for February, \$1.

**TRAINING SCHOOL SUPPORT.**

Thomaston W. M. U., 50c; McKinley W. M. U., 25c; Nicholville W. M. U., 50c; Monroeville B. L. A., 75c; Shelby L. A. and M. S., 50c; Carlowville W. M. U., 50c; Birmingham (21st Ave.) W. M. U., \$1; Alexander City L. A. S., \$4; Selma (2nd) W. M. U., \$1; Gordon L. M. and A. S., 50c; Goodwater L. A., \$2; Beatrice W. M. U., 40c; Tuscaloosa (1st) W. M. U., \$1.35. Total for February, \$30.28.

**TRAINING SCHOOL ENDOWMENT.**

Thomaston W. M. U., 75c; McKinley W. M. U., 30c; Nicholville W. M. U., 85c; Monroeville B. L. A., \$1; Shelby L. A. and M. S., 50c; Carlowville W. M. U., 50c; Birmingham (21st Ave.) \$1; Alexander City L. A. S., \$1; Hartselle B. L. A. S., \$5; Selma (2d) W. M. U., \$2; Gordon L. M. and A. S., 75c; Goodwater L. A., \$3.75; Beatrice W. M. U., \$1.50; Tuscaloosa (1st) W. M. U., \$2; Sister Springs (Selma Association) L. A. and M. S., \$2. Total for February, \$78.15.

**ALABAMA W. M. U. EXPENSE FUND.**

Nicholville W. M. U., 75c; Cuba Y. W. A., \$2.10. Total for February, \$6.20.

**AGED AND INFIRM MINISTERS.**

Montgomery (1st) W. M. U., \$4; Carlowville W. M. U., \$1; ShJoh. (Selma Association) W. M. U., \$8.45; Gordon L. M. and A. S., \$3. Total for February, \$22.15.

**ORPHANAGE.**

Coosada L. A. and M. S., \$5; Montgomery (1st) L. A. S., \$21; Greenville S. B. B., \$3; Elim W. M. U., \$2; Society Hill W. M. U., \$2.30. Total for February, \$48.90.

**HOWARD COLLEGE LIBRARY FUND.**

Thomaston W. M. U., \$1; Gordon L. M. and A. S., \$2. Total for February, \$3.

**UNDESIGNATED.**

Thomasville, \$2; Belleville, \$2.50.

**IMPORTANT ORPHANAGE NOTICE.**

Dear Sisters:  
To those of you who have so kindly assisted us in the past by clothing the children here at the orphanage we are deeply grateful. We know that you are interested in this work, and now we ask for your co-operation in making a change that we feel is imperative. It is that we shall make the children's clothing here in the orphanage.  
Let us give you some of the reasons why we think this best. In the first place, we feel that all the children should have the same quality of clothing, shoes and other wearing apparel. Just think of the great variety we get, and then think what this all means to the children. Then we feel that we should train them to habits of economy, which is indeed hard to do when the children know that the clothing is provided by some society. They easily conclude that it is free, and therefore they take no care of it. Still another reason is found in the difficulty to get any one to clothe the larger children.

Here is our plan: We will buy the goods at wholesale, thus getting the best prices, and what is more important, good substantial goods that are best suited to our needs. These (with what outside help is necessary) we will make up, using, as far as possible, the larger girls. Now we think when this is done here in the home, where our children see them made and know where they come from, that many of our difficulties will be overcome. This is not a jumped-up conclusion, but one arrived at after much discussion, both of our board and the Ladies' Auxillary, and we all join in asking for your hearty co-operation, for we will need your kindly help none the less. Of course we are not in position to say what the cost of the clothes for each child will be, but our judgment is that it will require something like \$30 for the year. This may be a little more than will be required. We trust that it is, but in order to be safe, we will ask for this amount, which is intended to cover the cost of everything they wear.

What about the children your society has been clothing? Well, we see no reason why you should not continue your help. In the case of some of our societies this change may present some difficulties, but we feel sure when you realize the need for it, that as far as possible you will fall in line with our plan. If possible we would be glad to have half of the amount by March 15th, as you can see it will be necessary to prepare at once for their spring outfits. Now if you find it more convenient to send it quarterly, we can adjust ourselves to your wishes. So far as we have had the opportunity to discuss this matter with our ladies and to explain the situation, they have given their hearty approval, and we confidently trust that you will do so, for you must know that the good of the children is the only motive that actuates us.

Yours gratefully,  
M. C. REYNOLDS, President.  
C. S. RABB, Secretary.  
MRS. RICHARD HALL,  
Chairman Ladies' Auxillary.

**SCRIPTURE THOUGHT.**

He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing.—John xv, 5.



# Books

**Introduction to Christian Missions.**

This work by Thomas Cary Johnston, published by the Presbyterian Committee of Publications, Richmond, Va., at 60 cents, is in its second edition. These lectures, delivered by the author at the Union Theological Seminary, constitute an attempt at a philosophy of missions. The idea being to stir the thought of the hearer rather than to burden his memory. The volume forms an introduction to the proper study of missions.

**The Point of View of Modern Education.**

Harriet A. Marsh, L. L. B., principal of Hancock school, Detroit, Mich., in this little volume seeks to give a common sense discussion of the principles of education in the light of modern thought of evolution and genetic psychology. The book is the substance of lectures before mothers' clubs delivered from month to month through a series of years. One may not follow the author in all that she suggests, but any one reading the book will find food for reflection. Public School Publishing Co., Bloomington, Ill. 60 cents.

**The Lee Readers.**

The plan of Edna Henry Lee, the author, is twofold. First, to represent the best literature and the best thought of the south, assigning it due place in our national life and literature a hitherto neglected task which ought to receive the encouragement of every true southerner. Second, to give, in a carefully graded basal series of readers, a definite, practical, progressive plan of study of literature, art and nature. Now, this alone is an ambitious plan, but when one begins with the First Reader (25 cents) and sees how she is sure to get the interest of the child with text and pictures, as we go on to the second book (30 cents) we are not surprised that the children are prepared to follow her eagerly, and by the time we get to the Fifth Reader (60 cents) as a reviewer, we are tempted to quit work and sit down and read it ourselves. The book making is well done, and the colored pictures quite a feature. We have a sure way of testing the illustrations, for our two boys will sit by the hour to look at pictures which interest them, and we know that in looking over this series they will be much in our lap. The Third is 40 and the Fourth is 50 cents. We can truthfully say that in comparison with books or general literature along kindred subjects, these books are marvels of cheapness. American Book Company, Cincinnati, O.

**Billy Whiskers at the Fair.**

F. G. Wheeler has added another run for Bill Whiskers, the children's delight, by turning him loose at the fair, where he gets in much mischief and cuts up enough pranks to keep the little ones in a roar. The page colored illustrations never fail to amuse the bairns. My two boys know "Billy Whiskers" and talk about him as though he was domiciled out in the back yard. Sealfield Publishing Co., Akron, O. \$1.00.

**The Family Health.**

By Myer Solis-Cohen, M. D., Fellow of the College of Physicians, Philadelphia.

Among the subjects fully treated

are ventilation, heating, lighting, drainage, disposal of refuse, bathing, clothing, food, drink, exercise, dress, care of the body and mind, and emergencies. With this book the family will always know what to do before the doctor arrives, as the author has endeavored to present his views in a way to be understood by the layman, and has given directions specifically and with such definiteness as to be easily carried out. The Penn Publishing Co., Philadelphia. \$1.00 net.

**The Social Gospel.**

In this little volume Shailer Mathews disavows any attempt to elaborate any social Utopia or to assume the position of a professional sociologist, but endeavors to set forth the social teachings of Jesus and His apostles, as well as the social implications of the spiritual life. He stresses the spiritual rather than the economic significance of our religion. Dr. Mathews is surely a versatile genius, for he has the ability to write on many subjects in an informing and interesting way. The Griffith & Rowland Press, Philadelphia. 50 cents net.

**The Heart of the O. T.**

Whenever Dr. Sampsey anything about the O. T. it is well worth while for any student of the Bible to read it, and in his new book, which is a manual for Christian students, he has put into small compass which without its help would take wide reading to gather. It's a good book for the busy pastor, Sunday school superintendent, teacher and B. Y. P. U. leader. Sunday School Board, Nashville, Tenn. 50 cents postpaid.

**The Being with the Upturned Face.**

By Clarence Lathbury. 12 mo. Cloth. Beautifully bound, printed on specially made paper. \$1.00 net; postage 10 cents. Nunc-Liget Press, Philadelphia.

Dr. Wilkinson somewhere in one of his works says: Grecian philology baptized man, anthropos, the being with the upturned face. This is a striking way in which to call attention to the aspirations of man and the author has used his text effectively. Bishop John H. Vincent, chancellor of Chautauqua, says: The book is tropical, sumptuous intense. Beauty and fragrance and gleams of light and visions of the ideal life charm and inspire me. There are passages of sound wisdom, exquisite beauty and spiritual insight on the pages of the book I have read that do me good.

Here is an excerpt: Built for eternity: The human design implies perpetuity. It implies it as thirst implies water; sight, objects of sight; hunger, bread; lungs, air. The obligation of the Designer is irrefutable. The young thrush says "air" in every bone and feather. The canoe, a thousand miles away in the desert, implies the sea, and says, "water" in every rib and nail. Our native faculties require an interminable future for their play. He who built us built eternity into every fiber and cell of us as truly as He built atmosphere into the bones of the bird or water into the feet of the

pelican. We involve the everlasting. To punctuate our lives at the grave would be either an insanity or a crime.

