

SEND IN A NEW SUBSCRIBER ON THE ONE DOLLAR OFFER

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention.

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BIRMINGHAM, ALA., MAY 4, 1910

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Atlanta, Ga., May 3.

Glorious year's work. Out of debt with small balance. Alabama gives \$18,787 to home missions.
B. D. GRAY.

Address Wanted.—I will be greatly obliged if pastors in the larger cities in the state will send me on a postal card their street and number for my list of ministers.—M. M. Wood, Secretary, Furman, Ala.

Please change my address from Pensacola, Fla., to Fitzgerald, Ga., as I take charge there next week. I am glad to get back to Georgia after living elsewhere for fourteen years. Love to all my Alabama friends.—T. M. Calaway.

Hon. W. E. Pettus sent us a program of the Tennessee Valley Convention laymen's missionary movement, which met at Huntsville, Ala., on April 29-30-May 1, and we saw that Dr. A. P. Montague was down for an address on "America's World's Responsibility."

Smoke was seen rising from the roof of the Hayneville Baptist church by some little girls, who told the little boys, and soon the word had gone throughout the village. The prompt coming of a number of men and their vigorous and cool action, led by Bro. Goldsmith, put an end to what would have been a devouring flame in very few minutes. Thanks to all who helped.—John W. Stewart.

I wish to say to the brethren who have asked my assistance in meetings this season to let me know as soon as possible just when they will want me, as I will have to arrange with my church for the time I am away. We have just closed a very glorious meeting at our church, Rev. B. T. Durant conducting the preaching. I was with him last week at North Lewisburg, Mary Lee No. 2. May the Lord give us all great meetings.—J. E. Lowrey, Bessemer, Route 2.

Dr. W. B. Crumpton has a communication in the Alabama Baptist, in which he quotes one of the missionaries of the Alabama state board as saying that his work is so scattered—his churches being so far apart that too much of his time is occupied going to and from his home to the churches; and he has too little time for pastoral visiting and for study. This is true of other states than Alabama.—Baptist Courier.

Rev. Robert Stuart MacArthur, pastor of Calvary Baptist church, New York, in an address delivered in New York on the subject, "What Shall We Do With Colonel Roosevelt?" nominated him for the high office of Ambassador Extraordinary to all the courts of the world, in the interest of universal and perpetual peace. No more exalted mission can be named for any man in the world today, and from newspaper accounts he is waking up the republics and monarchies of Europe by his visit.



Richmond, Va., May 2.

Alabama, \$25,264.29. Debt some larger than last year. Receipts over half a million.
R. J. WILLINGHAM.

Look at your label, and if you are in arrears, send in your renewal. You will feel better and so will we. Do it today.

Camp Dixie, Jerusalem, Palestine, April 7, 1910.—We are having a great trip. Wish you could be with us. You ought to come. It is worth a great deal to any Christian, and especially a preacher. Get ready for 1912.—E. E. Folk.

Rev. S. M. Provence is doing some fine work for the Baptist Advance on the Sunday school lessons. Provence wields a mighty pen. He is clear in thought and accurate in expression. We have few among us who can say so much in so few words and say it so well. He can pack an immense amount of thought into a 30-minute sermon. He is doing a good work at Victoria.—Joe Howard in South Texas Baptist.

On last Sunday morning, the 17th, at Boyles, Ala., Mr. Credell, of Atlanta, and Mrs. Lizzie Frith, of Boyles, were happily united in the bonds of matrimony. Mr. Credell is a prominent man in Atlanta. Mrs. Frith is one of the most consecrated church workers the Birmingham district affords. The people of the Boyles Baptist church are under many obligations to her as a leader. We hope for them a very bright and prosperous journey.—W. R. Seymore, Pastor.

I write to ask the prayers of our friends, especially yours, in behalf of Mr. Smith, who underwent two operations Wednesday morning at the Church and Home hospital for appendicitis, having the appendix removed, and for gall stones having the gall bladder containing a large stone removed. This was done as a last remedy. He is conscious, but very low; had a hemorrhage today that lasted for two hours. Pray for Jesse Barnett and I, too, that we may be able to bear this affliction.—Mrs. E. Lee Smith, Orlando, Fla.

W. W. Bosworth, in working out the design for the new Fifth Avenue Baptist church, had a difficult task, as so many peculiar problems, owing to the restricted area, presented themselves. A copy of the booklet which has just been issued shows that he overcame them and has prepared plans for such a handsome and commodious church that the largest church collection on record, \$324,000, was subscribed in twenty-eight minutes on Sabbath morning, April 10, by the congregation of the Fifth Avenue Baptist church, in response to an appeal of the pastor, Rev. Dr. C. F. Aker, for \$500,000 with which to build a new church. The congregation promised \$162,000 and John D. Rockefeller doubled this sum.

NEW SUBSCRIBERS TO THE ALABAMA BAPTIST

Yes, we take them for ONLY ONE DOLLAR

FROM THE FIRST OF MAY TO THE FIRST OF JANUARY

THE REMAINDER OF THE YEAR FOR ONLY ONE DOLLAR.

Why this reduction in price for eight months?

Because we would like to have some thousands of Baptists not now taking the paper read it long enough to become fully acquainted with it.

More subscribers in a church helps the church itself and every cause of the Baptist denomination.

The Alabama Baptist depends on the pastors of our churches and present subscribers for increase in its circulation, as well as for making good its losses. The interest is one. The paper is published for the upbuilding of the churches, of the Baptist denomination, and the cause of Christianity.

Will each church make a special effort to send in a long roll of Dollar Subscribers at once?

Will the reader of this offer take the lead in the matter, or see that some one else does, so that there may be no church in which a special canvass for new subscribers is not made? The larger the better.

Send in the names as fast as received, without waiting for completion of the canvass.

The Western Evangel says: "Rev. T. V. Neal, of San Angelo, will assist Pastor I. N. Langston in a meeting at Lufkin, beginning next Sunday." Alabamians stick to one another. We pray God's blessings on the meeting.

Dr. Robert McDonald, of Washington Avenue Baptist church, Brooklyn, N. Y., announces in a three column article in the Examiner that close baptism and close communion are "dead and buried issues."—Not with true Baptists.

One day an old negro was brought before a judge under suspicion of maintaining an illicit still. There was no real evidence against him. "What's your name, prisoner?" asked the judge. "Mah name's Joshua, Jedge," was the reply. "Joshua, eh?" said the judge, as he rubbed his hands. "Joshua, you say? Are you that same Joshua spoken of in Holy Writ—the Joshua who made the sun stand still?" "No, Jedge," was the hasty answer, "twan't me. Ah'm de Joshua dat made de moon shine."

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.

Vice-Presidents.

- Mrs. T. W. Hannon, Montgomery. Mrs. D. M. Malone, Birmingham. Mrs. O. M. Reynolds, Anniston. Mrs. W. J. E. Cox, Mobile. Mrs. F. Stallworth, Cuba.

W. M. U. MOTTO:

The people that know their God shall be strong and do exploits.—Daniel 11:32.

- Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery. Mrs. William H. Sanford, Recording Secretary, 915 S. Perry Street, Montgomery. Mrs. George M. Morrow, Auditor, Glen Iris, Birmingham. Mrs. T. A. Hamilton, State Organizer and Sunbeam Leader, South Highlands, Birmingham. Miss Kathleen Mallory, Y. W. A. Leader. Mrs. D. M. Malone, Associational Visitor, 3446 Highland Avenue, Birmingham. Mrs. Grace Eldon Wilkinon, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Send contributions for this page to the Mission Room.

Advisory Board.

- Mrs. W. B. Crumpton, Montgomery. Mrs. A. J. Dickinson, Birmingham. Mrs. McQueen Smith, Prattville. Mrs. Jessie L. Hattimer, Montgomery.

Y. W. A. MOTTO:

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

THOUGHT FOR THE WEEK.

"He is faithful" that hath promised, and He'll surely come again, He'll keep his trust with me, at what hour I dinna ken; But he bids me still to wait, and ready aye to be, To gang at any moment to my ain countrie."

GOOD NEWS.

Our annual report has gone up to Baltimore, and it shows an increase over last year's gift to Home and Foreign Missions of about \$500. We gave in all this year to these two causes, \$10,929.45. We thus missed our \$14,000.00 apportionment by \$3,070.55! Still we women and girls and children did beautifully, and we have every reason in the world to be thankful. The Y. W. A.'s have reason to be proud, for they raised more than the \$1,400 asked of them for these two courses. This was made possible by the generous help of the Judson Bible School, to which we give our heartfelt thanks.

Another cause of rejoicing is that from various parts of the state we are receiving the names of those who are planning to attend the Baltimore Convention. It seems almost certain that we shall have a full delegation.

P. S.—April 30 finds us a little further advanced, for we can report now for Home and Foreign Missions \$11,183.12, which is an advance of \$724.27 over last year's gifts to these two courses, and only \$2,817.88 short of our \$14,000 apportionment. We have every reason to be thankful indeed!

MAY STUDIES.

The subject of the Indians is fully set forth in the May number of our Mission Fields, and we do hope that all the societies will thoroughly enjoy the study, and have their hearts stirred to give the Gospel to our Indian sisters. We start upon our new convention year with these studies. Let us heed them and the needs they present in all the vigor of a new year's resolve!

Then in May, too, we want to study and give in the women's societies toward the relief fund for our aged ministers. The literature on the subject has been sent from the Mission Room to every W. M. U. in the state. If you failed to get yours, see if it was not sent to a former president, by virtue of the fact that the names of your new officers have not been sent in. If you find that your society has been overlooked, please write to the Mission Room and the literature will be mailed you. We want to make May illustrious in the history of our Alabama W. M. U. by nobly remembering our aged ministers.

GREETINGS FROM MRS. ADAMS.

Tengchow Fu, Shantung, China, March 22, 1910.

Dear Miss Mallory and All the Y. W. A.'s: How often I think of you, and always with so much tender love. No, I have not shown it since coming to China, I know, and if I knew just how to apologize, possibly I would do so. But, "oh, she is married," you have said to each other, "and just like all others who marry she has forgotten her friends." But it is not so. Some of you will be doing likewise before long and then you will know what it means to begin housekeeping. And to begin in China is somewhat different. But it is interesting, come and

try it. There are so many things of such deep interest all around us. I do wish that I could make some of China's wonderful scenes of home and home life so live before you dear young women of my own loved state, that many of you would count it a joy and privilege, not a sacrifice, to come and live with and work for these dear people.

I have had in mind for some time to write you about the first Chinese wedding I attended. Not my own, for that has already been so well told by our Dr. Hearn. And though you have read of Chinese weddings before, I trust that this one will at least have a little interest for you.

The invitations, written on a Chinese card—a deep red paper—came a day or so before the marriage was to take place. Mr. Adams was asked to perform the ceremony, which was to be at eight o'clock in the evening. When our party of missionaries, seven in number, had arrived, the Chinese guests had already assembled, the rather weird sounding music was being played and the bridegroom stood in the hall way,—the marriage room,—waiting for his bride whom he had never seen. The only decorations in the room were a large square table, with a vase of flowers and several candles upon it. The guests all stood. Presently the bride entered seemingly very reluctantly, being supported by a woman, who seemed to be urging her along, led her to the front and stood through the ceremony between her and the groom. The bride stood with bowed head, her long, but very narrow red veil still hiding her face. The ceremony over, they immediately departed, taking each a separate sedan chair and with the music still playing, went to his home. The groom had not yet seen his bride.