**Furnishing of a Modest Home.**

By Fred Hamilton Daniels. How to begin and maintain a home in good taste is here convincingly told and beautifully illustrated. Floor finishing, wall covering, arrangement of pictures and ornaments, hanging of curtains and portieres, selection of appropriate furniture, told in an entertaining way.

The book was written for those who have sense and feeling. If read and heeded it will promote good taste in the home and save us from many absurdities and bring us back to a charming modesty in decorations. Emerson's lines fit the book's aim:

"Homes of virtue, sense and taste."

The Davis Press, Worcester, Mass. \$1.00.

**The Story of the Comets.**

The much advertised and heralded Halley's comet has given the newspaper and magazine writers good "copy" to exploit, but knowing from experience on a daily just how valuable (?) such information is, we much prefer to get our information from one who really knows, and therefore hail with delight the above accurate work in which George F. Chambers, F. R. A. S., gives us, for the story of the comets is simply told by him for general readers. This English book is fresh from the printer's hand and can be had of Oxford University Press, New York at \$2. It is well illustrated. The plate of Edmund Halley is of great interest, as are many others.

**A Plea for Hardy Plants.**

This is truly an exquisite volume. The book work is of a high order and the illustrations are excellent. J. Wilkinson Elliott, the noted landscape and authority on hardy plants, not only gives the reader the benefit of his expert knowledge, but together with his plans are additional ones by J. Horace McFarland and others. The author says "the book was not written to teach the art of landscape gardening, but the need of it." This is very cleverly put and goes to the heart of the matter. The book is to arouse the public, and any one who reads it will be inspired to want to have their gardens and grounds well planned and kept. Architects are employed to build homes, while any handy man is supposed to be competent to lay out the grounds. The author scores by making his appeal through beautiful concrete illustrations rather than by word painting. The book is a delight. Doubleday, Page & Co., New York.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-five years since I first caught a glimpse of Him, and he has been growing on me ever since. There is not a want in soul which He will not meet.—Dwight L. Moody.

**MEMBERSHIP DOUBLED IN ONE YEAR.**

One year ago we came on the Hartselle field and found a little band of Baptists—church roll showing 84. However, we found five others whose names did not appear. This little band had no pastor and had not had for several months. Small Sunday school—no Bible class, no home for pastor, down-hearted and discouraged.

Last Sunday brought to a close our first year's work and we had six accessions by letter, which exactly doubled our membership, we taking in 89 new members in twelve months.

During this year we have gone forward in the Master's work. Have a most splendid Baraca class of young men—a strong Philathea class of young ladies, a Bible class every Friday night taught by the pastor, and have preaching every Sunday and Sunday night. We have organized an orchestra (the pastor helping, as he was a member for four years of a brass band), and this feature of the song service is drawing good congregations. We have finished a beautiful home for the pastor, located about twelve feet from the church, and God is opening up greater things for us every day.

My heart rejoices to tell you that we have done all this, having paid out about three or four times as much money in twelve months just passed as in other years, and we did it without a single church supper.

God pity the man or the church who has to resort to this clap trap method of "raising" his church money. The conception the world gets of our Father through us is that He is the champion beggar of the universe.

I held a meeting last year and when I started home a brother told me that he had some money up at the house for me and ended by telling me that the church gave a supper before the meeting in order to "make up" some money for me, and God gave me the grace to tell him that before I would touch a cent of that "blood money" I would strap my grip on my back and count cross-roads all the way back to Hartselle, and I left without a nickle.

The writer is seriously considering some other open doors, and it is possible that he will not be in the state long, but I thank God that He has so wonderfully blessed our labors of love at this place and the man who succeeds us here will find the best people in the state to labor with. Would like to do some evangelistic work where it is needed, and will go anywhere that God sees fit to send me.—A. A. Walker.

Dr. Walter Calley, at one time secretary of the B. Y. P. U. of America, and who has many friends in the South, pastor at Jamaica Plain, Mass., is preaching a series of Sunday sermons on "The Home." His special themes are: "The Home a Divine Institution," "Modern Dangers to the Home," "The Ethics of Courtship," "The Only True Marriage," "Making a Home," "The Responsibility of Parenthood," and "The Divorce Disease and Its Cure."

Dr. Henry Alford Porter, of the Walnut Street church, Louisville, Ky., will sail June 4 with Mrs. Porter on a continental tour that will include Russia.





## Cream of the Magazines

### Comforting the Old

**Riches of Old Age.**  
Time stunts us not of lovely things,  
Old Age hath still a treasure-store.  
—James W. Riley.

**Reach the Chloroform.**  
On the occasion of the 61st birthday of Dr. Osler, one of the boys in the school wrote:

"Brothers, I am 61,  
I feel my work on earth is done.  
Peace should follow after storm,  
Reach me down the chloroform."

To grow old patiently, bravely, even joyfully—that is the supreme art of living. And if you and I are to ever learn how, we must begin now when life is strong and full of vigor. Impatience and fretfulness now can hardly culminate later in serenity and content.—Selected.

#### The Privileges of Old Age.

Old age has its drawbacks, but it has also its privileges. Not the least of these is leisure; not idleness, for that way lie wretchedness and disintegration—but freedom from the stress of unlovely rivalry, and opportunity for the calm and moderate pursuit of congenial occupation. With its advent one may doff the armor, but not the apron, and choosing one's bench, work, not as a slave, but as a master.—U. S. Senator William P. Frye, in the March Circle.

#### An Old Lady's Ring.

It is a slender, golden, worn-out band  
Upon one finger of her old left hand,  
Aged with pathos from her cares and years,  
Once dimpled like a smile, now weak as tears.  
Within that ring, in days gone by, a kiss  
Sealed her vow which gave her frail life this—  
Children and love and home—each blessed thing  
Held sacred by her faith-bound wedding ring.  
—Edith Livingston Smith, in Housekeeper.

#### An Old Minister.

for the prize of the high calling of God.  
In hours when I review that one dear life,  
The life of that one man whom most I owe,  
And ponder whether rich or vain his strife,  
His toll repaid with bitter wage or no,  
If piteous harvest before winter snow,  
His head unlaureled, though his long race run,  
By no strong son led where still waters flow,  
Hay hardly softened, though it be near done.  
I cry in pity; yet the westering sun,  
With glory not of earth, lights up his face,  
And Heaven hallows him, as who has won  
His earthly fight; far beyond power to trace  
My helpless love; and peace rests in his eyes,  
And God's high calling is his matchless prize.  
—Samuel McCoy, in Scribner's.

#### A Scrubwoman at 73!

"You must be old," he said.  
"Seventy-three come this fall," she answered, fishing around in the pail for the soap.  
"And isn't there anybody to take care of you?" he asked. The smile had fallen away.  
"There is not," said she—"but me."  
"And when—what was it you said?—when you get so stiff you can't work scrubbing up these offices, what are you going to do then?"  
The old woman rose up from her hands. A little scared look came into her wrinkled face. "I don't know," she answered. "They'll put me in a poor-house or some place, I s'pose. Ain't it terrible?"  
"Terrible?" repeated the other. "Why terrible?"  
"Away from all the people ye know, without a word wid anybody. 'Tis a jail for old people. I'd be better dead, I'm thinkin'."—"What shall we do with the old?"—Everybody's.

#### The Wickedness of Growing Old.

Harper's Bazar says: "Here, then, are the three deadly symptoms of old age:  
Selfishness—Stagnation—Intolerance.  
If we find them in ourselves, we may know we are growing old—even if we are on the merry side of

thirty. But, happily, we have three defenses, which are invulnerable; if we use them we shall die young if we live to be a hundred. They are:

Sympathy—Progress—Tolerance.

The first is the hardest to most of us, because our own little prison of the actual is so immensely important to us. There is no denying the fact that when you have a toothache yourself, it is hard to have to consider other people's aches. But it can be done, though it generally involves physical effort, for we must bestir ourselves, and act; the mere feeling of sympathy expressed by action is a poor, useless thing; but the soul, determined not to grow old, can force the body to such physical effort; though there is no denying that it is hard work!"

#### What Shall We Do for the Old?

In Germany, in Denmark, in Australasia, and now in England, a new policy has been adopted toward the old. The pall of fear which has hung over the hungry, naked old men for centuries is lifted, says Walter Weyl in an absorbing article in Success Magazine. To every man who has labored in his lifetime a pension is granted, and whether he contributes to this pension directly and compulsorily, as in Germany, or indirectly through his labor, as in England, he receives in his old age a fixed weekly stipend which is not dishonoring or rooted in charity. The pension paid by the German or English state to its old is as much a reward of labor as is the wage which is found in the weekly pay envelope.

Old age pensions are not at the end, but the beginning of the problem. A pension is a good thing, but it is not so good as the chance to work. When by preventing child labor, industrial accidents, remediable illness, stock watering, and other wholesale spoliation not only of city workmen, but of farmers, professional men, and men and women of small property, we shall have struck at the root of much of our senile poverty, we shall have made the drawing of old age pensions a universal right which will be only occasionally exercised. The pension will be opened to all who need it, but the need will be less. If our civilization is to be worth while, the solution of the problem of poverty in old age will eventually be found in prevention quite as much as in cure.

#### Mr. Dooley on Old Age.

The inimitable Mr. Dooley has been turning his attention to books, but in the course of his soliloquies he imparts to his friend, Mr. Hinnessey, a few thoughts on youth and old age.

"What a wonderful thing is youth! Old fellows like ye'erself an' me make a bluff about th' advantages iv age. But we know there's nawthin' in it. We have wisdom, but we wud rather have hair. We have expereyence, but we wud thrade all iv its lessons fr' hope an' teeth. It makes me cross to see meself settin' here jakin' a post-grajate course in our cillybrated univarsity iv th' Wicked Wurruld an' watchin' th' freshmen comin' in. How happy they are, but how seeryous. How sure they are iv everythin'. Us old fellows are sure of nawthin'; we laugh, but we are not cheerful; we have no romanco about th' collodge. Ye don't hear us givin' nine long cheers fr' our almy matter. We ain't even thankful fr' th' lessons it teaches us or th' wallops. It hands us whin we frigt what we've been taught. We're a sad lot iv old la-ads hatin' th' school, but hatin' th' grajation exercises aven more."—American Magazine.

#### Age and Colds.

Many aged patients regularly develop a cough with the onset of winter, which lasts until the next

warm season, says Dr. Kate Lindsay in the Housekeeper for February. They often shut themselves in with the onset of winter and do not look out of doors for fear of taking cold until May weather comes again. Nevertheless, they have one cold on the lungs after another, and when winter weather comes they grow thin of flesh and become pale, weak and anemic and often their friends accuse them of going into a decline and expect them to die each winter, of consumption, but with the onset of warm weather and a more active out-of-door life they pick up again, and pass the summer months with comparative comfort. Much can be done to modify the severity of these disorders and improve the health and prolong life. The quantity and quality of the food should be strictly regulated so as to avoid over-eating and over-taxing the liver and kidneys and impeding the action of the heart and lungs.

All alcoholic drinks should be avoided and flesh meats never eaten more than once a day and in very moderate quantities. Good milk and eggs, bread and butter and cereals, with ripe fruit and a moderate amount of fresh vegetables and salads is the ideal diet for these patients.

Well ventilated sleeping rooms and as much out-of-door exercise daily as will make them moderately tired without extreme fatigue should be taken summer and winter. Two or three times a week the patient should take a warm bath of some form to induce free perspiration and then a cold sponge after.

#### A Pet Grandfather.

No household is complete without a pet grandfather, especially if there is a baby to be ruined and an air of cheerfulness to be kept up.

Secure for your purposes a grandfather with a lack of morals, a jovial disposition and about a million dollars. Let him roam at large wherever he will.

It does not matter much whether he is a grandfather on your wife's side or on yours. If he is on your wife's side you will secretly dislike him; if he is on yours, she will. But you will both let him be, on account of the million.

Never permit grandpa to be out of the nursery when baby is in it. Then, when anything is broken, you can blame him, and "pull his leg" for a new one.

Babies and grandpas always go well together. They are both the same age. It is well to bear this in mind. Keep a sayings bank for both of them. And leave them both in charge of grandpa. When they are full, carefully remove the interiors and begin all over again.

It is not necessary to provide more than one grandpa, no matter how many children you may have. Two grandpas in one house often leads to an internecine war.

When you go out with your wife, always leave grandpa in charge of the baby. It is not necessary to tell him to mind. He will, anyway, as a matter of course.

When one baby outgrows grandpa, secure another immediately. Remember that grandpa must be amused and that he is amply able to pay for it. Tom Masson, in the Delineator.

Oscar Wilde said: "Clergymen and people who use phrases without wisdom sometimes talk of suffering as a mystery. It is really a revelation. It is the supreme emotion of which man is capable. Were prison perfect it would give only sorrow. As now conducted it leaves hardness also. The most terrible thing about it is not that it breaks one's heart—hearts are made to be broken—but that it turns one's heart to stone."

We join a church—we give our children to go among the heathen—any one of these majesities of awful surrender, these painful sacrifices which convulse the soul, we are wont to make with due and dignified solemnity. But these little daily forbearances—dull labors, wretched facts, vexations from children, watching by an invalid's bedside—these we toss out as of no account. We do not seem to think dying to the Lord Jesus includes them."



The duty of evangelizing the world is rooted and grounded in perpetual obligation, but it reaches up into the sunshine of privilege. We have rightly emphasized the authority of Christ as the foundation underlying missions, but we have not sufficiently emphasized the grace bestowed in entrusting this work to us. Here is a fruitful, though a much neglected field. To make known unto the church the blessing God has for it through this ministry is to lay upon the human heart a powerful motive. The following clipping was sent to us by Rev. E. E. Bomar four or five years ago:

1. The missionary enterprise is one of God's methods of saving us from covetousness. By means of it He would come into fellowship with us in the use of our money and save us from the peril of riches. At this point where so many lives are broken (for "war has slain its thousands, but covetousness its tens of thousands"), God seeks by this means to come near unto us with His saving grace. A church never grows in liberality till it grows in zeal for missions.

2. It saves us from other forms of selfishness. The individual or the congregation is in perpetual danger of becoming self-centered. The winning of the world to Christ leads us out of self. It enlarges our vision. It broadens our sympathy. It deepens our love.

3. It saves from bigotry and narrowness. It leads us to look upon all men with the larger sympathy of the Savior's vision. It brings us into a realization of what a high estimate God puts upon the value of a human being, which is the essence of Christian love.

4. It brings us into kinship with Christ—into true fellowship with the Father.

To feel ourselves in possession of a great message which the world needs—which will break like morning upon the world's night, which exchanges hope for the world's despair, which inspires strength where men are weak, which brings salvation to the souls lost, and then to feel an irresistible yearning to deliver that message—what is this but "The love of Christ which constraineth us?" Is not God through mission work striving to plant and foster in our hearts that love which is to make us one with Him? How could the Father bring us into fellowship with Himself and make us like unto Himself other than by taking us into this work with Himself?

THE TRUTH ABOUT THE GERMAN EMPEROR'S DRINKING HABITS.

Correspondence from the International Reform Bureau states that the exact facts regarding Kaiser William's attitude towards abstinence has been considerably confused in recent dispatches emanating from the German capital. A prominent German, intimate with the kaiser, informs the Reform Bureau's correspondent that it is true that the kaiser uses a specially brewed non-alcoholic champagne, but there is no foundation whatever for the statement cabled to England and the United States some months ago that his majesty is a total abstainer. "He is anything but that," declared the bureau's informant, and he continued: "His most intimate friend, Prince Furstenberg, is the owner of a famous brewery in the Black Forest and the beer there produced is sold broadcast on the continent under the label: 'Table Drink of His Majesty, the German Emperor.' The son of an English bishop, who recently had the honor of spending a Sunday evening with the kaiser, told me it was amazing to note the quantity and qualities of liquor that were set out for the use of the emperor and his guests during that evening. Equally untrue, however, are the statements circulated now and then to the effect that the kaiser drinks immoderately. Every German drinks considerably. The emperor probably drinks much less than the average German, but from the Teuton standpoint it is not immoral to drink to a modest degree; and only to such a degree, I believe, does the kaiser himself indulge. He is notoriously anxious to minimize beer-drinking in the army and is doing his best to popularize tea as a canteen beverage."

EDITORIAL

INDWELLING LOVE.

There is a great deal of misconception as to what constitutes Christian love. Too commonly the idea prevails that if one have a degree of love for God, such as he has for his friends and fellows, he has God's love within himself. These people are confounding human love with divine love, but the two are distinctly different and entirely separate. One's natural love is evermore carnal. It has in it the elements of moral depravity. It is essentially corrupt. Hence, when a sinner presents his love to God as a gift to be received by Him, he presents a polluted offering. One needs to receive the love of God into his heart, into his life, into the very center of his being, if he would have a love which God approves of. That love is the very life of God. It is the special gift of God Himself. We see, therefore, that no one can be a Christian without the indwelling love of God. An apostle says: "We love Him, because He first loved us." The meaning is that God's love takes possession of one before he can love God. God's love is the dynamic power which prompts one to love Him, and to love all who love Him. Paul also says: "The love of God hath been sown abroad in our hearts, through the Holy Ghost which was given unto us." Paul was writing of believers, of those who had received God's love, through the operation of the Holy Spirit. Paul means that the love of God permeates the believer's heart. It is "sown abroad" in the heart. The Holy Spirit and the love of God work together. If one have God's love, he also has the Holy Spirit; and he who has these possessions in abundance will need no covenant to urge him to do the will of God. The full sway of God's love in one's heart moves him to do those things which please Him. It is one's chief pleasure to be a pleasure to the God of his love. Such a person has no desire to quarrel with any one. He will not engage in church dissensions. If all members of a church had this love, there would be unity and fraternity.

The women in England are not "emancipated" to the extent they are in the United States, but they exert a far more potent influence over politics. The countess of Warwick, who is one of the most beautiful ladies of the court but who is known as the "democratic countess," made a regular stump speech the other day to an audience of dock laborers, calling them "comrades and friends" and urging them to support the labor candidate for parliament. "You workers," said she, "are the empire. Remember your responsibility and sow the seeds of freedom for your children."

A new government order requiring an inventory of all church property is arousing intense antagonism among the Catholics of France. The bishops are instructing the priests to make affirmation as to the value of sacred vessels, etc., but not to allow the officers of the law to desecrate the sanctuaries.

When a great danger of any sort confronts us we master our forces to meet it; but it is hard to be heroic and high-souled on the dead level of our daily life. Nothing, in fact, can sustain us at the proper altitude except a constant recurrence to the fact of our duty to God.

STATEMENT OF RECEIPTS FOR HOME AND FOREIGN MISSIONS FOR ALABAMA.