The following day a big feast was given. Those present at the wedding were invited to this. I rather dreaded this, fearing that I could not eat Chinese food and knowing that I could not use the chopsticks. All of the missionaries here went, however, and the ladies were invited right into the bride's room and asked to sit on her kang, with her and her mother. Both were beautifully and handsomely dressed. After a little while, the servant brought in a little table and placed it on the kang, just in front of us. Chopsticks were given each one, a little cup for tea and then bowl after bowl of various things, floating in gravy, were brought in. Different kinds of vegetables, dumplings, eggs, chicken, etc. I had to be told what they were, for the Chinese prepare their food, so differently from us, but I enjoyed and really relished nearly everything. We were each given a small dish and a little spoon, but the most polite way is for each one to reach over and with her little spoon, help herself from the large bowl. I sat by the mother. She was very much concerned over my first effort in using chopsticks. She did not try to show me how, but just wanted me to take it and eat the easiest way. After about twenty courses were served, the last was rice. I was truly glad to see it come, though I had enjoyed it all so much. These feasts last for three and four hours. So a little while after the table was removed we prepared to go. I asked Miss Taylor to tell them for me, how much this bride (meaning myself) had enjoyed being with the new bride. They laughed, but immediately their faces changed to a sad interest when I added that I knew she felt so thankful to have her mother with her. They seemed to feel

a sincere sympathy which was shown in their faces. Now wouldn't each of you like to attend a Chinese wedding?

Oh, there are so many interesting things all about us! I would love to tell you more, but you read about these things elsewhere. It is not half so real to read it as to see it. Come and see for yourselves and then you will believe me. To witness a Christian wedding in China is a sight worth seeing, but oh, the sadness, the horror of many of the heathen marriages. The poor women are truly going to their doom, when they must go to the home of the mother-in-law. What is there for a heathen woman to look forward to? She must be married, and what then? No one to love her, no one to be kind, and if you could see how much they all appreciate the little love and kindness that we give them, you would understand that they, too, love to be loved. Yes, truly, these people are human beings, with hearts and souls, and when the love and light of Jesus, our Saviour, come into their hearts a real change comes into their lives and shines out through their faces.

Now, in closing, I give you an invitation, which I wish you would accept, namely, to come and have a cup of Chinese tea with me in my own dear little home.

With my heart just full of love for every one of you, I am, as ever, Yours most earnestly, FLOY WHITE ADAMS.

NEWBERN INSTITUTE.

The morning of April 13 dawned beautifully fair and balmy. There was nothing to disturb its serenity. God had given His best, as His benediction on our efforts to advance His work.

At 9:40 the institute was opened, devotional exercises being conducted by Mrs. B. L. Allen, a Presbyterian sister, who graphically portrayed woman's work. Her zeal in missionary work led her to discuss with ardor, our privileges, opportunities and obligations in this great work of missions. She contrasted the limited scope of early mission efforts with the twentieth century "Auroras," the laymens movement, students volunteer movement, and women's boards.

Her talk paved the way for the first subject on the program, "W. M. U. and Aid Work."

Nan C. Weathers made some remarks as to the value of W. M. U. and the relation that individuals, societies and associations sustain to state and Southern W. M. U's.

Mrs. V. M. Haynes, President of Greensboro Sunbeam Band, in her bright and sunny way, told how she tried to impress her little people with the fact that they are really God's rays, and should diffuse God's light and good cheer to those who need it, in material ways. She brought vividly to mind, our beloved sunshine work and even used our motto, "Have you had a kindness shown, pass it on."

Miss Mary Ella Pollard, the leader of Newbern Sunbeams, gave a very interesting talk about her band. She and they are very enthusiastic. She told how they are shining for Jesus, and how she loved the work which has proven a benediction to her. The band has grown rapidly since its organization last November. The membership is about thirty-five. She is teaching them to raise their voices in prayer, as well as to talk about the Indians and Africans. Her

A NEW PROBLEM IN THE SOUTH.

Victor I. Masters.

The South has faced and solved some difficult problems. The largest of them is what we call the Negro problem. While this problem is still with us, when we consider all things, we have a good reason for optimism on account of the real progress made toward adjustment in a race problem, such as the world never before saw.

We have now a New South. That which is really new is not its manhood or courage for its splendid idealism. These are its heritage from the long ago. The new factor in the South is the marvelous increase of material wealth.

With millions of dollars of slave properties wrested from its hands; with the country devastated and many of its vigorous and best sons slain on the battle field; with an awful nightmare of reconstruction to face; the South with splendid virility of spirit, has built within forty years an empire of material greatness on the ashes of a destructive war. Fields and forests, mines and mills, fashioned to economic purposes by the hand of a resourceful people, have brought a New South of which we are proud. But the New South has also brought its new problem.

To its foreign problem in the Negro has been added the foreign problem of the recent alien immigrant. Once we had pioneer needs to confront; in our wonderful growth the pioneer conditions have been pressed one thousand miles westward, but while they have become intensified, they are not yet reduced in extent.

We confronted the problem of poverty, and found in the gospel of Christ and the industry of a heroic people, the factors of strength that gave us hope and happiness. And now fortune has poured into the lap of the South a material abundance far beyond the brightest dreams of our fathers.

In its material abundance is involved the greatest present problem of the South. Material wealth has brought with it new adjustments in the life of the people. Where the mills have sprung up, there the people have foregathered in thousands to tend the speeding machinery. The wholesome environment of country life, has by many been exchanged for the mill town and the city. The country has lost that which it needed in this movement, and I know of no reputable student of sociology who has arisen

to claim that the people themselves have benefited by the move in that which they needed most.

And it is vain to cry out against economic movements of the people. Economic considerations have so far been the leading force which has determined the path of civilization.

The great question we have to face is this: Will the South be able to dominate the marvelous material forces of this day to moral and spiritual ends? In a leading Southern city, between five and six hundred thousand dollars was spent recently in erecting an automobile race course and in connection with the races. This is more than Southern Baptists, with a membership of more than 2,000,000, have ever raised in an entire year for conducting any one phase of mission work.

Dr. F. C. McConnell, at the Missouri convention last fall, in a speech declared that the automobiles gathered before his church door on any fair Sunday morning, belonging to the members of his church, represented an investment of more money than Missouri Baptists gave for the year to all mission work.

The ability of a nation to endure permanently depends upon its ability to subordinate material wealth to moral and spiritual ends. The material growth of the last half century has been larger than that of all the years preceding that fifty years. The resultant situation is intense. It is fraught with spiritual opportunities that are great. It is also fraught with a danger that is terrible.

As the Home Board views this situation, it devoutly prays that God may open the hearts of Southern Baptists, to whom he has so bountifully given material good, that they may see how large the opportunities and obligations, how portentous the hour with spiritual meaning!

May the Lord give our people heartily to rally to the agency which he has so bountifully blessed as their exponent in saving the best of our country and in holding up an idealism that refuses to worship Mammon, however insistent his appeal! The crisis confronts Southern Baptists. We must go on to greater things in saving and enlisting our people; or we must lose a vantage which can never be regained. We ought to do more for Home Missions in the next year than we have ever done.

STUDENTS' CONFERENCE IS CROWNED WITH SUCCESS.

The Alabama Students' Conference, composed of delegates from over 100 colleges in Alabama, all of whom are members of the Y. M. C. A. or Y. W. C. A., closed with a meeting held Sunday night at the Howard College chapel one of the most successful sessions in its history. The conference has been in session since Friday night.

The meeting held Sunday morning in the Ruhama Baptist church was addressed by Dr. P. Dwight Sloan, of the University of Virginia. Among the speakers heard at the afternoon session, held in the college chapel, were the Rev. Raimundo de Ovies, pastor of the St. Andrew's Episcopal church of Birmingham, and Miss Theodisia Wales, of Athens, Ga., general secretary of the Young Women's Christian Association of Alabama, Mississippi and Florida.

The final session Sunday night was presided over by W. A. Willis, general secretary of the National Y. M. C. A. The subject in discussion was that of missions, and twenty-six students offered themselves as volunteers for work in Foreign Missions.

MOTHERS' DAY.

Setting apart May 8 as Mothers' Day in Alabama, Governor B. B. Comer, among other things, says:

"Every day is mothers' day, in that we can never for one hour forget our most loving and holiest friend, yet it is seemly that one day be set apart wherein we pay special tribute to our mothers. In an earnest desire to continue the observance of this beautiful custom, I, B. B. Comer, Governor of Alabama, request that Sunday, May 8, 1910, be observed as Mothers' Day, and that all persons attend church and wear the emblematic white carnation."

birthday party netted a neat sum, and the flower seed bought at wholesale and disposed of by the children brought another nice amount.

At this juncture, while waiting for Mrs. Hamilton and Mrs. Stallworth, our president, Mrs. W. C. Herren made a plea for Mrs. McCollum, which materialized in a collection not to be despised. Mrs. Haynes pledged a contribution from Greensboro.

We joyfully greeted our state workers, who took charge of the meeting, Mrs. Hamilton presiding. In her characteristic way she discussed "The Four Meetings." Her enthusiasm made us feel that apart from these societies, or chosen circles, we are insignificant, but in co-operating with them we are forwarding Christ's Kingdom, and obeying His commission. Another strong and forceful point was that in this work each part is so significant that the question of substitutes is impossible. Her words so thrilled us that there was an inclination to abandon our part on the program, and drink in divine inspiration from her words, yet she soon opened the meeting for general discussions.

Each society represented gave enthusiastic reports of work. Mrs. Haynes and Mrs. Barnes, were fairly bubbling over with the enthusiasm and vigor with which their societies are working and enlisting others. Mrs. Barnes attributes the awakening in Marion to the "Mission Study Class."

Newbern was reported to have met all her obligations, and especially to have gained benefit and spiritual uplift from the weeks of prayer.

Mrs. Barnes, of Marion, reported her Sunbeam work to be in a prosperous condition, although the membership had been diminished by the organization of an up-to-date Royal Ambassador Order, which, though only a few weeks old, had twenty-seven interested and happy boys.

Mrs. Stallworth was by no means the lesser star of the day, for, in addition to the fact that her bright smile shed genial rays, she gave a practical and beautiful talk on Y. W. A. work. The success of her work, its plan to give each one definite, not spasmodic, work, and the united plan and purpose of her home circle, rekindled a flame that some thought had died. It was only apparently dead, resulting in the organization of a Y. W. A. in Newbern Baptist church. That seems to me, to be the crowning glory of the day. Our first effort shall be a "Mission Study Class."

Our guests were so few in comparison to the invitations issued, that many of our ladies were disappointed because they had to go alone to their noon-day repast.

The other subjects were discussed as usual, but special mention must be made of the "Four Boards" as presented by Mrs. Barnes. She had the subject well in hand, and by dint of maps and charts gave a clear outline of the work of each board.

Our Cahaba superintendent, Mrs. C. W. Collins, lent her Christian charm to the meetings and spoke beautifully and appealingly of the Margaret Home.

Many attested that it was good to be present, others that it was an excellent meeting.

One after another arose to speak as follows: "I have learned to conduct the Lord's work systematically." "I'll visit all the church members and enlist them in the work." "The day has been one of inspiration from first to last."

Mrs. Hamilton met the Sunbeams, who were delighted with her talk and the curios she had to show them. They sang for her. Our day's work was interspersed with song and prayer, but the best prayers were not uttered. God bless our state workers, and our women of Alabama.

NEWBERN SOCIETY MEMBER.

SCRIPTURE THOUGHT.

As we have therefore opportunity, let us do good unto all men, especially them who are of the household of faith.—Gal. vs. 10.

Phillips Brooks was once asked to preach an especial sermon to working men. He replied: "I like working men very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

FINAL NOTICE ABOUT THE SOUTHERN BAPTIST CONVENTION.