We have received to March 5:  
 For Home Missions.....\$ 7,650.46  
 For Foreign Missions..... 11,462.71  
 We have gained the past two weeks \$378.15 for Home Missions and \$495.72 for Foreign Missions. We have now only March and April in which to round out the figures for these two boards.  
 We gave last year:  
 For Home Missions.....\$19,353.77  
 For Foreign Missions..... 26,891.11

Those people who say that they prefer to be known as Christians only, and who have, from the beginning of their existence as a religious body, been persistently urging all other religious bodies to unite with them, are saying that there is but very little difference between themselves and Baptists. They claim that both are so nearly like each other that there is no good reason for not coming wholly together in organic form. It is by such a plea as this is that very many of our own people have been induced to quit their churches and unite with the "Disciples." Many thousands of our people have been lost to us in this way. They have been beguiled by the falseness of the assumption that there is such a close likeness of one body to the other that a Baptist loses nothing in uniting with them, but really gains much. There is a foolish fallacy on the face of this thing, for, if it be true that both are very nearly alike, and in the main principles are actually alike, then why should any true Baptist formally unite with the "Disciples"? And for the same reason, why should not all Disciples unite with Baptists? The fact is, the plea made by the other party is merely for the purpose of leading Baptists away from their own fold and faith, and making "Disciples" of them. We are writing this article for the purpose of putting our people on guard against the wiles of those who differ very widely from us in doctrine and practice. The real belief of a genuine "Disciple" is that a sinner must be baptized for the remission of his "past sins," and that he can not enter Christ's kingdom without baptism. Some of them deny this fact, yet their writings prove it. They also believe that the Holy Spirit does not personally possess the believer, although the Bible says that He does. They say that all of the Holy Spirit that one gets is what he receives by having God's word in him. Moreover, those people believe in "falling from grace," or apostasy, which every true Baptist denies. These facts prove that the two bodies are widely unlike. Do not be led astray!

FEEDING THE STRONG-MINDED.

A. P. Graves says: When I was pastor in Brooklyn, N. Y., before becoming an evangelist more than two-score years ago, I had a deacon, Mr. George T. Hope, who was twenty-eight years president of the Continental Insurance Company, several years president of the American Baptist Home Mission Society, and teacher of a large Bible class in my church. I visited him in his office one Monday morning. As I took my seat he turned to me and said: "Do you know that you ministers make a great mistake in your preaching?" In what way? I said. He replied: "You get some prominent and strong-minded men into your church and make them officers in high positions and then go into your studies and work hard all the week preparing some great thoughts and doctrines to feed them regardless of whether the common and smaller minded members are blessed or not. If you did but know it we business men are hard pressed with our work all the week, and tired and worn; come to our homes Saturday night, and go with our families to church Sunday and want some tender, simple gospel to soothe our hungry souls and wearied bodies. But instead we often get a message of mere intellectual thought, or secular dissertation, with some allusion to Bible truths."

As sure as you live the majority of our strongest preachers are doing that. "Without a parable he spake not unto them." "It is like," was his way of driving home the truth. "The common people heard him gladly." They are being overshot largely today by our best preachers. W. B. C.

The fervent, effectual prayers of God's people would exalt and purify the motives of those who go. A short-lived enthusiasm would play no part in this call. The force of a movement would not propel, but stronger and holier influences than these would decide. Low, questionable motives would be lost in the constraining love of Christ. The church on her knees, with tearful, outstretched hearts to God, would secure the right kind of men and implant the right kind of motives to move them in their going, for God would elect the men and kindle in them the irrepressible desire to go.





KIND WORDS

A CONSECRATION PRAYER:

(Dedicated to Dr. John F. Purser.)

O Thou, who died for me,  
Help me from this hour  
The world's great need to see;  
Grant me the power  
To comfort and to bless  
The poor ones of Thy earth,  
In loving sympathy  
To ease their wretchedness.

Not many gifts, dear Lord,  
Nor wealth have I to give;  
But trusting in Thy word,  
I would bid souls to live!  
Too many hearts today  
Christless live and die;  
They know not how to pray—  
My soul must answer why!

O Christ, I long to be  
Thy messenger of peace;  
To broken hearts send me,  
And give them glad release.  
O God, grant them Thy strength;  
Help them to grow in grace,  
Till they shall see at length  
Their heavenly Father's face.  
—Mary Holden Willingham, in Christian Index.

IT WILL SOON BE A ROAR.

The Louisville, Ky., Times says: "An increasing rumble of discontent is being heard in ministers' meetings, and through the church papers, upon the subject of ministers' salaries. The increasing cost of living has hit the clerical profession hard. Incomes have not increased, but everything else has, including the demands upon the preachers. With an average income of less than a skilled mechanic, and a position that demands an expensive style of life, the clergy are scarcely to be censured for airing their problem within their own circle." The churches are certainly pursuing a short-sighted policy in keeping down ministers' salaries to the lowest possible figure, and thus depriving themselves of the services of the best to be had, and, incidentally, keeping some of the best young men from entering upon a life which promises no support, or very meagre.

Dr. J. Witcomb Brouger has had a warm welcome to his new pastorate of the Temple Baptist church, Los Angeles, Cal. The pastor emeritus, the famous and beloved Robert J. Burdette, sent by cable from Honolulu the following beautiful message: "A welcome with our lips, that hail him with affectionate greeting of good cheer and brave encouragement; a welcome with our hands, that will strongly hold up both of his own in the war against all unrighteousness; a welcome with our hearts, that will enfold him in the loving brotherhood of Christian unity; a welcome with our souls, that will knit themselves to his in the yoke-fellowship of the gospel; with voice, and hand, and heart, and soul, a welcome from the church to the pastor; from the people to the preacher. Open the gates of the Temple! 'Come in, thou blessed, of the Lord!' into our church; into our homes; into our hearts! welcome!"

Evangelist T. T. Martin, of Blue Mountain, Miss., will be at Abilene, Tex., from March 2 to 20.

I want to thank you for the stand you took for the amendment to the constitution, and, though it was defeated, God will vindicate the right in His own time and way. May God bless your work and make the Alabama Baptist a great power for the advancement of His kingdom on earth.—Mrs. E. R. Dean.

(We appreciate this very much.)

Sometime I get more good out of the paper when it is paid for in advance. May God bless you and our paper.—Rev. J. L. Stockton.

(This is the rule. It pays to pay ahead. It pays the reader and we know it pays the editor.)

I am well pleased with the paper and wish that I could get others to take it, but it is a hard matter, and you know by experience how hard it is to get a person who lives here to take a religious paper.

(We withhold name of writer and place. Maybe it was in your town.)

I am handing you my check to move my subscription to the Baptist up to Sept. 22, 1910. "It is better late than never," but "better never late." Sorry I am delinquent in this matter, but, like others, I guess I just kept forgetting. With best wishes for you and the Alabama Baptist, I am yours very truly.

(We like this amendment and hope it will carry overwhelmingly among our delinquents.)

My time was out January 10th. I enclose you 10 cents to pay for this month. Please stop the paper. Not finding fault, but two copies come to our house now, and one will do.

(We are always glad when our subscribers are thoughtful enough to make explanations like the above.)

Enclosed you will find one dollar, which will pay my dues till June, '10. I just don't see how I can get along without the paper. I believe it is better than it has been in some time.—Mrs. J. R. Padgett.

(We are trying to improve it.)

I beg your pardon for my long delay in paying up for the Alabama Baptist for last year. I enclose herewith money order for \$2. If you send the paper to preachers for \$1 a year, I am a local preacher in the Methodist church and will appreciate the special price if you grant me the favor.

(His \$2.00 pays him to January, 1911.)

Find inclosed check for \$2. I'm a delinquent.—W. B. Durrett.

(This brother was paid to January, 1910, and yet because he had not paid ahead he calls himself a "delinquent." Wish others felt this way about it.)

I pray God's blessings on your efforts, and will do what I can to extend the circulation of our paper. God bless and help you in your work.—J. G. Lowrey.

A good brother writes: "Enclosed find check in payment of one year's subscription and without bidding to get my name on your pages, permit me to say that the Baptist grows more interesting and valuable to me each year and I pray that it may grow more and more valuable."

Please find one dollar to extend my time to July. I love to get the Baptist and enjoy reading it.—Samuel D. Nash.

(If Bro. Nash loves to get the paper as much as we love to get the money for it, it is a case of true love. We would not perpetrate this, but today (Feb. 14) is valentine day.)

Enclosed please find \$4.00. Please move my subscription up to January, 1911. I am ashamed to ask you to excuse delay, but trouble and pure negligence are the cause.

(The brother need not apologize. We are both troubled and negligent at times.)

You will find enclosed \$1 for renewal to your valuable paper. I have been a reader of the Alabama Baptist for quite a number of years. It seems that my reading matter would not be complete without it.—R. B. Gibson.

(We wish every Baptist would think likewise. Too many will read and read and read, but not the Alabama Baptist.)

You will find inclosed a check for \$2. Please change my label. You write a (w) on my label. I don't know what you mean by it unless it stands for widow. My husband is a big Methodist preacher. He weighs over 200 pounds. I appreciate the paper more than I can tell you. Sincerely,

(This dear loyal Baptist woman pays in advance. In her case the "w" stands for worthy.)

I will have to ask you to please discontinue my paper, as I have made a big debt buying land. I will renew when I get in better circumstances.

(We hope this preacher's land will increase in value.)

I inclose herewith \$2 for 1909. I would have remitted sooner, but have been up against it. With best wishes, I am, fraternally yours,

(We appreciate and sympathize with this good brother, as we are "up against it.")

Eufaula, Ala., Feb. 21, 1910.

My Dear Frank—I send a check for two dollars. Please renew my subscription to the Alabama Baptist and oblige. Yours sincerely, Mary B. Thornton.

We know that spring is near, for when this elect lady sends in her annual dues she always encloses a bunch of violets, which smell sweeter to me than any group elsewhere, for they come from Eufaula, my home town. God's blessing on this dear woman, who has been all her life a blessing to many.

A NEW CHURCH ORGANIZED.

Montgomery, Ala., Feb. 24, 1910.