The sessions of the convention will be held at the Lyric, Baltimore, Md., the first sessions being at 3 p. m. Wednesday, May. It is hoped that all delegates will try to reach Baltimore before the opening meeting. While the reception committee will meet all trains and boats, it would be well to notify us just when you will arrive. Should you, by any chance, miss the reception committee, keep in mind the fact that every policeman and street car conductor will have full information concerning the convention.

All reservations for hotels or boarding houses must be made through our entertainment committee in order to secure reduced rates. Address William Edgar Byrd, Central Y. M. C. A., Baltimore, Md.

All who do this will receive proper cards of assignment and will facilitate matters upon arrival in Baltimore. Application to Mr. Byrd will bring you a list of hotels and boarding houses. European hotel rates are from \$1 to \$4 per day. The Belvedere (headquarters) is exclusively European. American plan hotels from \$1.50 to \$3 per day. Boarding houses from \$1 to \$2 per day.

If you wait until you arrive before making arrangements, do not blame the committee if places and prices are not satisfactory.

Remember the great World's Sunday School Convention in Washington immediately following the Southern Baptist Convention. Plan to come.

W. H. BAYLOR,
Chairman Executive Committee.

College Men and the Bible.

It is a matter of importance and peculiar significance that there has been of late a great revival of interest in the study of the Bible among the undergraduates of our colleges and universities. This has been mainly due to a concerted effort of the International Committee representing the Young Men's Christian Association of Canada and the United States. Of this Committee, Mr. Cooper, who has written for the May Century an article on "College Men and the Bible," has been and still is the secretary in special charge of the Bible work in educational institutions. In conjunction with this work, a federation is in progress with students in foreign lands, the development of which Mr. Cooper has recently inspected. This great world-wide movement, which, outside of North America, includes 80,000 college men in different countries, will be the subject of other articles by Mr. Cooper to appear soon in The Century.

Philosophy of the Midget.

"Being small is all right, if one can find agreeable work to do," said the midget. "There are fewer inconveniences for us than one would think. People in the hotels where we stay often feel very sorry for us because the furniture is out of proportion to our size, but that does not bother us at all. If the bed is too high, we can always use a chair with which to climb up to it. A bureau drawer is very useful for us, and it serves for everything from an afternoon tea table to a platform on which to stand for reaching things. It would be nice to have furniture built to suit us, but I have never heard of a home so furnished. You see, there never has been an entire family of midgets. As a rule, there is only one in each family, and the children of midgets grow to full size if they live. They usually die when a few days old."—Harriet Quimby in Leslie's.

My Guest.

I prayed for Sorrow: "Wait a little space,
Before I come to sit and talk with you;
For duty calls to me from every place;
There is so much my hands alone must do.

"Since you are here, obeying some decree,
I would most fain commune with you at length,
Yet crave a narrow interval, for see,
These tasks claim all my slender store of strength."

So Sorrow kindly drew herself aside,
Acceding graciously unto my will;
Through days that throbbed with life's assailing tide
She bided with me, patiently and still.

When years of burden sternly bade me rest
(With snow-flecked locks and labor-fretted brow)
I spoke unto my uncomplaining guest:
"Come, Sorrow, you will find me ready now."

With smile as tender as the dawn of May
She said: "Since duty left you never free,
My sister, Sorrow, went, long since away,
And I am Memory—come sit with me."
—Harriet Whitney Durbin in April Ainslee's.

The Flatterer.

One very large class of liars are liars of carelessness, thoughtlessness; people who do not mean to lie, who are honest enough, but who are slipshod in their mental processes, says Orison Swett Marden in Success Magazine. Their observation is faulty; they do not see or hear things with exactitude; do not see or hear them as they are. This comes from not taking pains to get the exact facts about anything into their heads.

One of the most pernicious liars is the flatterer, the one who can not bear to wound you on your weak point. Then there is the polite liar, who prevaricates and deceives in order to be courteous. He wants you to think well of him and wants to make you feel good. He would rather deceive you than tell you unwelcome truths. Vanity liars can not bear to tell the truth when it reflects upon themselves or does not flatter their vanity. These liars may be believed in what does not reflect on themselves or put them in an unfavorable light.



Cream of the Magazines

The Frontiersman.

The suns of summer seared his skin;
The cold his blood congealed;
The forest giants blocked his way;
The stubborn acres' yield
He wrenched from them by dint of arm,
And grim old Solitude
Broke bread with him and shared his cot
Within the cabin rude.
The gray rocks gnarled his massive hands;
The north wind shook his frame;
The wolf of hunger bit him oft;
The world forgot his name;
But mid the lurch and crash of trees,
Within the clearing's span
Where now the bursting wheat-heads dip,
The Fates turned out—a man!

—Richard Wightman in Hampton's Magazine.

Eight Million Souvenir Postals Lost.

It is gratifying to learn that the efforts of the department have effected a large decrease in the matter consigned to the division of dead letters, though it received in unclaimed letters cash to the amount of \$39,078, while the drafts, checks and money orders showed a total of over two million dollars. Eight millions of post cards were destroyed without record, and dead-letter sales of merchandise, loose cash in the mails and currency received for postage amounted to \$29,234. Special instruction in properly addressing postal matter, etc., is now being given in schools all over the country, with a view to eliminating this tremendous loss in the future.—"Affairs at Washington" in National Magazine for April.

Insomnia May Be Cured by Prayer.

A powerful and always-to-be-utilized aid to cure insomnia is prayer,—not the prayer of the intellect,—a frozen, meaningless repetition of words, but the prayer of the heart. By prayer—sincere, fervent prayer—it is possible to set loose forces of healing, uplifting energy that work seemingly miraculous changes in one's whole being. Religion teaches this, and it is abundantly confirmed by human experience.

In the words of Drs. Worcester and McComb, the leaders in the Emmanuel Movement of Christian psychotherapeutics, "We can not set aside as a delusion the experience of high-minded men in all ages who testify that by prayer they have been enabled to rise above physical weakness, to conquer temptation, to face the terrors of shipwreck and earthquake, and to meet with dignity death itself."

Prayer, indeed, is to be recommended as a direct aid to the cure of insomnia, because of its great pacifying, soothing effect on the mind. There are physicians who do not hesitate to affirm that it is by far the best medicine for insomnia with which they are acquainted. Only a year or so ago, Dr. Thomas Hyslop, the head of a large English asylum, boldly stated to the British Medical Association that in all his years of practice he had found nothing to equal prayer as a sleep-producing agent.—The Delinea-tor for April.

The Big Business of Beef.

Let fancy endow Adam with the gift of eternal life. Start him, the day of his creation, to piling up silver dollars at the rate of a dollar a minute. Permit him to work incessantly eight hours a day, the week long down the ages. He will lack \$663,000,000 of having enough money to pay for all the live cattle in the United States in the year 1910.

Such is the magnitude of the beef industry. The annual report of the Department of Agriculture, issued a few days ago, indicates that there are 96,658,000 cattle in the country. At the estimated increase in population over the census of 1900 this

provides a cow or a bullock for every human inhabitant, adult or minor.

It is but natural that the citizen should manifest interest in ascertaining what becomes of this beef. It is his right to be informed that the source of his beefsteak is rapidly diminishing, that the number of cattle decreases on a ratio with the increase in population, that the great cattle ranges, which the late Frederic Remington loved to picture, are on the verge of consignment to memory, and that there are mighty elements besides the beef trust which enter into this thing we call "the cost of living."—From "Our Beef Supply as a Great Business," by Walter C. Howey, in the American Review of Reviews for March.

Some Unkingly Traits of the King of Beasts.

There are the lion's habits—and are they of a kingly nature? I think not. For one thing, he is a shameless scavenger; on occasion he may become a cannibal. Anderson, the African traveler, tells of a contest over a carcass, between a lion and a lioness, that ended in the male's killing and devouring his mate. Further, it is notorious that while in captivity, lions will feed upon their young, and according to some authorities, this habit exists even in the wild state. But that they are shameless scavengers, as I say, there remains no room to doubt. I myself have seen them greedily devour part of a zebra that had been dead for more than three days. Other instances also have shown me that they care little whether the food is of their own killing or not. Nor when they kill for themselves are they overnice in their choice. If nothing else offers, I have known them to prey on porcupines.—A. R. Dugmore, in the April Everybody's.

The Cost of Living.

The basis of all values may be said to be food. Without food to sustain him, man has no use for the luxuries or other so-called necessities of life. The savage realized this when he made wives and oxen the medium of exchange; more wives and more oxen meant a greater certainty that his food supply would not fail him, for his wives cultivated the ground and his oxen could either be eaten themselves or used to aid the human laborers in the field. Man-kind's eternal land hunger supports the truth of this assertion. Thus, if new conditions have arisen to force up the price of food, the rise in other articles of commerce may be easily accounted for, for in the last analysis all values may be expressed in terms of food. A million dollars would be a cheap price to pay for the last remaining loaf of bread.—L. M. Byles, in the World To-day for March.

Although most people think of milk entirely as a fluid, it really becomes a solid when it reaches the stomach and gets in contact with the digestive secretions. This happens from the peculiar quality known as curdling, which is seen when rennet is added or ordinary souring occurs outside the body. The familiar junket and whey will come to mind as a form that milk may often be made to take. All milks, however, do not curdle in the same way. Some curdle in soft masses, and others in tough, stringy portions. There is a reason for this, as in every other phenomenon seen in nature. Milk is intended not only to nourish the young, but to develop its digestive tract, so that later on it can take care of more solid food. Soft curdling and hard curdling milks are intended for animals that will have very different digestive tracts when they are grown. The soft curdling milk for the human infant is intended for a being that has one small stomach and a comparatively simple digestive tract, that eventually can only digest food that has been carefully chewed and masticated. The hard curdling milk for the calf is intended for an animal with four stomachs and an elaborate digestive tract that can later digest great stringy masses of hay and grass. This affords a beautiful example of how nature makes this elemental fluid work out an important developmental function, in addition to nourishing the young. It also shows that milks are not readily interchangeable, and how important it is for the mother of every species of animal to nourish her own young.—"The Mission of the Modern Doctor," in The Ladies' World for March.

Grandmother's Logic.

"All things will come to those who wait," she said;
 Thus grandmother spoke; we knew her wise
 In homely things, but when our yearning eyes
 Were longing for the eggs beneath the shed
 We knew were laid there, so the moments sped,
 And found us still no nearer to our prize,
 With all the schemes inventive childhood tries,
 And crooked sticks and dusty, hatless heads!
 At last there came an end to broken sticks
 And dusty clothes; the eggs remained in spite
 Of everything! So down between the ricks
 Of hay we sat and cried, when, to our great delight,
 Out stepped the hen, with fifteen little chicks;
 And then we cried: "Grandmother, you are right!"
 —Alenzo Rice.

Grandmother's Memories.

By Helen A. Byrom.

Grandmother sits in her easy chair,
 In the ruddy sunlight's glow;
 Her thoughts are wandering far away
 In the land of Long Ago.
 Again she dwells in her father's home,
 And before her loving eyes,
 In the light of a glorious summer day,
 The gray old farm house lies.
 She hears the hum of the spinning wheel
 And the spinner's happy song;
 She sees the bundles of flax that hang
 From the rafters dark and long;
 She sees the sunbeams glide and dance
 Across the sanded floor;
 And feels on her cheek the wandering breeze
 That steals through the open door.
 Beyond, the flowers nod sleepily
 At the well-sweep, saunt and tall;
 And up from the glen comes the musical roar
 Of the distant waterfall.
 The cows roam lazily to and fro
 Along the shady lane;
 The shouts of the reapers sound faint and far
 From the fields of golden grain.
 And grandma herself, a happy girl,
 Stands watching the setting sun,
 While the spinner rests, and the reapers cease,
 And the long day's work is done;
 Then something wakes her—the room is dark,
 And vanished the sunset glow;
 And grandmother wakes, with a sad surprise,
 From the dreams of long ago. —St. Nicholas.

My Grandmother's Cap.

How well I recall my grandmother's face,
 Framed in a frill of delicate lace;
 Nearly seventy years
 Of smiles and of tears
 Had left on its fairness their trace.
 The rose on her cheek still bloomed faintly red,
 The dark of her hair scarce showed a white thread,
 And perhaps I but dreamed,
 But her figure then seemed
 As upright as when she was wed!
 But the cap that she wore with her flowered "stuff"
 gown
 Was white as the snow and light as the down!
 Not an inch or two square,
 Pinned a-top of her hair,
 Large enough to scarce cover the crown.
 But under her chin with ribbons 'twas tied,
 In the "border" quaint knots seemed trying to hide,
 And their color, I think,
 Matched the sweet-scented pink
 Which grew by the garden path's side
 Long years ago they closed the eyes brown,
 And laid her away in the old-fashioned gown.
 The green willow weeps
 Near the spot where she sleeps,
 At the foot of the hill, sloping down.
 I think, should I live to be ten and four-score,
 And the picture in memory's hall be dimmed o'er,
 I could not forget
 (With its ribbons and net)
 The cap that my grandmother wore!
 —C. Burnham Maddock.



Grandma's Page

Grandmother's Counsel.

Grandmother says in her quaint, old way,
 "World wasn't made in a day—a day:
 And that blue sky where the bright clouds flit—
 Why, the Lord was six days painting it!
 The way ain't sunny:
 But don't you fret!
 Cheer up, honey—
 You'll get there yet."

Grandmother says in her quaint, old way,
 "World wasn't made in a day—a day:
 The meadow there where you love to sit—
 Why, the Lord took time to carpet it!
 The way ain't sunny:
 But don't you fret!
 Cheer up, honey—
 You'll get there yet."

And still to me in the fields and dells
 Her sweet voice rings like the chime of bells,
 And I dream brave dreams as I hear her say,
 "World wasn't made in a day—a day:
 The way ain't sunny:
 But don't you fret!
 Cheer up, honey—
 You'll get there yet."
 —Atlanta Constitution.

When My Great-Grandmother Went to School.

When my great-grandmother went to school, she
 dressed in the brightest red,
 From her scarlet shoes and stockings to the hood
 upon her head.
 Her frocks were made so long, she tripped as she
 ran to and fro;
 But that was very, very, very long ago
 When my great-grandmother went to school, she sat
 upon a bench;
 She did not study drawing and she did not study
 French;
 She learned to cipher, read, and spell, work samplers,
 knit, and sew;
 For that was very, very, very, very long ago.

When my great-grandmother went to school—so dif-
 ferent then from now!—
 The girls they had to courtesy, and the boys they
 had to bow;
 And they had rewards of merit that they carried
 home to show.
 Oh, that was very, very, very, very long ago.

When my great-grandmother went to school, one
 word she couldn't spell,
 And so the darling had to stand—now don't you ever
 tell!—
 A whole hour in the fireplace! She told me, so I
 know.
 But that was very, very, very, very long ago.
 —The Sunbeam.

Grandmother Was Too Old.

She was a lovely young girl, with face like a flower,
 cheeks of the soft, delicate tint sometimes spoken
 of as shell pink, and a sweet mouth that smiled
 when she did not even know. She is a lovely girl—
 we will put it that way—for it is but a short time
 since we saw her, and joyed in the beautiful uncon-
 sciousness of her innocent presence, and grieved at
 the thoughtlessness which wounds as surely as the
 most willful intent. That her heart is as lovely as
 her face we are sure, not only from the guilelessness
 of her expression, but the utter absence of self-con-
 sciousness in manner, which more than anything in

the world attests the absence also of selfishness or
 vanity that being on the inside we are apt to imag-
 ine hidden. For youth to be unaware of itself is
 so unusual in this day of its usurpation that such
 modesty is more than beautiful. We do not know
 when we have been so attracted to a little girl, and
 yet—it was what she said of her grandmother that
 made us sad.

"I'm not going to live to be as old as my grand-
 mother—I just won't do it!" she said. "Why, she's
 so funny!"

"But, my dear," remonstrated an older person
 present, "if we live long enough we will all be just
 like her, only not so lovely; for old ladies like your
 dear grandmother are of a kind that will soon be no
 more. When you and I are old we will have her fun-
 ny ways, but not her loveliness—by that time there
 won't be any old-fashioned ladies, so we can't hope
 to be as sweet as she is. Yet we will surely be old—
 we must remember that!"

"Oh, but I won't be as old as she is—I won't do
 it! Now, she's so economical—all these things that
 are left here" (we were seated at table) "she would
 put away, everything on a separate dish. She won't
 throw out anything, and you can't lift a dish cover
 but there is a biscuit, sometimes so hard you'd have
 to take a hammer to break it. It makes so many
 soiled dishes—I wouldn't do that for anything—if I
 was very rich I wouldn't save anything!"

"But when you have lived as long as your grand-
 mother," pursued the friend gently, "and have seen
 as much of the world as she has; you will feel dif-
 ferently. She remembers the war times, when peo-
 ple who hadn't been very rich couldn't get things to
 eat. And she thinks of the poor, even very near to
 her, who are actually hungry, and no one remember-
 ing these things could bear to waste even a morsel.
 Suppose you can't send it directly away to the hun-
 gry ones, still you cannot bring yourself to throw
 away—to willfully waste, when you know there are
 those who would be grateful of the very things you
 do not want. Don't you recall the five hundred thou-
 sand persons who died by starvation that Ruskin
 speaks of in 'Sesame and Lilies,' though we don't
 have to go far away to find suffering and even
 death from hunger? Your grandmother in her long
 life has learned things and she thinks of them and
 of all the wide world, and her individual life is
 shaped not according to what she can afford to do,
 but with the thought in her mind of the needs that
 she knows exist—not that she can hope to relieve
 them, but her conscience is of too high an order to
 let her forget them. You will understand when you
 are older and have seen more of life, as she has."

"Grandmother is good," conceded the girl, "and
 just does everything she can for anybody who comes
 to the house"—she is a sweet child, and only
 thoughtless—"but I'm not going to be as old as she
 is—I just told mamma I wouldn't do it!"

Who could help smiling? She just told mamma
 she wouldn't grow old like grandmother! What
 could it be but thoughtlessness? Yet how heartless
 it sounded. And old people can be wounded by the
 most unthinking words of even young children, es-
 pecially the children whose love and filial duty they
 have a right to expect.

We heard the friend say in parting, "Give your
 love to your grandmother, dear; and remember, she
 would die if she could—she knows how you feel
 about it, and it hurts her heart."

The words sounded abrupt, almost harsh; but
 we realized they were meant to make the child think,
 and could only hope they would. The poor grand-
 mothers! They were just mothers once, and instead
 of having a double mothers the double weed of af-
 fection it really seems they have taken away what
 they had—what love their children once gave them
 is diverted to their own offspring, and grandmother,
 from appearances in too many instances, may be
 described or defined to be or to mean, "She who is
 not-needed any longer, and were better out of the
 way, because she is funny, but most of all because
 she is old."

It was such a simple thing that annoyed the girl—
 "grandmother was so economical"—and her ways
 were "funny," so, from her point of view, she had
 lived too long, and it were high time she left off.
 God in Heaven! what can mothers be thinking of?

LETTER NO. 38—TO A HALF BAPTIST

(Note this is the first of a series of seven letters; three to a Half Baptist; two to a Whole Baptist, and two to a Baptist-and-a-Half.)

My Dear Brother: There are among us three classes of "Baptists." They are Half Baptists, Baptists, and Baptists-and-a-Half. There is no room for doubting the claim that you belong to the first class. And it is no very pleasant task I am assuming in undertaking to inform you of this fact.

Still you ought to know "where you are at." It is the impression of your friends that while you are as nearly a typical Half Baptist as one generally sees (at least as nearly up-to-date), yet you do not know it. On the contrary, your friends think that you think you are very nearly, if not quite, an ideal Baptist.

They know that you think you are one of the broad-gauged kind, for you are always saying: "Well, it does not make so much difference, after all, to what church one belongs,—for the church doesn't save you."

Now, to do justice to the task I have taken in hand, I shall have to call things by their old-time name. It won't do for me to call a spade, for example, by any other name than "spade." But I shall write my message out of a Brother's heart. What you ARE is so far removed from what you SHOULD be, that I cannot afford not to write you. And please remember I am not seeking to wound, but heal; I do not wish to repel, but draw. And if my letter shall accomplish that whereunto I send it, I shall be delighted; and what has the possibilities of an exceedingly useful life, shall be saved in more than name to the Baptists.

I.—A Half Baptist Defined.

A Half-Baptist is one who has been baptized in the orthodox way (nothing "alien" or heretical about that), and, therefore, wears the name of a Baptist, and has his name on some Baptist church-record; but both his creed and conduct shade out into such strange and unbaptistic ideas and things that, judging from these, one cannot tell what he is.

Paul, in one place (First Cor. 3:11-15), describes certain ones who build on the right foundation just such a superstructure as a man of the world would build. They build of "wood, hay, stubble." Such ones are just enough Christian to be saved by the "skin of their teeth." When compared with the other class of Christians whom Paul describes in this same Scripture—those who build the superstructure of "gold, silver, costly stones,"—they can hardly be classed as "half-Christians"—still, for practical purposes, that is where we shall have to put them.

They are "Christians" as to FOUNDATION; but as to SUPERSTRUCTURE they are not. As relates to their heart-experience they are all right; but as relates to their practical life they are all wrong. They are orthodox on the inside, but on the outside they are not—which is, after all, very inferior orthodoxy.

They are sort of malformation; which, for want of a better designation, I shall have to call "Hybrid Christians."

Now, Half-Baptists have a pretty correct picture of themselves in these hybrid Christians whom Paul describes as the "wood-hay-stubble"-sort.

(1) They are Baptist: But not all! They are Baptists in so far as repentance and faith and regeneration and obedience in baptism go. The foundation work is intensely Baptist. That far they are heavenly-wise.

(2) They are Unbaptistic. From the foundation on up into the different parts of the superstructure, they are unbaptistic. Their TALK hasn't the Baptist ring; their WALK hasn't the Baptist measure; their LIFE hasn't the Baptist spirit. They were orthodox until they got out of the baptismal waters; but since that important event they have been every thing in general and nothing in particular. And in too many instances their "daily walk and conversation" is more worldly-wise than other wise.

And I have made the claim that such a one you are. I'll now proceed to give you some of the reasons for my claim:

II.—Reasons for My Claim:

1—You do not favor denominational "fences." You believe in "pulling down the bars," yes, in "tearing down the fences." You favor a sort of ecclesiastical communism. I know you are not in favor of calling it that. But names do not change the character of the things named. Your idea of church-life, reduced to its last analysis means religious Socialism in its most dangerous form.

You call it "the law of love in action," and "Christian-fellowship," and such like; but it isn't. Denominational differences, within themselves, are not PRIMA FACIE evidence of the absence of Christian love; neither is Christian-fellowship helped out any when we smuggle our differences and try to make believe we are all at one, when, at the same time, we all know we are not. It is better to agree not to agree on some things, than to agree that we have all agreed and still know that we are all acting a lie.

A genuine Baptist does not believe that Baptists only are Christians; neither is he wanting in broadness of mind and largeness of soul, when the matter of standing with all the Brethren in Christ for a common purpose is involved; but he believes that if he cannot stand flatfooted as a Baptist, he has no special right to stand at all. "One is our Master, even Christ"; and Baptists must first of all justify their relation to Him, and then, as far as this relation will allow, go with their brethren and sisters of the other denominations. Not denominational annihilation—that would not unite us. You might put us all in the same pasture, but all: "One is our Master, even Christ"; and Baptists must first of all justify their relation to Him, and then, as far as this relation will allow, go with their Brethren and Sisters of the other denominations. Not denomination annihilation—that would not unite us. You might put us all in the same pasture, but we would be as much unlike, from the standpoint of conviction, as are the differences between the cows, and horses, and sheep, and goats, and hogs that browse on the same hill-side.