Upon the petition of the Baptists living within the territory embracing Chisholm, a suburb of Montgomery, representatives of the six Baptist churches of this place met in council for the purpose of organizing a new church. Rev. J. H. Bush, pastor of the Highland Avenue church, was elected moderator, and George W. Ellis clerk. Rev. H. R. Otto presented the needs of the field, after which E. L. Davant read the letters of those asking for the new organization, composed of twenty-four members, with six others presenting themselves under the watch care and one for membership by baptism, making in all thirty-one constituent members. Dr. Stakely, pastor of the First Baptist church, presented the Articles of Faith and Covenant that were adopted, and the new church was declared duly organized by the council, which was adjourned with prayer by Rev. S. A. Cowan, pastor of the Southside church.

The new organization has unanimously called Rev. H. R. Otto, pastor of the West End church, to serve them as pastor, who will divide his time between the two fields, holding services at Chisholm on Sunday afternoons. Chisholm is a prosperous settlement, with the prospect that a strong, substantial church will be built there, and with their gifted and energetic young leader, we are looking for great things from them.

We all regret to learn that Bro. J. W. O'Hara is to sever his connection as pastor of the Clayton Street church, to accept the care of the church at Newport, Tenn. He has done a great work here, and we will miss him from our midst. Yours fraternally,

GEORGE W. ELLIS.

Whereas it has pleased God to take unto Himself from the scenes of heroic labors J. W. McCollum, Howard alumnus, leader in the missionary enterprise in the Empire of Japan, be it resolved,

1. That we, the students and faculty of Howard college, in missionary meeting assembled, do thank God for the life and example of this great son of our college.
  2. That his work, crowned with success in the name of Christ, should lift us up and lead us to plan and achieve great things for God and humanity.
  3. That we extend to the family of Dr. McCollum our deep sympathy in their loss, and that we with them are grateful for such a life.
- February 11, 1910.

"They are not lost"—O say this in thy weeping  
O'er the still faces that thy lips have kissed,  
For God himself doth take unto His keeping  
The jewels from our household treasures missed.  
He, the great Father, knows each heart's sore aching;  
His hand will wipe away the falling tears  
And gather up the links, unclasped and broken,  
To shine undimmed throughout eternal years.



DEATH OF D. W. WARD.

Last Thursday God called to a better land our brother, D. W. Ward. If he had lived a few more months he would have reached three score years. He was the eleventh child of a family of twelve. A brother and a sister are the only two left of the twelve. He married in 1880 and for over thirty years he proved true to the wedding vow. God blessed the marriage with five children and permitted His servant to see them all grown. He did all that he could to lead his children to Christ. He joined Hopewell Baptist church in 1872 and has been serving his God faithfully ever since. He united with the Baptist church at Greensboro fifteen years ago. For fifteen years he has been a loyal deacon and superintendent of the Sunday school.

In the days when Baptists were weak here and others because of this were deserting the denomination and uniting with others, D. W. Ward remained true to the cause and gave liberally to help with the work.

He was a man known for his hospitality and kindness. If he could not speak good of people he said nothing. Just before his death he was rejoicing in the great improvement in the Sunday school for which he had labored for so long and thanking God that the children were coming out on His side.

He could say: "I have fought a good fight, I have finished my course, I have kept the faith." We believe that he has gone to his reward which the "Righteous Judge" had prepared for him.

D. I. PURSER, JR.

Dr. R. S. McArthur on May 12 will have completed a forty years' pastorate at Calvary Baptist church, New York city. This has been his first and only pastorate.

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An extensively advertised Watch for stylish men, so-called from its neat, compact shape. Open face, stem-wind plain gold back for engraving monogram.

We pride ourselves on its time-keeping qualities.

Prices for complete Watch: 20-year gold filled case, 7-jewel Waltham, \$12.50; 25-year case, 15-jewel Waltham, \$20; solid gold 14 k. gold case, 15-jewel Waltham, \$25.

Ask for catalogue.

**C. L. RUTH & SON**  
JEWELERS-OPTICIANS  
ESTABLISHED 1878  
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**MORTGAGE SALE.**

Under and by virtue of a mortgage executed to the undersigned by Chas. W. Shinn and wife, Mary M. Shinn, on the 24th day of September, 1909, and recorded in Vol. 549, record of deeds, at page 197, in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door, in Birmingham, Ala., on the 4th of April, 1910, within the legal hours of sale, the following described property, situated in Jefferson county, Alabama, to-wit:

Lot No. ten (10), except the south two and one-half (2 1/2) feet, in block No. nineteen (19), "Tharpe Place," West End, as shown on map recorded in the office of the Judge of Probate of Jefferson county, Alabama, in map book four (4), page eighty-seven (87). Also lot No. seven (7) in block No. ten (10), "Earle Place," as shown on map recorded in the office of the Probate Judge of Jefferson county, Alabama.

**JOHN W. PRUDE,**  
Mortgagee.

**Sister Woman!**  
**READ MY FREE OFFER**

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and surely cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

**This fifty-cent box of Balm of Figs will not cost you one cent**

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to come any farther, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address:

**MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.**



**HARRIS LITHIA WATER**

**"NATURE'S SOVEREIGN REMEDY"**

Harris Lithia Water has cured hundreds of sufferers from dyspepsia, rheumatism, neuralgia, melancholia, jaundice, indigestion and other affections resulting from diseased kidneys, bladder and liver. Physicians prescribe it in preference to other drugs because they know it possesses medicinal virtues that are not possible in tablets. It does not deteriorate when shipped, but remains fresh and efficacious indefinitely.

Write for descriptive booklet containing testimonials.

Sold by all mineral water dealers and druggists or shipped direct from spring to any address—12 half-gallons, \$4.00; 5-gallon demijohn, \$1.50. Insist upon having Harris Lithia, Nature's Sovereign Remedy.

**Harris Lithia Springs Company**  
Harris Springs, S. C.

**FOR KIDNEYS AND BLADDER**



**WE SHIP ON APPROVAL**  
without a cent deposit, prepaid the freight and allow 10 DAYS FREE TRIAL.

IF ONLY COSTS 1 cent to learn our superior quality and marvelous offers on highest grade 1910 model bicycles, **FACTORY PRICES**. Do not buy a bicycle until you write for our large **Art Catalog** and learn our wonderful proposition on first sample bicycle going to your town.

**RIDER AGENTS** everywhere are making big money exhibiting and selling our bicycles. We sell cheaper than any other factory.

**TIRE S, Coaster-Brake rear wheels,** lamps, repairs and all sundries at half price. Do Not Wait write to-day for our special offer. Mead Cycle Co., Dept. M, 216, Chicago.



**Sheet Music a Specialty.**

A complete line of McKinley's best 16c selections. A song for every occasion. Duets, Marches, Ballads and Sacred Solos. All universal favorites, choice vocal numbers and new quartets. 3 for 50c—3 for \$1.00. Also, Book's First Steps in Music made easy. Teachers' special prices. Mathews' and other popular graded courses at reasonable prices. Columbian Gramophones \$10 to \$28. Cylinder or plate records, any quantity, brand new, silver or stamps. Mrs. J. B. Snodgrass, Box 74, Anniston, Ala.

**Fish Bite** like hungry wolves, any time, if you use **MAGIC FISH LURE**. Best fish bait ever discovered. Write to-day and get a box to help introduce it. Agents wanted. **J. F. Gregory, Dept. 4, St. Louis, Mo.**



**GENUINE PERUVIAN GUANO**

**INSURES "BUMPER" CROPS OF COTTON, CORN AND TRUCK**

**IF** you have never used Peruvian Guano, you don't know the possibilities of your land.

With proper cultivation, no other known fertilizer will produce as large yields.

Peruvian Guano is a product of nature. It contains things which man cannot successfully imitate.


Peruvian Guano is the excrement of fish-eating birds that inhabit the West coast of Peru.

Peruvian Guano is, therefore, **DIGESTED FISH**—digested by Nature and without the use of Sulphuric acid.

Peruvian Guano contains elements quickly active, some slow, and some still more slow, and it, therefore, nourishes the plant from start to maturity.

We have a great number of letters from those who have used Peruvian Guano, and pictures of **Cotton Crops, Corn Crops, Tobacco Crops, Truck Crops, and Grain Crops**, on which it was used. Send for our book of letters and pictures from those who know Peruvian. It's FREE.

**Peruvian Guano Corporation, Charleston, S. C.**





### La Grippe Weakness

"After a spell of La Grippe-I was so weak and exhausted I could hardly stand. I began taking Dr. Miles' Nervine and was soon better in every way."

MRS. F. J. NORTON, Freeville, N. Y.


La Grippe seems to wrench every particle of vitality from its unfortunate victims. That's where the principal danger lies; because it leaves the system in a weakened condition which invites more serious diseases. During convalescence

#### Dr. Miles' Nervine

should be taken to restore nervous energy, and overcome this weakening influence which is the most serious effect of La Grippe.

The first bottle will benefit; if not, your druggist will return your money.

**COLE'S CORN MILLS**



are the best for making bread meal. They have successfully stood the test of competition for 40 years, with yearly increasing sales. They are trade winners. Put your idle engine to work with a Cole Mill. You will make money and your patrons will be satisfied. We can furnish the engine, too, if wanted. Catalogue on request.

R. D. COLE MFG. CO., Newnan Ga.

**WEDDING INVITATIONS.** 100 printed, best style, fine paper for \$3.75. 100 engraved, \$5.75 up. If you mention this paper in ordering, will allow 25c discount. **ROBERTS PRINTING CO.**, 2007 Third Avenue, Birmingham, Alabama. Send for our booklet "Wedding Etiquette."

**Budded Pecan Trees**

And Trees of all Kinds

Address  
**G. R. LONG, Nurseryman**  
Box 184, Montgomery, Ala.

**BLMYER B. CHURCH BELLS** Write to Cincinnati Bell Foundry Co., Cincinnati, O.

### Excelsior Steam Laundry

**Geo. A. Blinn & Son, Proprietors**  
THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
Once a Customer  
Always a Customer  
GIVE US A TRIAL  
1807 2d Ave., Birmingham, Ala.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

#### DEWBERRY SCHOOL AGENCY.

Established 1892.

How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

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

HENRY WADSWORTH LONGFELLOW.

(Feb. 27, 1807—March 24, 1882.)

Lest we forget.

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

"O, bard that breathed this soul-inspiring thought,

Thy footprints on time's sands are deep in-wrought;

So deep that many a weary one, way-worn,

Has seen, and bravely then life's burden borne,

Brave heart that felt humanity's need,  
Be thine the benediction for this deed!

Thou'st tasted both life's pleasures and its pains;

And blended these into harmonic strains

That swell, Hyperion like, to wondrous song—

That gathers sweetness, as it glides along

The changing yesterdays that lie between,

Embalmin' them in rhythmic shade and sheen.

How pensive sweet thine every melody,

Voicing the heart's emotions plaintively;

Attuning these to wooing tenderness,  
That Faith and Hope and Charity express.

Sing on, thou spirit of the past—still sing—

Our souls will catch the faintest whistlings.

—ANNIE WHITE LISENBY.

#### CHANCE FOR DENTIST.

I enclose my check for \$2 to renew subscription to your paper for 1910. I subscribe to several papers, but look with interest to this paper and think it ought to be delivered to every Baptist home in Alabama and trust the time will soon come that all Baptists look on this paper with the same interest. Bro. Oliver C. Dobbs, pastor of the First church, Phenix, is gaining confidence and support of all the people of this city. We predict great things for this church this year.  
—L. Booker.

P. S.—Through your paper announce a grand opportunity for a good dentist. None in the town at all. Was \$4,000 of this work by one dentist in the year 1909.—L. B.

#### ELIZABETH FANNIN SEALE.


On Feb. 2, 1910 the spirit of Elizabeth, daughter of Mr. and Mrs. Farmer Seale, passed into the "haven of rest" prepared for the pure in heart.

Our darling was seven weeks old, and had been a patient sufferer all her life.

We miss her sweet face, but we bow in humble submission to the will of the Father who never makes a mistake.

Her very memory is a blessing to us, and we hope to be able, through the mercy of God and the blood of Jesus, to meet her and all our loved ones gone before.

HER MOTHER.




**BOSTON**

# CRYSTAL GELATINE

makes a dessert of purity, quality and endless possibilities.  
Dainty, Wholesome, Economical.  
Each package of Crystal Gelatine bears the above Trade Mark

Each package is guaranteed to make two quarts of jelly.



If your grocer does not keep it send to us for Free Sample Package.

**CRYSTAL GELATINE COMPANY**  
121A Beverly Street Boston Mass

 <b>B. L. COX</b> ETHEL, S. C.	<p><b>Charleston</b> LARGE TYPE <b>WAKEFIELD</b> Second Earliest</p>	<p><b>Early Jersey</b> <b>WAKEFIELD</b> The Earliest Cabbage Grown</p>	<p><b>SUCCESSION</b> The Earliest Flat Head Variety</p>
<h2>CABBAGE PLANTS For Sale</h2>			
<p>I AM ON MY ANNUAL TOUR around the world with any of the best-known varieties of Open-Air Grown Cabbage Plants at the following prices, viz: 1,000 to 4,000, at \$1.50 per thousand; 5,000 to 9,000, at \$1.25; 10,000 or more, at 90c. F. O. B. Meggett, S. C. All orders promptly filled and satisfaction guaranteed. Ask for prices on 50,000 or 100,000. Cash accompanying all orders or they will go C. O. D.</p>			
<b>Address B. L. COX, Box 5 Ethel, S. C.</b>			

# TENNESSEE VALLEY FERTILIZER COMPANY

High Grade Guanó

For all Crops and all Lands

Special Formulas Given

Careful Attention

Let us know your needs

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## Tennessee Valley Fertilizer Company

FLORENCE, ALA.



## BLOOD TROUBLES AND SKIN DISEASES

Quickly Succumb to the Beneficial Effects of Stuart's Calcium Wafers.

Trial Package Sent Free.

Science has proven Calcium Sulphide to be the most powerful blood purifier known. Stuart's process of giving the system this great cleaner for the blood, has been called the best for preserving the full strength of Calcium Sulphide.

Calcium Sulphide is not a poison. It is harmless, though greatly powerful.

Children may take it with freedom and their delicate organisms thrive with its use.

Skin diseases flee when the blood is charged with this great eradicator.

The blood at once feels its influence and eruptions cease and fade away almost beyond belief, so immediate is its action.

No matter what degree of eruptive skin trouble you may have, Stuart's Calcium Wafers will purify and enrich the blood. These little wafers go into the stomach just like the skin impurities get in. They tone up this organ, enter the intestines, are absorbed by the lacteals and lymphatics, are drawn into the blood, course quickly to every organ and atom of the body, and remove secretions and decay. The lungs are assisted, the liver is aided, the stomach re-inforced, and skin diseases are assailed from their source. All retreat, for disease is cut off from the rear, and very quickly nature routs the effects of such maladies which appear in the form of pimples, eruptions, blackheads and scaly formations.

You have science backed up by years of actual proof when you take a Stuart Calcium Wafer. Not a mere feeble effort at relief, but a remedy of nature that has relieved human subjects greater in number by far than the entire army of America and Canada. For chronic or temporary blood disorders and skin diseases these wafers are without an equal.

If you will go to your druggist and ask him the virtue of Calcium Sulphide his answer will confirm these statements.

Stuart's Calcium Wafers, he will also say, are the most popular and scientific method of using this wonderful ingredient. They sell for 50c per package, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

## A Good Name

For every dollar you put into an Estey organ you get full musical value. The Estey name is a guarantee of satisfaction, but we don't charge you for it.

Address **Estey** Brattleboro, Vt.

**We Will Give A RURAL MAIL BOX** The best and handiest Galvanized Steel Rural Mail Box made, to the first person sending address of party canvassing for petitions for new Rural Route. Write today. KENTUCKY STAMPING CO., Dept. 83, Louisville, Ky

**RESPONSIBLE MEN** with teams and wagon wanted who can give bond, as salesmen for our Extracts, Stock, Poultry, Powders, Liniments, Spices, Talcum, Soap, etc. Write for permanent work in your own county. George Hassel, Sec., 203 Main St., Keokuk, Iowa.

## HOWARD COLLEGE ENDOWMENT SUBSCRIBERS.

At Kansas, Ala.  
George Bryan ..... \$10.00  
E. O. Cunningham ..... \$ 10.00  
P. J. Dodd ..... 10.00  
C. McGaha ..... 10.00  
J. P. McGaha ..... 10.00  
W. S. Sparks ..... 10.00  
Arthur Studdard ..... 5.00  
J. D. Studdard ..... 25.00  
Forrest Pesney ..... 5.00  
G. M. Wilson ..... 10.00  
Additional subscribers at Carbon Hill:

A. W. Barnes ..... \$10.00  
A. C. Ramsey ..... 5.00  
D. W. Ramsey, Jr. .... 20.00  
L. F. Wakefield ..... 10.00  
In Birmingham:  
E. H. Cabaniss ..... \$50.00  
J. L. Cross ..... 15.00  
N. C. Dean ..... 50.00  
C. E. Holcomb ..... 15.00  
C. E. Montgomery ..... 20.00  
W. W. Hale ..... 25.00  
Dear Bro. Barnett:

On Sunday, Feb. 13, it was my privilege to be in a Baptist missionary rally at Kansas, one mile from Carbon Hill. Rev. J. A. Huggins, of Oakman, spoke and preached with zeal and force in the morning; Rev. J. L. McCollum spoke in the afternoon on "Our Methods in Missions," and his presentation of the subject was clear and strong.

When the subject of missions had been discussed and a collection taken, Howard college came up for consideration.

With the aid of Bro. McCollum and Bro. J. D. Studdard, a prominent layman and a noble worker, a good offering was made to the endowment.

In Carbon Hill the next morning we obtained additional subscribers. The excellent people there had previously promised and paid in part a handsome sum.

Bro. McCollum is doing noble work in his field. He grows in power and in the affections of his people.

When are the larger towns and cities going to write me to come and press our endowment? That endowment is going to be raised; when some subscribers for good reasons or for no reason of value fail to pay, others will come forward and take their places.

But Howard college is expecting and longing for the help of the pastors of our great city churches. When are you going to be ready, brethren?

Howard college is receiving, and praising God for, the help of pastors in our smaller cities and towns and in the country. But these brethren should not be expected to do it all. Is Howard college in touch with the missionary enterprise?

This session twenty-two of our noble young men have volunteered for service in the foreign field. If God shall so direct, these men will doubtless quite as willingly serve in the great home mission field.

Holding near our hearts foreign missions, we should hold fully as near home missions. They are one.

Is Howard college fitting men for places of honor and making them strong in scholarship?

Presidents Abercrombie, Thach and Hosmer and Judge Sayre, of the Rhodes scholarship committee, who elected Bro. C. E. Crossland Alabama scholar at Oxford University, England, will answer "yes."



# RENT DAY

**HERE'S** the 1st again—Rent Day—and after skimping and saving you have the amount —for the landlord. You can keep on paying rent for the rest of your days and have nothing to show for it. The landlord will though. He waxes fat—keeps on buying more houses with your money.