We shall never have any unity on this side of Christ's Second Coming that shall be worth while, except that unity that leaves the denominations intact, and then, in the spirit of Christian tolerance and brotherly love, unites upon the broad basis of religious liberty.

I am reminded of a little story. A certain wedded pair did not always agree; and when they found they could not AGREE, they made it a point to very much DISAGREE. One day as the wife observed the cat and dog lying so contentedly and agreeably before the fire, she remarked to her husband: "Husband, see how well our cat and dog get along together." "Yes," said the husband, they are peaceful enough as they are; but tie them together and there'll be no more peace between them." Do you see the point in my illustration?

Two years ago the Baptists and Campbellites of Kenora, Ont., decided they were peaceful enough to unite and call themselves the "Christian-Baptist Church." Recently it develops that it's a case of tying the cat and dog together. They have decided that the only possible way for them to agree is not to agree. No real Baptist believes in tearing down the fence that has always made the Baptists a "peculiar people." Such a thing would bring about an agreement, if the other denominations should do likewise, that would prove the worst form of disagreement.

2—You do not favor the cultivation of Baptist Consciousness. By "Baptist Consciousness" I mean that on the inside which says back to a Baptist, anywhere, everywhere, and all the time, "You are a Baptist;" that something which, even if denominational-annihilation were possible, would always keep every Baptist remembering that he is still a Baptist. Now, I rejoice as really, and as readily, as anybody else because of the interdenominational comity that we are hearing so much about on every hand in these days. I like it. It is a glorious prophecy of even more glorious days a-coming. But interdenominational comity is one thing, and denominational consciousness another; and while other denomina-

tions may be willing to destroy, as far as possible, their denominational consciousness in order to make interdenominational comity the main thing, yet Baptists never can desire such a thing, and they couldn't if they wanted to.

And so when it comes to pass that I am asked to dethrone that on the inside of my religious-self which says to me that I stand for all that we mean when we properly use the word "Baptist," I demur. I have a right to; I cannot afford not to. Such a course would be like binding the strong man first, and after destroying his house, then killing the strong man.

3—You do not favor the development of Baptist Intelligence.—I do not mean that you are opposed to the development of the Intelligence of the Baptists; but you are opposed to the development of that intelligence which has to do with denominational convictions. Now, you can never have a properly developed Baptist consciousness until you first have had a properly developed Baptist Intelligence. You see this point, I am sure; and that is why you are always opposed to a discussion of the distinctive doctrines of the Baptists. You say the discussions of the doctrines make you "so nervous." I wonder why? Answer: You are a Half-Baptist. No real Baptist gets nervous when a discussion is on, touching the distinctive points in his doctrine. On the other hand, he insists that it is of paramount importance that every Baptist know his denominational history, and the principles on which his church is built. Yes, all that I mean by "Baptist Intelligence" gathers about the three words to which you attach no special importance: History, Principles, Doctrine. If the reasons growing out of the best meaning of these words do not justify the Baptists in their claim that they have a right to exist, as a separate and peculiar denomination, then we have no legitimate reasons for any existence at all,—and the sooner we learn this fact, and act on it to the point of passing into oblivion, the better it will be for the whole religious situation. You maintain that Baptist history is of no special importance to Baptists; that Baptist principles are useful to us for credal purposes only; and that Baptist doctrine is fit for nothing more important than to wrangle over.

In that event, we have nothing left that makes it right and proper that we exist at all any further as a denomination.

That is, if you are right in your claim that a study of our history, our distinctive principles, and our doctrine ought not to be encouraged, then the existence of the Baptists, not as individual believers, but as a denomination, is no longer a necessity.

And it is a very short step from where the Half-Baptist has his being to where the No-Baptist perambulates. One generation is often sufficient, and, generally, not more than two are enough to work this change.

In one of our periodicals I found, not long ago, these striking sentences, which I most heartily commend to you:

"In the Future Leadership of the Church Mott points out the fact that much has been said about the rigidity of the old Scotch fathers; but when comparison is made between the Scotland of today and the Scotland of yesterday, the 'improvement' is a questionable quantity; and Mott suggests reflection on the old text, 'By their fruits we shall know them.' And I think that Vedder and others of our Baptist historians would back up the statement that, wherever Baptists have slackened their grip on the distinctive doctrines of our church and have failed to give due prominence to them, they have always gone the downward path of retrogression. If we Baptists are not people with a mission—a peculiar people with a peculiar mission, then we are nothing. If God has not a special purpose for us, He has no purpose at all."

My Brother, the trouble with you lies in this: In your eagerness to blow both cold and hot, you are not blowing either. You are like the man who lives so nearly on the state-line that he can't vote in either state. A Half-Baptist is enough Baptist to be practically useless to the other denominations;

THE ALABAMA BAPTIST

READ THE LIVES OF HOLY MEN.

(By E. M. B.)

Bishop Galloway was doing a more lasting good, when exhorting young preachers to read the life of John Fletcher, even in the prosy, dull, heavy pages of Tyerman, than when entertaining them by his magnificent sermons. Frederick Robertson used to say "He found devotional reading of great use to him." He read the lives of Henry Martyn and David Brainerd daily. He said in later life: "I will tell you a want I am beginning to experience very distinctly. I perceive more than ever the necessity of devotional reading—I mean the works of eminently holy persons, whose tone was not uprightness of character, but communion, a strong sense of personal and ever-living communion with God besides. I recollect how far more peaceful my mind used to be when I was in the habit of reading daily, with scrupulous adherence to a plain work of this description."

I have been reading many lives these later years—Holy lives are much better than manuals of holiness, or books on holiness. These are unsatisfactory and sadly deficient. Many of these lives are out of print. Their heroes lived and served their generation by serving God, persons of various opinions and creed and times, good and great—great by their goodness.

Two ends I have purposed: To know God more and more, to be better fitted for the Heavenly life. The Old Testament pre-eminently is the Word of God. Eminently the New Testament is God's own testimony to His Son, full and all-sufficient in the revelation of His only and all-glorious Son, but God unfolds Himself to men, and through men, their character and holy experience are the revelation of God, notwithstanding a large mixture of the human with their many variant opinions and creeds. Every holy life is revelation of God. We know God by knowing holy men, we study God by studying holy men.

I expect to be in Heaven as soon as God wills. The company of Heaven, the purest, the best, most intelligent and refined that ever walked the ways of this early life. Their acquaintance and fellowship is one of the charms of that Heavenly life, will add every way to his high enjoyments and pursuits. I should be ashamed to meet the Apostle of India, Francis Xavier, and he be to me an utter stranger, save by the formalities of an introduction, or dependence on angelic chaperonage.

Francis of Assisi, the loveliest of all men, who have blessed the earth since St. John's steps were withdrawn, whose life had such a broadening and far-reaching influence that the realms of poetry and painting were affected by it—of whose Canticle to the Sun, a French critic says: "In it we feel the breath of that Umbrian terrestrial paradise, when the sky is so brilliant and the earth laden with flowers."

A serious loss to touch Heaven and be ignorant of Catherine of Siena, that marvel of woman and marvel of saints in a life of thirty years, learning to read and write after being grown, and yet her letters are classic in purity, glowing with poetry and devotion in the highest form, before the authority of her stern and sweetly chastened rebukes popes and Cardinals trembled.

The peerless Fenelon, an Archbishop and Prince in Holiness, in whom the forced inquisition of Rome's Cardinals and Pope could find no cause for condemnation and dishonor but that he loved God too much.

George Fox, the Martyr Saint, the fearless and faithful rebuker of Cromwell, a greater man working a greater revolution than Cromwell ever wrought. Of whose Journal Sir James Mackintosh says: "It is one of the most extraordinary and instructive narratives in the world, which no reader, of competent judgment, can peruse without revering the virtue of the writer."

Philip Henry, the father of Mathew Henry, the commentator, greater as a preacher, than his great son was as a commentator. "One page of Philip Henry's life makes me blush more than all the folios of his son Mathew's Peerless Exposition," was the observation of an eminent preacher.

tion Perfection illustrated is worth all modern books as a manual of holiness; they confuse, stint, minify and often despoil the Crown Jewel of holiness. She illustrates and magnifies it with golden preciousness and diamond radiance by a princely character, by a princely life. How much can be learned by reading these lives! How they broaden intellect—perfect love and fit us for the royal society of Heaven.

In the life of Stephen Grellet, a great man, a good life, I find the point of my letter—Stephen Grellet belonged to the nobility of France. Escaping the ruin of family reputation and fortune in the Revolution, he came to America, a young man, the devotee of the infidel Voltaire. He happened to get hold of the works of William Penn, by chance, he fell into a circle of devoted Quakers—was powerfully converted—lived a life of matchless and fearless devotion to God, traversed the world over and over, a Quaker preacher, visited personally its princes and kings, the Pope and Czar of Russia included, and pressed personal piety home on them, everywhere received graciously, with remarkable impression.

"Some think," he says, "I am a man of deep learning, whilst my greatest science is to know nothing—nothing but Jesus Christ and Him crucified." Stephen Grellet settled in the village of Greenwich, N. Y. At the same place lived the notorious Thomas Paine. I copy from Grellet's Journal: "I may not omit recording here the death of Thomas Paine: A few days previous to my leaving home on my last religious visit on hearing that he (Thomas Paine) was ill and in a very destitute condition, I went to see him and found him in a very wretched state, for he had been so neglected and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that some days after my departure, he sent for me, and on being told that I was gone from home, he sent for another friend. This induced a valuable young friend, Mary Roscoe, who had resided in my family and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor. Once when she was there three of his delirious associates came to the door and in a loud, unfeeling manner said: 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived,' and then went away. On which, turning to Mary Roscoe he said: 'You see what miserable comforters they are.'

"Once he asked her if she had ever read any of his writings, and on being told that she had read but very little of them he inquired what she thought of them, adding, 'from such a one as you I expect a correct answer.' She answered, when very young his 'Age of Reason' was put into her hands, but that the more she read it the more dark and distressed she felt and she threw the book into the fire. 'I wish all had done as you,' he replied, 'for if the devil has ever had any agency in any work he had it in my writing that book.'

"When going to carry some refreshment, she repeatedly heard him uttering the language: 'Lord! Lord God, Lord Jesus, have mercy on me.'

"It is well known that during some weeks of his illness, when a little free from pain, he wrote a great deal! This his nurse told me and Mary Roscoe repeatedly saw him writing. If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said. There is a total secrecy as to what has become of the writings."

When Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast, gathered about the Lord's table. Truly, the Gospel is still the power of God unto salvation to every one that believeth."

Darcy Lady Maxwell was Methodism incarnated in its perfection. The doctrine of Wesley's Christ and he is not enough Baptist to be any account to the Baptists. He is like the leather-wing bat, which is so much like a rat that the bird-eating owl will not eat it, and so much like a bird that the rat-eating cat will not eat it. It is really an abomination to both.

There are other reasons for my claim, but I have noted enough of them for you to have a first rate idea what I am after.

In another letter I want to bring to your notice some of the other classes of Half-Baptists that are among us.

Yours sincerely,

R. S. GAVIN.

SUMMER CONFERENCES ON MISSIONARY EDUCATION.