## Your Rent Money Will Buy You a Home of Your Own.

We want to show you how easy it is to build a home and pay for it in monthly installments. It will cost you no more than you are now paying each month for rent. Just think of the satisfaction there is in paying out money when you know that you are actually, buying your own home and at the end of a short time you will be your own landlord and will have no more rent to pay.

Write for full details of our plan—how we loan money to build houses, buy homes or pay off debts on real estate. Address

**JACKSON LOAN & TRUST CO.**  
155 E. Capitol St. Jackson, Miss.

# Shield Brand Shoes



## THE REASON

**Shield Brand Shoes** give the wearer more style and service than shoes made by any other manufacturer, is because every pair of **Shield Brand Shoes** is made by *Skilled Shoemakers; Specialists* in every sense of the word.

## THE LEATHER

is carefully selected for every pair of shoes, and every detail of their making is carefully looked after by trained, experienced experts, who have every item of knowledge in shoe-making right at their finger's end.

## HENCE

*SHIELD BRAND SHOES ARE BEST,  
FIT BEST, AND WEAR LONGEST.*

*Shoes for Every Member of the Family*

**M. C. KISER CO.,** Manufacturers **Atlanta, Ga.**  
Shield Brand Shoes

# CHURCH PEWS

PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL — CHoir CHAIRS



ASSEMBLY AND OPERA SEATING

## SCHOOL DESKS AND SCHOOL SUPPLIES

EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG  
BIRMINGHAM, ALA.



**QUICKLY CURED AT HOME**

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it's Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way in the privacy of the home.

No knife and its torture.  
No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

**FREE  
A POSTAL  
FROM YOU**

And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special BOTTLE OF



Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—  
"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass."  
Send a postal to Minard's Liniment Co., So. Framingham, Mass.

Does the college now, as of yore, train men for public speaking?

Twice in the recent past Howard men have won the state oratorical prize and once lately the interstate prize in oratory.

In preparation of preachers for state service, home service and foreign service, Howard college is doing as much as any other southern college; in scholarship the college is doing, I believe, the best work in its history, because we have more men who are capable in the faculty than ever before. There were in times gone by men just as able in our faculty; but as the faculty has grown in number, it has won more of these strong men.

Strange to say, many a college faculty contains one or two weak men; Howard has not a weak man in its teaching corps. It is understood, of course, that, as the writer is not in the regular teaching force, he can say this without impropriety.

In the essentials of an up-to-date college, Howard is a thorough college.

A prominent citizen of Birmingham, Judge Robinson, not a Baptist, said to me today, "You have many fine young men in your student body."

The judge is right; and never before have there been more true, faithful, clean men among the students.

But Howard college needs endowment. It can not grow unless it secures a real endowment, the interest on which shall meet the great demands of a progressive institution of learning.

I appeal to those who signed notes four years ago to redeem those notes.

The needs of the college plead for payment; the good name of Alabama Baptists demands payment; personal honor, the sacred possession of a gentleman, requires payment.

We must have \$25,000 to take the place of sums which may not be paid.

Brethren of city, town and country, help us raise this; let me come to your fields; give us your sympathy and our co-operation.

Yours fraternally,

A. P. MONTAGUE

Feb. 15, 1916.

**Tetterine Conquers Poison Oak.**

I enclose 50 cents in stamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to M. E. Hamlett,

Montaba, Tex., May 21, 1908.  
Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Old Itching Sores, Dandruff, Chubbins and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

The Baptists of the city of Macon spent last year \$12.53 per capita for work in America and \$2.80 per capita for foreign missions. Methodists of Macon spent \$7.66 per capita for work in America and \$2.02 per capita for foreign missions. The Presbyterians of Macon spent \$18.23 per capita for work in America and \$1.36 per capita for foreign missions. Of these three great denominations, the Baptists led in their per capita contributions.—Christian Index.

**Don't break your Back**

In sweating in the dust. This dust has a long handle and reaches into the floor tightly. No danger of falling contents because it fits back automatically when raised. Will protect to ordinary dust pans. Sent prepaid on receipt of 25c. Sample FREE—Sample order will be given free to any household for a limited time only. Address for particulars.



Haarz Household Specialty Co., 2631 Augusta St., Chicago, Ill.

**To Every Reader of the Alabama Baptist**

**WE** would be glad of your personal acquaintance—because we know you would appreciate us as much as we would you.

We are trying, and very successfully to run a Store of service. We provide great stocks in the first place—more than \$1,000,000.00 being carried constantly on our Sales Floors and in our great warehouse and stock rooms.

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

And more than 700 people, our loyal army of helpers, are striving as we are, to render pleasant and quick service.

**We Have Everything to Wear:**

We fill orders sent us by mail on the same day received and we guarantee satisfaction or give back your money, and take back the goods.

**Will You Write us and try us?**

**LOVEMAN, JOSEPH & LOEB**

BIRMINGHAM, ALA.

**OLD HICKORY BRAND  
Means Honesty and Strength in  
FERTILIZER**

Thirty years experience is shown in every sack of guano that goes out from our factory. It is no guess work, but carefully weighed, scientifically mixed ingredients of the highest class, so that all plant food is available.

Ask your dealer for them.

**NATIONAL FERTILIZER CO.  
NASHVILLE, TENN.**

**Guaranteed Cure for Lagrippe.**

There is one sure cure in the world for Lagrippe. It is called Johnston's Chill & Fever Tonic. If it cures, it costs you 50 cents a bottle. If it fails, it costs you NOTHING. We authorize druggists to refund the money.

THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.



DR. GRAY'S TRIP TO CUBA.

The corresponding secretary of the home mission board has just returned from a two weeks' trip to the island of Cuba, where he went to look after the interests of the large work which the home mission board is conducting in that island. In connection with this trip Dr. Gray also visited our work in the lower part of Florida at Ke West and Tampa. Our work at Tampa is largely among the Italians and Cubans.

Dr. Gray has given us an interview in regard to his journey, and we give the result below:

"In what condition, Dr. Gray, did you find the home board's work at Tampa?"

"Our work among the Italians is very encouraging. We have just completed a beautiful chapel. Bro. Zarrilli and Miss Jennie Allnut are our missionaries, and, beginning with March 1st, we will have an additional worker, Bro. Paula. You remember how Bro. Zarrilli stirred our hearts by his speech at the Southern Baptist Convention in Louisville. He is a fine fellow."

"How about our Cuban work in Tampa?"

"Our Cuban work during the past year enjoyed good progress. The work among the Cubans has been more transient, inasmuch as they are coming and going from Cuba."

"How many mission workers has our board among the Cubans in Tampa?"

"We have two—Rev. Y. E. Barredo and Miss Marv A. Taylor. We greatly need a chapel on our lot."

"What places did you visit in Cuba?"

"Havana, Mariel and Cardenas. You know Havana is the center of our work in Cuba, the city of Havana being the center of all Cuban affairs. Our Cuban-American college is located there. We have a central church with a number of missions in the city."

"You speak of our college. What special work is being done by the Cuban-American college?"

"We have a school for general literary work. It is, of course, at its beginning. In connection with our work we have been teaching deaf mutes. A special feature of the school work consists of our class of theological students. This is a work of far-reaching importance. By this means we are supplying our churches as they increase in numbers with well-trained, capable young pastors."

"As an illustration we have sent out in the last three years five of these students into pastorates. We ordained two capable young men during my stay on the island."

"What is the general condition of our work in the city of Havana?"

"Havana, you understand, is a great city of nearly 300,000 people, and our work must necessarily be done with patience, but the outlook in general for work in the city is hopeful. We come up against a great problem. We drove Spain out of Cuba, but we did not drive Rome out, and Havana is headquarters for Romanism. We are laying sure foundations."

"How many workers have we there?"

"Seven missionaries and teachers and five student missionaries. These theological students we support by a

modest stipend during their course of study. They, in turn, do mission work in the city and its environments. For instance, there are as many as ten services held on a single day by these young men. You understand, of course, that Rev. M. N. McCall is our superintendent of our Cuban work and pastor of the Calvary Baptist church in Havana. Rev. W. W. Barnes is principal of our Cuban-American college and preacher for the English-speaking congregation."

"You spoke of having gone to Mariel."

"Yes. Through the agency chiefly of Miss Jennie Edwards, a faithful missionary, who has an orphanage in connection with her work, a church was established at Mariel, on the northern seacoast, some forty miles west of Havana. She requested our board to supply a missionary pastor for that church and surrounding country. I went with Supt. McCall to investigate the matter."

"What conditions did you find in this town?"

"We found Miss Edwards the ruling spirit, in a town of some 3,000 people, nestling at the foothills on the rim of a beautiful sheet of water. Her influence in all that section of the island is widespread and wholesome. We appointed young Bro. Baker, one of our theological students of Havana, to take charge of that work, and the prospects for that new field are first class."

"Doctor, you say you went to Cardenas? What part of the island is Cardenas?"

"Cardenas is on the northern coast, and is the nearest point in Cuba from the Florida coast, being only about sixty or sixty-five miles across from the gulf stream from Key West. It is one of the best towns in Cuba with a population of some 25,000. It has long been a great sugar port."

"Have we a mission at Cardenas?"

"Yes, we have a church. Rev. A. U. Cabrera is the pastor. He is a hymn-writer, a musician, an evangelist, and first-class pastor. He understands the printer's art as well. I call him our Zaccheus, he is so small of stature."

"What was your object to Cardenas?"

"My special object was to attend our annual Cuban Baptist Convention."

"Do you mean to say we have a Baptist Convention on the Isle of Cuba?"

"Yes, sir, and it is called the Baptist Convention of the Four Occidental Provinces of Cuba. I do not give you the Spanish for this convention, because I wish to speak in understandable phrases. We have a convention composed of delegates from the churches organized and supported through our home mission board."