The Young People's Missionary Movement will hold seven conferences during the summer of 1910. Their locations and dates are as follows:

- Asheville, North Carolina, July 1-10.
- Lake Geneva, Wisconsin, July 1-10.
- Cascade, Colorado, August 3-12.
- Whitby, Ontario, July 4-11.
- Knowlton, Quebec, July 12-19.
- Sunday School Conference, Silver Bay, New York, July 14-21.
- General Conference, Silver Bay, New York, July 22-31.

The greatest need in church life today is trained and consecrated leadership. In no sphere of church activity is this more true than in the promotion of missions. Without it the church cannot be true to the great commission given by her Lord. It is to meet this need that these summer conferences are held. They aim to train leaders of mission study classes. This is probably the most distinctive thing for which these conferences stand. But besides, the aim is to train leaders for other forms of missionary activity in connection with Sunday-schools, young people's societies, and other church organizations. An essential part of such training must be the giving of enlarged missionary vision and the creating of deeper Christian convictions. Emphasis must also be laid on the place and power of prayer in the individual life and in the conduct of the missionary enterprise. These features are provided for, as far as possible, through devotional sessions and addresses on topics intimately connected with the Christian life.

Special features to which a delegate may look forward include:

- Acquaintance with missionaries from the home and foreign mission fields.
- Contact with Mission Board secretaries and other leading church workers.
- Interviews with those who have been successful in conducting missionary work of a high grade in their own churches.
- Study classes under experienced leaders in courses which have been adopted by the Mission Boards for the coming year.

Afternoons spent in rest and recreation in the mountains and beside the water away from the busy rush of cities.

Vesper services where questions concerning the personal life and one's life-work are dealt with by trusted leaders.

Conferences dealing practically with the conduct of missionary work in the local church.

Addresses from the mission field and addresses and sermons touching subjects concerning which every missionary leader should be vitally interested.

Denominational meetings where the plans of each denomination for the coming year are carefully outlined by a secretary of the denominational Home or Foreign Mission Board.

Opportunity to talk over personal problems and problems touching difficulties in missionary work with those who are competent to lead wisely.

Time to rest and be quiet, to think and pray. And it may be in the end that this is the best these conferences have to offer to meet with the Lord unhurriedly and become acquainted with Him.

A noted publicist has said:

"Militarists assure us that some day a clash between the white and yellow races is inevitable. They say, 'Wheat your swords, multiply your battleships, prepare your shells, get ready for the fatal hour.' The militarists have good reason to be frightened if America must meet the Orient on the battlefield. Gunpowder and lyddite obliterate social and racial distinctions, and put men on an equal footing. The Chinese coolies can, after a little practice, shoot a gun as accurately as can the graduate from Yale or Harvard. The follower of Confucius is the peer of the follower of Jesus when both men are armed with rifles. In the realm of force intellectual distinctions count for little, and spiritual attainments are less than nothing. If the Christian West consents to fight the Pagan East with swords and guns, she abdicates the advantage which she has won by the struggle of a thousand years, and comes down to fight upon the same level on which men stood in the days of Caesar. Array a thousand Christian boys against a thousand Confucian boys, give the order, 'Fire!' and when the smoke has cleared away you will find among the dead as many Christian boys as boys whose skin is yellow. In the realm of carnage, victory goes to superior numbers and not to character and culture. We have the culture, China has the numbers, but numbers outweigh the virtues and graces of a Christian heart.

"The yellow peril is indeed portentous if we propose to meet China on the battlefield. Why not make such a meeting an impossibility? Why not do for the Pacific what our fathers did for the Canadian border? They prepared for peace and got it. Why not spend millions of dollars in cementing the friendship of Orient and Occident, and work without ceasing to keep the temper of the two worlds fraternal and sweet? Instead of sending on battleships, at an enormous cost, a few thousand young men who represent neither the brain nor the culture of our country, why not send to China and Japan at governmental expense delegations of teachers and publicists, editors and bankers, farmers and lawyers, physicians and labor leaders, men who can give the Orient an idea of what sort of people we are? We can send a thousand such representatives across the Pacific every year for the next hundred years for less money than we are spending this year on our navy. No such blundering and extravagant method of exchanging international courtesies has ever been devised as that of sending to foreign capitals naval officers and sailors on battleships and cruisers.

"Countries never fight whose influential citizens know one another. Why not get acquainted with our Eastern neighbors?"

The government having failed to lead the way, our missionaries are at work preaching the gospel of love.

The man who is strong has the duty and privilege of helping those who are weak to become strong. The man who is sober has the duty and privilege of helping to save the drunkard from his drunkenness. Even some saloonkeepers recognize this duty, when they refuse to sell liquor to men who have "had enough." Shall the Christian church fail to take as high ground as the saloonkeeper, who, in this faulty way, is at least reaching out toward the truth that he is his brother's keeper?

"The future of the entire trade is threatened by the thoroughly organized plan of attack, gigantic in scope, complete and thorough in method."... In less than ten years from now the retail liquor business will be generally regarded as quite as honorable and morally unobjectionable as the restaurant or hotel business; or—it will be abolished.—Beverages, the famous New York liquor organ. (Let's do what we can to abolish it.)

Dr. Bertillon, the eminent French vital statistician, has shown that tuberculosis is twice as prevalent among the retail liquor dealers of France as among other shopkeepers. He attributes it to the fact that the alcohol which they handle and use all day long weakens their bodies and thus renders them more susceptible to the disease germ.

THE ALABAMA BAPTIST EDITORIAL

BROADNESS OF FAITH.

Those religious men who call themselves "progressives" are fond of accusing conservative Christians of being "narrow" in their views and beliefs. This is a false accusation. The truth is, those Christians who heartily accept the whole Bible as the Book of God are much broader in their faith than are those who delight in being called "progressive" in theology. The latter ones are so narrow in faith that they refuse to believe all in the Bible which does not harmonize with their theories of evolution and science, and their own reason. What they disbelieve is greater in bulk than what they believe, and the doctrines which they reject are far greater in importance and spiritual value than are those which they profess to accept. Hence it is that the men who plume themselves on their supposed "broadness" are in fact very narrow in their faith, and therefore in their spiritual vision. True faith is always broad. It receives into its embrace the whole realm of real truth. It eagerly grasps all that is revealed by God. It lays hold of all the truth which God has shrouded with the veil of mystery, and which mere reason can not understand. All divine miracle is accepted by the broadness of the sterling faith. It accepts as possible the things which unbelief says are impossible. It boldly appropriates the truth that "all things are possible to him who believes" in God. It has no hesitancy in accepting as true every record in the Bible which relates to the most extraordinary events that ever occurred, even though some of them were never repeated. There was only one universal flood upon earth, yet true faith as readily accepts that fact as it does any ordinary fact. There was only one passage through the Red Sea by a multitude of God's people, yet true faith doubts not the divine record of it. It is a very narrow sort of faith that denies the Bible statements of supernatural events. A soundly broad faith accepts them all, and thus glorifies God.

WHEN YOUR CHILDREN MARRY.

Dr. Graves, of Los Angeles, California, recently in writing on "Religious Papers and the Home," after calling attention to other things said:

"Now I wish to speak of one feature of the special influence of a religious paper in the home life. It is that of providing the children, at the time of their marriage and making new homes with a religious paper. Often have I noticed that when sons and daughters are married and settled in life their pious parents, in whose home they have been reared under the hallowed influence of the weekly religious paper, have bereft them of this continued influence and power, simply because when they gave them the parting kiss, and ample supplies to set up housekeeping in their new home they had failed to subscribe for them the religious paper that had shed light in the pathway of their childhood days. One of the first blessings which parents should confer upon their children in the new home is the religious paper. And when this is done who can tell the hallowed character building that will be effected thereby. And not only this, upon their personal lives, but the far-reaching influence for Christ upon the church and the world."

Among some of the sweetest letters we get are from young women, who upon marrying, and going to a new home have the papers changed from their maiden names to those of their newly wedded husbands. We have before us such a letter and breathe a prayer that God will bless the union and make the Alabama Baptist a source of strength and pleasure to the young couple in their home and church life.

There are in this country, owned by so-called Evangelical Christians, about 189,400 church buildings. About 139,955 pastors and 20,100,194 communicants. The value of the church buildings is about \$947,000,000. The church current expense account reaches about \$160,000,000 annually. This is exclusive of the Catholics.

NOTES FROM BROTHER CRUMPTON ON SAYINGS FROM HIS CORRESPONDENTS.

From a missionary:

"I received some time ago, and read with much interest, your circular letter to the employes of the State Mission Board. I asked myself the question in all seriousness, whether I had been faithful to the trust imposed in me by the board.

"I do not know whether I have or not, but I have tried hard to be, because I realize that, as I am receiving money through the board, the Baptist people expect me, along with the rest, to do the right thing, and with the help of God, I must do it. I have always tried to keep faith with those who have trusted me; that is part of my nature, and God help me to do so this time."

This brother puts his conscience in his work and God blesses his labors wherever he goes.

W. M. Olive, Birmingham:

"Two of our young men have offered themselves to the work if the Lord opens the way, and one of the brethren says he will support a native Bible woman, and in addition to that the church will undertake to support a native pastor."

The Lord is opening the hearts of His people—some to go and some to give. That is the way He has always worked.

H. T. Vaughn, Girard:

"I am going to adopt a new plan to get up mission money. Am going to see every member of the church and get each to promise to give each month to the different objects. Will have someone to see them who have promised, then if we have a bad day it will not cut off missions."

A pastor:

"Brother — wishes you to know that \$5 in above came from him. He has a notion he must in some way respond to every request of the secretary."

Blessings on that brother who wants to respond to every call! The secretary is only a servant. The great Baptist denomination has put him in charge of this great work. It rests heavily upon his heart every hour of the day. He tries to get it on the hearts of the brethren. So many do not heed his calls. It is refreshing to know of one who "has a notion he must in some way respond to every request of the secretary."

R. W. Brooks, Semmes:

"It is an important place, and the fight man can do a good work there. I don't see that it is any harder field than any other. All a man needs is the qualification, faith in God and himself, and keep everlastingly at it."

This after visiting an important place that had been named to him as hard. The truth is every place is hard for a man who puts his conscience into his work. The fellows who are looking for easy places are sure to be knocked out at any sort of place. Faith in God, common sense and hard work will overcome hardness everywhere.

J. L. Ray, Blocton:

"Send envelopes for Home and Foreign Missions; also calendar and wall cards."
He is getting ready to do things.

J. E. Barnes, Marion:

"In connection with the Sunday school institutes we have been holding with Bro. McKee, we have presented to the Laymen's Mission Movement and urged the churches to raise their full apportionment by the "every member canvass." Seven churches in the Cahaba Association have undertaken it. Just had one of the greatest days old Hopewell ever had.

"We are planning for \$200 next year instead of \$100."

This pastor is making much of his own laymen's movement. As they are aroused, we make progress. The women are alive. The Lord help us touch the men.

TRIP NOTES OF DR. MONTAGUE.

For the Alabama Baptist.

It was my privilege on the third Sunday in April to be with Rev. J. M. Thomas in his church at Union Springs and to see the fine work he is doing there. Thoughtful, studious and progressive, Bro. Thomas is serving God with loyalty and success.

On the afternoon of the third Sunday I went with Bro. Thomas to a meeting of colored Baptists some three miles from town, and there our brother preached a sermon which was helpful to his hearers, which would also have been appropriate and striking in any church in our state—the simple gospel, clearly and strongly presented.

At Union Springs I was in the home of Brother and Sister George E. Pierce, and I brought with me recollections of a charming hospitality.

Bro. Thomas' church gave a large part of the sum pledged to our college, and he will see that the residue is paid.

A dear sister, advanced in years and owing to her needle all that she can give, as well as a large part of her support, told Bro. Thomas that he and I must call upon her in her home. Upon our arrival there she handed me \$5 for Howard College—\$5 which she had made by sewing. Does not this elect lady, Sister Beverly, furnish an example to our people in Alabama? Of such a woman in the elder years the Master said that her act should be told as a memorial of her.

On the fourth Sunday it gave me sincere pleasure to be with my beloved friend of other years, Rev. Dr. J. A. French, of Eufaula, in his home and his church. To me there is peculiar charm in that beautiful town, Eufaula. With its handsome homes, with the river rolling at the foot of a great bluff, with the view of a wide extended plain on the Georgia side, and with as gracious a people as dwell in the South, Eufaula presents attractions and pleasures many and striking.

There, too, dwelt my old and dear friend, Dr. M. B. Wharton of gracious memory, to whom the Baptist ladies will erect a handsome monument.

On Sunday morning Col. G. L. Comer took charge of raising a sum for the current expenses of our college, and under his able leadership the church gave more than was asked. I was glad indeed to see that this noble man and stalwart Christian is regaining his health.

It gave me genuine pleasure to be with Dr. French. Always genial and kindly, possessing rare culture and a mind of unusual power, he is a tower of strength for our cause. As pastor, preacher and leader he is one for whose force and grace we should be grateful.

After the prohibition contest of last fall the ladies of his town presented him with a "loving cup," the most beautiful cup that I have seen.

It is interesting to know that the accomplished ladies of Dr. French's home, Mrs. French and her sister, Miss Madison, are grandnieces of the late President Madison.

Our Howard alumnus at Eufaula, Dr. W. S. Britt, is winning a great name in his profession. Such men as he is, true to God and faithful to

duty, possessing great power of intellect and using it aright, are the fairest products of American education.

The superintendent of the Sunday school of Dr. French's church, Mr. E. T. Comer, a son of Colonel Comer and son-in-law of ex-Governor Jelks, seemed to me one of the finest young men that I ever met. It is a glorious thing to find such a young man, cultured and strong, serving God and true to the call of duty.

Eufaula is the home of the beloved editor of the Alabama Baptist. From the pulpit on that Sunday tender and appreciative mention was made of this gallant gentleman.

A. P. MONTAGUE.

J. B. DAVIDSON.

J. B. Davidson, the subject of this sketch, was born in Wilcox county, Alabama, in 1854. He was converted and joined the Baptist church at Brooklyns, in Conecuh county, at the age of 26, during the pastorate of P. L. Mosely.

I knew Bro. Davidson intimately during the last six years of his life, and never knew a cleaner, nobler spirit. He was swept away by tuberculosis while still in the prime of life. He made an heroic fight for life by leaving his business and friends and going to Colorado, where he seemed to be gaining the battle until an attack of typhoid fever smote him down. After a year or more he gave up the fight and returned to Alabama in manly resignation to await the end. In a sense I was happy to speak at his funeral some words of loving and grateful testimony to his clean, manly life, his stalwart faith and his victorious death. I knew him in his days of strength, and knew him to be a true man, faithful as man, a friend, a husband and father, and a Christian. As his pastor I never appealed to him in vain for any good work. He loved his church and his Lord, and was happy in hearing a gospel message and in doing any service he could render.

Bro. Davidson was one of the purest men in life and speech I ever knew. He was as chaste and gentle as a woman, was thoughtful and courteous as a knight. He was capable of being a friend that knew not desertion. His devotion to his family, therefore, was beautiful, and his wife and daughter, in whose home at Pratt City he passed away, waited lovingly at his side, faithfully keeping their sad vigil as day by day and night by night they saw him glide silently and surely away. On the night of February 3, 1910, noiselessly, in a moment of holy quiet, he passed triumphantly to his bright home on high.

J. A. HENDRICKS.

LIKES PINE APPLE.

Dear Bro. Barnett—Surely I must be the proudest preacher in Alabama. My lot has been cast among such fine people.

Some preachers get "pounded" when they first come to a new field. These good people began pounding us when we first came and have kept it up ever since. My next door neighbor has informed me he was raising a garden for bath of us and that I must pull off a picket, come over and help

myself. On the other side of us lives an Israelite, who, as Paul puts it, is an Israelite indeed. It looks like she intends to divide everything she has with us. On the other side we have a good disciple neighbor, who during the recent cold spell not only furnished us with wood, but supplied a man to cut and bring it to us.

Should I attempt to numerate the many kindnesses of all of my neighbors, it would fill your paper. Surely we cannot suffer in the hands of such kind people. Besides all of their kindness to me and mine, both my church here and at Camden have given more for missions than the Association asked them for.

That God may make me a worthy pastor for such kind people is my earnest prayer and desire. Yours for Him,
E. B. FARRAR.

THE OLD WOMAN.

For the Alabama Baptist.

Was it you, young friend, that we heard using these terms in addressing your brother? Is there no other name by which you can address her, your dearest earthly friend? Has she been wasting her love on a worthless bunch of clay through all these years? She who has cared for you during all these years, comforting you in your childish troubles, wrapping you up snugly and warm on winter nights.

"Mother," young friends, is the sweetest name under heaven, and should be held in reverence by every young person. When you follow the remains of her lifeless body to its last resting place, then you will recall the many times you have grieved her dear heart. Then, oh, then! will the tears of remorse roll down your cheeks, and it will seem that the clouds that are falling on her casket are falling with all their force on your heart.

Now is the time to raise every burden you can from her shoulders, and let her hear your voice saying "mother" in sweetest tones, and you will see the light come into her dear, sweet face. And if you wish your mother to be happy accept her Savior and crown Him king of your life and you will have the happiest home in all the world. Fraternally,

A. Z. MATHEWS.

1091 20th St., Columbus, Ga.

A Tacoma correspondent sends us a Lincoln story told him by A. K. Burnell, the well known lay evangelist, who knew Lincoln for years. "After a tiresome effort," said Mr. Burnell, "Lincoln was lying stretched out on a couch. In the course of the conversation I said: 'Mr. Lincoln, it has always seemed a remarkable thing to me that, considering the circumstances and conditions under which you were born and brought up, you never acquired the drinking habit.' Mr. Lincoln lifted up one of his long legs and slowly waved it from side to side, saying: 'Burnell, just think of those things tangled up with whiskey.'—Advance.

Eczema Seven Years—Cured by Tetterine.

I had Eczema on my chest for seven years and the torture was almost unbearable. One of your salesmen offered to pay for the Tetterine if it did not cure me. I used less than three boxes and am entirely well. Clem Kinard, Ruffin, S. C.
Tetterine cures Eczema, Itching, Piles, Disrupt, Ring Worm and every form of Scaly and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

NEW BAPTIST CHURCH AT LEEDS.

Sunday, April 10, marked the organic birth of the Baptist church at Leeds. Rev. J. R. Stodghill, superintendent of missions in the Birmingham district, preached in the morning a very helpful sermon on "Bearing One Another's Burdens," and in the afternoon the presbytery was organized by the election of J. R. Stodghill, chairman, and J. A. Butts, secretary, while J. W. Inzer and the writer, with Deacons Oslin and Moody, made up the full number participating. After reading a covenant and declaration of belief by the chairman, and a prayer by Bro. Inzer, eighteen persons with letters or by relation presented themselves, who after due examination were passed upon, and the church was recognized as a regularly constituted Baptist church. The church then elected the writer pastor, and Brethren Cheney and Butler deacons, and W. F. Walker clerk and treasurer.

Following this the pastor in a few words presented the cause of Home and Foreign Missions, and raised in pledges \$22 for that cause. You have noticed that the name of the church is Leeds, and it leads in this one important particular of giving more than a dollar per member on the day of its constitution. May it never forget how to do this.

The next great task before this young church will be to provide a house of worship. If they ask you to help, remember we should "bear one another's burdens."

JNO. W. STEWART.

NOTICE TO NON-RESIDENTS.

The State of Alabama, Jefferson County. In Chancery. Circuit Court of Jefferson County.

Susan E. Sewell, Complainant, vs. Allen M. Sewell, Respondent.

In this cause it being made to appear to the judge of this court, in term time, by affidavit of Richard B. Kelly, solicitor of record and agent of complainant; that the residence of Allen M. Sewell, the defendant, is unknown, and further, that in the belief of said affiant, the defendant, Allen M. Sewell, is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring him, the said Allen M. Sewell, to answer or demur to the bill of complaint in this cause by the 23d day of May, 1910, or after thirty days therefrom a decree pro confesso may be taken against him.

This 15th day of April, 1910.

(Signed) A. A. COLEMAN,

Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said Allen M. Sewell is required to answer or demur to the bill of complaint in this cause by the 23d day of May, 1910, or after thirty days therefrom a decree pro confesso may be taken against him.

This 15th day of April, 1910.

WALTER K. McADORY,
Clerk and Register.

Turn failure into victory—

Don't let your courage fade;

And, if you get a lemon,

Why, just make the lemon-aid.


—The Congregationalist.

THE SAVINGS BANK

Everybody tries to save something for the day of need. Not all succeed. We are here to help you. You can add any little sum to your account at any time, and we pay you interest. Our large capital and surplus guarantee the safety of your money, and after all, safety is the main thing.

BIRMINGHAM TRUST & SAVINGS COMPANY

Capital, - - \$500,000
Surplus, - - \$350,000



BRIGHT'S DISEASE

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

Dr. DeWitt's Liver, Blood & Kidney Cure

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. 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.

FINE POST CARDS FREE

A Big Package Sent to All Our Readers Who Write At Once.

To any reader of this paper who writes immediately and incloses 10 cents we will mail a set of ten most beautiful post cards you ever saw. Ten very finest Floral, Easter and Motte cards, all different, in exquisite colors, silk finish, beautifully gold embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting a beautiful Post Card Album and 40 choice cards free. Address: The Art Post Card Club, 705 Jackson St., Topeka, Kan.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Can't spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 25c. HAROLD SOBERS 150 E. 8th Ave. Brooklyn, N.Y.

Sheet Music a Specialty.

A complete line of McKinley's best selections. A song for every occasion. Duets, Marches, Ballads and Sacred Solos. All universal favorites, choice vocal numbers and new quartettes. 3 for 60c—5 for \$1.00. Also, Root's First Steps in Music made easy. Teachers' special price, 25c. Matthews' and other popular graded courses at reasonable prices. Columbia Gramophones \$15 to \$20. Cylinder or plate records, any quantity, brand new. Silver or stamps. Mrs. J. H. Snodgrass, Box 72, Anniston, Ala.

WILSON OTHER NEEDS
BLYMYER CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

"I Am Alpha and Omega, the Beginning and the End, the First and the Last."
Rev. 22:13.

The sun rises in supreme splendor,
And gilds the earth with floods of gold;
It shines o'er hills and shadowed valleys
In glittering light and haloed mold.
But 'tis God's hand that scatters sunshine,
'Tis his hand that ushers day,
And drives the gloomy, darksome shadows
In oblivion and shame away.

Now sinks the sun in golden glory,
It paints the west in bloody red;
And darkness comes on shadowy pinion—
The glad, bright, long day is dead.
'Tis God's hand that tints the sunset
And paints the distant west aglow;
'Tis He who shrouds in darkness
At close of day this world below.

Flowers nod in richest beauty
And perfume sweet the crystal air;
Birds sing songs of gladdest freedom
And fill the earth with music rare.
Yet, 'tis God's hand that plants the flowers,
He perfumes the petals bright,
And He gives to birds the rapture
That sing for earth in strains so light.

God breathed into the soul immortal
A breath of celestial love.
He builded the body earthly
Into likeness of Him above.
And 'tis God's hand will bear man onward
Over the surging river deep;
'Tis His voice shall man awaken
Out of his deep and dreamless sleep.