"How many churches are there?"

"They number twenty-two, with probably as many more preaching stations. There were eighteen churches last year; four new ones came in."

"What was the report as to the condition of the churches?"

"I depended on Bro. McCall for specific information. He was greatly delighted with the year's work. The contributions of the churches were greater than ever before. The spirit of unity and aggressiveness was manifest everywhere. The greatest number of baptisms ever reported in one

year was recorded—236. The convention continued through three days. Important subjects were discussed in a capable way."

"The idea of self-supporting which has been pressed for several years past was again urged with great zeal. A young student, formerly a student in our Havana college, read an admirable paper on that subject. He asked in the course of his address:

"Suppose some calamity were to befall our Home Mission Board, and they would find it impossible to continue helping us, would we quit, give up the work? Why, no," he said, "we will continue it."

"This sentiment is more and more prevalent among our workers, and certainly to our Board one of the most delightful aspects of our work. They are poor, of course, and we must be patient. But it is our purpose to lead them on steadily toward this great goal."

"Dr. Gray, did you say Rev. W. B. Spilman, field secretary of the Sunday school board, went with you?"

"Yes, by a good deal."

"What do you mean by a good deal?"

"Well, two hundred and seventy pounds of him went. He is a jolly, fine fellow; a good traveler and a good sailor."

"What was the object of Brother Spilman going to Cuba?"

"Our Home Board requested the Sunday school board to lend us one of their field secretaries to do some special work in helping to inaugurate our plans for enlarged Sunday school work in the island. Brother Spilman made two capital addresses at the convention and remained over in Havana four days after my departure to deliver a series of lectures to our theological students and a number of our missionary pastors. In other words, he held a Sunday school institute for our Sunday school workers in Cuba."

"That sounds like work in the States, doesn't it?"

"Yes; we are trying to do just as honest, faithful and scriptural work, and baptistic work, in Cuba as we are doing in Texas or Arkansas or Mississippi or Virginia or any of the States."

"You regard Brother Spilman's trip successful for the purpose indicated?"

"Entirely so, and our Home Board is greatly appreciative of the Sunday school board's kindness in lending us this expert in Sunday school work. It is a great pleasure to our Home Board at every possible point to work in the closest co-operation with our other boards. It is all the more gratifying to us that the Sunday school board rendered us this service without any financial cost to our home board."

"What are now some of the needs in the Pearl of the Antilles?"

"We need four or five chapels immediately. I am glad to report that a splendid chapel at Sagua la Grande has just been completed and I was to preach the dedicatory sermon last Sunday. Sickness of the pastor delayed that service and they will have the dedicatory service next Sunday, February 20th. Another thing we need sorely is an addition of four or five very consecrated women who will go as missionary teachers and establish schools to be co-ordinated with our Havana school. They would do incalculable good as missionaries while they are teaching."

"Dr. Gray, what weighs most heavily on your mind now that you have returned to your office?"

"The fact that you reported to me that our receipts are \$2,000 less to date than they were at this same date last year. This in the face of the fact that our appropriations have been greatly enlarged over last year. I confess to you that that is a great burden to me. I see from the calculations that it will require \$243,000 between now, the 13th of February, and the 30th of April in order for us to report no debt. That will mean \$56,000 more than we have ever raised during that time. While I was absorbed every minute of my time during my absence with the work in Cuba, I think I shall have no thought of Cuba from this interview on. This money must come."

"What do you propose to do about it, Dr. Gray?"

"Well, much of the time must be spent in prayer and all of the time in work. We must get our people enlisted from Maryland to Texas. Our work was never more abundantly blessed. The prospects were never so great."

"What would be the result of any large falling behind this year?"

"It would be calamitous in the extreme. The convention would naturally be slow to enlarge its work for another year. There would be danger that the convention would feel like sounding a note of retrenchment, whereas the Gungle blast of Forward, March! should by all means be followed."

Dr. J. B. Gambrell says: "The Baptist Standard, as a religious denominational paper, is not and never will be in any sense a political paper. It will deal with politics and public questions from the standpoint of public morals, and not from the party standpoint. The editor is himself a political hybrid and free lance. In national politics, a party prohibitionist, in state and local politics, anything the occasion calls for. But the Standard, as a religious paper, will not stand for any party, but public morality in all parties and against immorality in any party. The paper cannot be used for party purposes nor to boost or pull down public men."

HOW NEAR THE BRINK.

A small trial bottle of Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Alabama Baptist may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency, catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly. Free and prepaid. For sale by all leading druggists.



**A "SQUARE DEAL"**

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

**OBITUARY.**

On February 17 the angel of death visited the home of Mr. and Mrs. Wyatt Hodges, and with friendly care clasped his arms around their sweet, precious little baby and carried it from earth to heaven and laid it in the arms of our dear Savior. It was only a fair bud plucked from earth to bloom in heaven; our Savior had need of this little bud to adorn and beautify His kingdom.

May the grief-stricken father and mother realize that their little boy is not dead, but is just beginning to live. God doeth all things well and all things work together for good to them that Love God. May our Lord and Savior help them to say, "Thy will be done."

Not now, but in coming years, it may be in the better land, we will read the meaning of our tears and then some time we will understand. God knows the way; He holds the keys; He guides us with unerring hand. Some time, with tearless eyes, we will see. Yes, up there we will understand. Their friend,

MRS. J. L. HAND.

Newton, Ala.

**WYLAM NOTES.**

We have had a glorious treat of uplifting sermons at our church at Wylam. We have spent two weeks in the interest of Foreign Missions, and had Rev. O. T. Bentley, of Ensley, on Monday night, who preached us a fine sermon on missions; on Tuesday night Dr. A. J. Dickinson, who gave us a powerful sermon on the "First Missionary Church," and Wednesday night Dr. J. R. Stodghill preached us a good sermon on missions. Dr. A. P. Montague was to come out Thursday night, but the weather prevented. The pastor preached that night on missions and Sunday the S. S. gave \$4 for state missions and the church gave \$17.67 for foreign missions. Our Ladies' Aid gave \$10 for foreign missions and our B. Y. P. U. raised in cash and pledged \$6.29 for foreign missions.

We received last Sunday, February 20, 2 by letter and one under the watch care.

Tuesday night, Feb. 22, Rev. W. M. Blackwelder, of West End, preached us a great sermon on foreign missions and on Thursday night Rev. M. K. Thurston, of Bessemer, preached us a great sermon on the Commission. These sermons were very helpful to the members and to the pastor. I hope God will bless the sermons and the men.

H. R. SCHRAMM.

Kendrick, Miss., Jan. 29, 1910.  
Tennessee Valley Fertilizer Co.,  
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Gentlemen:  
Having used your goods for the past three years, I prefer it to any fertilizer that I can buy. I made 1804 lbs. cotton on one acre with 700 lbs. of Ashcraft's Formula. Under normal crop seasons I would have made twice the amount.

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Yours very truly,  
A. J. JOHNSON.

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Have not coughed once all day? Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine right at hand.

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Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be killing you and you might not know you had it. You should start at once to take

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By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation prepaid. Address The W. J. Parker Co., Manufacturers, Baltimore, Md.

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### A WOMAN'S APPEAL.

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

I have a number of copies of my book on "Errors of Romanism," the original price of which was one dollar, which I shall be glad to let the brethren have at fifty cents per copy, postpaid.—W. J. E. Cox, Mobile, Ala.

Kentucky loses to Alabama another of her faithful pastors. Wherever Bro. J. W. Long goes the Sunday school is sure to grow like the proverbial green bay tree. He knows how to train teachers and delights in that most valuable work. Everybody who knows him loves him, and we commend him heartily to the Alabama brotherhood.—The World.

(We welcome Bro. Long to Alabama.)

This fellow must have been an editor:

"What makes you so grouchy?"  
"Financial matters."  
"Are you short this week?"  
"Short? Say, I'm so short that when my corns hurt I think I've got a headache!"

### DEATH OF MRS. THRASHER.

On December 26 the spirit of Mrs. J. W. Thrasher, one of the most faithful members of the Baptist church, passed to the reward of a good and faithful woman.

Death came at her home in East Wetumpka, after a long seige of suffering, which she bore with that patience and Christian fortitude that had ever marked her daily life.

She was born in 1856, and was the youngest daughter of H. H. Beasley, one of Alabama's largest planters at the time of his death.

In the early seventies she was married to W. D. Armstrong, who lived only a few years, leaving her with two daughters, Mrs. S. G. Clarke, now of Meridian, Miss., and Mrs. R. C. Sayers, of Mount Meigs. Several years after the death of Mr. Armstrong she was again married to Mr. J. W. Thrasher, of Wetumpka, Ala. Of this union she is survived by six children, four boys and two girls. I can recall when as a beautiful girl, a combination of life, cheer and intelligence, she united with the Baptist church in Notasulga, and in accordance with the vows taken then she ever remained a consistent member.

During the last two years of her life, though an invalid, she retained that cheerfulness which had always been a strong trait of her fine character.

Here was a mind of unusual ability, brilliancy and deep thought. So admired was she that all who knew her felt themselves fortunate to be numbered among her friends.

The fond love and high esteem in which she was held was proven by the many large and beautiful floral offerings sent to the family, making her final resting place a bower of loveliness.

To the bereaved one I extend sympathy and hope that the knowledge of her great reward will comfort them.

A FRIEND.

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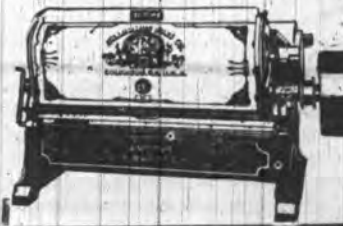
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