For God is the beginning of all creation,
The machinist that runs the wheels of Time,
As the hours are filled with sorrowing sadness,
Or joy and devotion, precious, sublime.
And God is the Lord of all eternity—
'Tis His hand will usher us in
The realm of rapture and pleasure,
Where peace and calm and hope begin.

—Lucy Strickland.

A GREAT REVIVAL.

The most successful and satisfactory revival ever conducted in the Palmetto Street Baptist church of Mobile, Ala., came to a close Sunday night, April 17. For nearly two weeks a skilful and aggressive campaign was waged against sin in all its forms, and the visible results were 80 additions and a thoroughly aroused and working congregation.

The pastor was never more ably and pleasantly assisted in any evangelistic effort than he was in this in the persons of Dr. Louis Bacon Warren, of Owensboro, Ky., and Prof. Lauriston Mallard, of Tehuacana, Tex. These brethren are well qualified for this kind of work in every way. They worked beautifully together, and would prove a distinct blessing and an inspiration to any church or city that may fortunately secure their services.

I have known and loved Louis Warren for a number of years and it was a peculiar pleasure to me to labor

with him for a few days and in such a blessed meeting. Knowing beforehand the brilliant mind with which his Maker had endowed him, I was fully prepared for the strong and helpful sermons which he brought to us from day to day. Warren preaches the gospel of Christ with great power, is strikingly persuasive, and is always practical. He is a remarkably ready, easy, and pleasing speaker and always delights his audience. Fact, wit and pathos are mingled with dexterous hand, and he grips his hearers from start to finish.

For the benefit of those who may desire to secure the services of Dr. Warren in Bible conferences, and on the chautauqua platform, special attention should be called to his series of "talks" on the Book of Acts, entitled "The Path to Power." Starting at Bethel, the preacher leads one on a familiar journey of mingled "bitters and sweets." Our first stop is Padanaram, which should mean to every true Israelite "Separation from sin." Thence we journey to the place of meeting of two brothers, where there must needs be "Reparation for sin." We are next at Shechem, where some of us unfortunately make "Preparation for sin." If we will, we may pass on, however, until we have reached that condition of heart where the Lord may say to us, "Now ye are clean." Tarrying, trusting, testifying we made our way to "The upper room." At last we are at the end of the way, "Pentecost," the practical meaning of which is "Three thousand souls." I wish every Christian in America could hear these discourses.

Prof. Mallard is the best combination I have ever heard. Both as a soloist and a chorister he is a great success, and I have never seen any singing evangelist undertake and do more effective personal work.

All were sorry when the meeting came to an end, and we are trusting that these brethren may soon return to labor among us.

HENRY W. FANCHER,
Mobile, Ala.

KEYSTONE GRADED SUNDAY SCHOOL LESSON.

By Howard Wayne Smith, Assistant Secretary American Baptist Publication Society.

It would seem necessary to call the attention of Baptist Sunday school workers everywhere to a distinction which may be overlooked otherwise. For several years the matter of graded Sunday school lessons, especially in the elementary departments, has been under discussion. This has resulted in the preparation under direction of the International Sunday School Committee of a series of lesson topics covering two years in the beginners' grade, three years in the primary grade and four years in the junior grade. It should be clearly understood that the committee selecting these lessons has not presumed to go farther than to outline the subjects proper to be taught in the respective grades.

The lesson helps for the assistance of teachers and the use of pupils have been prepared, as in the case of the uniform series, by the various denominational publishing houses. With a view to economy certain denominations agreed to enter into a syndicate arrangement for publication of these lesson helps. The American Baptist Publication Society, however, has not entered into this combination, but has



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Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

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Young lady, middle aged matron or grandmother, you can earn from \$15 per week to \$25.00 per year. I need representatives in the villages, towns and cities of America. The women of America will eagerly buy the famous LE SAVOIS preparations that have made the women of France beautiful through centuries. They can obtain them only from you if you are my representative. **If You Earn Less Than \$25.00 per week, write me to-day.**

Enclose 10 cents in stamps or coin, and I will send you full particulars, a FREE copy of my beauty book, the "French Doctrine of Beauty," and a generous sample of either of two of my beauty preparations, "Le Savois Superfuous Hair Remover," or the famous "Le Savois Face Cream." State which sample you prefer, or send 20 cents for sample of each. Write to-day—to-morrow you may forget it. Write me personally.

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TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Husson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.



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without a cent down, money no drawn and allow 10 DAYS FREE TRIAL. IT ONLY COSTS 1 cent to learn our unheard of priced and marvelous offers on highest grade (30 model) bicycles. **FACTORY PRICES** Do not buy a bicycle or a pair of tires from anyone at any price until you write for our large Art Catalog and learn our wonderful proposition on first sample bicycle going to your town. **RIDER AGENTS** every where are making big money exhibiting and selling our bicycles. We sell cheaper than any other factory. **Tires, Caster, Brake, Case, wheels, lamps, repairs and all supplies at half usual price. Do Not Wait write to-day for our special offer. Mead Cycle Co., Dept. M. 28, Chicago.**



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A 10-Cent Package of
DR. LORD'S HEADACHE POWDERS
will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.
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WEDDING INVITATIONS. 100 printed, best style, fine paper for \$3.75. 100 engraved, \$8.75 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."

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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.

issued its own separate lessons under the general title of "Keystone Graded Sunday School Lessons." It was evident to the society that if the Baptist position on fundamentals was to be maintained it would have to be through the course chosen by the society. There seems to be a fear in certain quarters that the new series would not properly emphasize the need of conversion and the scriptural teaching concerning the ordinances. Baptists can consent to no compromise for the sake of commercial unity or mechanical co-operation. We stand for a clear teaching on the subject of sin and its awful consequences and of the necessity of the personal acceptance of Jesus Christ as Lord and Savior as essential to salvation. The Keystone series puts proper emphasis upon these matters. Its writers are thorough and consistent Baptist believers as well as thoroughly trained teachers, fully competent to put the right emphasis upon essential truth. Whatever view may be held of the defects of the syndicated lessons, there need to be no fear of those which bear the name "Keystone" and are issued under the imprint of the American Baptist Publication Society.

FROM CLARK COUNTY.

I began my work as pastor in Clark county, Whatley Baptist church, on first Lord's day in April. The Lord has some choice spirits there. After preaching on Sunday; took up a missionary collection amounting to something like \$4. We expect to do great things, the Lord helping us. From there we went down to Jackson. This is a town of some three thousand people. Here we found two colleges, both well attended; several churches, a clever set of townsmen, among whom are about nine preachers, most of the last named being Baptists. Brother Adams, pastor Baptist church, here I spent a week; then went out to Salltpa, twelve miles, where we received a hearty welcome as their pastor. Here we began our work on second Lord's day. Preach here second and fourth Sundays in each month; had fine congregations morning and night. Here church and pastor make a covenant together to do the Master's work. Spent three days visiting the flock, getting acquainted with all, going from house to house, which we greatly enjoyed. The saints at Salltpa remembered us in a substantial way to the amount of \$30.75. The Whatley brethren also kindly remembered us in this way to the amount of \$10.85. You see, Brother Barnett, these brethren expect to take care of their pastor. My wife and children arrived here on Wednesday, 13th inst. We have a complete home here in Jackson. Penial church has called me for one Sunday, the third. Guess I can serve them also. Penial is out eight miles from Jackson. Pray for us that the Lord will use us for His glory in leading the lost to Christ, whom to know is life eternal. Fraternal yours, Jeremiah W. Jones, Jackson, Ala.

Please change my paper from 2122 W. Houston street to 147 Arlington Court, San Antonio, Tex. I take pastorate of Riverside Park Baptist church May 1 till Alabama calls me back. Success to you and the paper and the brotherhood.—J. V. Dickinson.



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

Minard's Liniment.

It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

We guarantee it to be just as we represent—should you find it otherwise, we will refund your money on request. Sold by all druggists in three sizes, price 25c., 50c. and \$1.00.
FREE. If you have never tried it, and wish to test its merit, write us today for a free trial bottle.
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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.

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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.

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

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WANTS OF THE WORLD.

PATENT ATTORNEYS
 Patent Trap Ideas. \$10000 offered for one invention. \$2.00 for another. Book "How to Obtain a Patent" and "What to Invent" sent free. Send rough sketch for free report as to patentability. Patents obtained or Fee Refunded. We advertise your patent for sale at our expense. Established 15 years. Chadwick & Chadwick, Patent Attys. 418 F.M.E. Washington, D.C.

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A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, 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.

DIAMONDS

Perhaps you think about buying a diamond—some time.

Diamonds again advance in price, and the longer you wait, the more you will pay for one. Here is an indication of the values we offer diamond buyers this fall: Small, bright, flawless solitaire ring, \$18. Large stone, set single, \$125 to \$300. Diamond sunburst, many stones, good size, very showy, \$75 to \$500. Diamond screw earrings, nice stones, full cut, \$12 up.

Correspond With Us

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GOOD MEETINGS AT ATTALLA.

On Sunday, May 17, Rev. ("Bill") W. J. Ray, of Montgomery, our state evangelist, assisted the pastor in a very remarkable series of revival services at the First Baptist church of Attalla. Brother Ray was accompanied by Brother W. H. Carson, the sweet gospel singer of Birmingham, who directed the music at every service. Our congregation overflowed into the street and scores were turned away from the church doors at the first service. Mr. T. C. Banks, chairman of the board of stewards of the First M. E. church, arose at the conclusion of the service and offered their large house of worship to Brother Ray and the Baptists, which was accepted. This enabled us to accommodate about 300 more people and comfortably seat everybody. This is the first meeting that ever completely filled the large Methodist church building. Brother Ray preached the old doctrine of grace as easily and forcibly as if he had been conducting the meeting in our church. Ray completely masters his hearers; one minute we laugh at his wit and humor, the next minute we weep at the Cross and resolve to become better Christians. Ray knows how to use the pruning knife and probe; his preaching lays bare the sins of the people and at the same time he gives us all a clear vision of Calvary and Christ as the only remedy. The easy way he presents the truth was manifested by a number of happy conversions among children of tender years. His preaching was equally effectual with the grown-up people, who decided to renounce the world and accept Christ. A notable instance was the conversion of a Roman Catholic at one of the evening services and his public testimony the next day, which was followed that night by the happy conversion of his wife. Another bright young man, the head of a large hardware firm, was converted the last day of the meeting. As a result of the meeting more than thirty openly confessed Christ. Of this number twenty-one will be added to the fellowship of our church next Sunday morning. The other church received about ten members. I am confidently expecting several to unite with us in the future as a result of the meeting. Brother Carson knows how to organize the music loving members of the congregation. He can certainly inspire our people with the grace of song, putting the chief thought of the song on the hearts of the congregation.

The last service was one of sadness, surprise, and joy; we felt sad over Bro. Ray leaving us, and he surprised us by raising a joint collection of \$112 to send the writer and the pastor of the Methodist church to Baltimore and Asheville, N. C. Bro. Abernathy will attend the general conference of the M. E. while I will go to Baltimore to represent the best people and the best church at the Southern Baptist convention.

I will take advantage of the opportunity offered by the trip and will visit Norfolk, Washington, Philadelphia and New York before returning to resume my work here.

Bro. Ray is conducting a meeting at Fort Payne. May God bless his preaching there as much as He did while at Attalla.

E. P. SMITH.

SEABOARD AIRLINE OFFICIAL ROUTE WORLD'S SUNDAY SCHOOL ASSOCIATION

The Alabama Delegates and Friends
 Will go to the Convention at Wash-
 ington, D. C., May 19 to 24
 by the Seaboard

Dear Co-Worker:

This is probably the "once in life" that the World's Sunday School Convention will come so near Alabama. You can get the same rates to the convention over all roads, and all who attend will, of course, use their own pleasure as to the time and over what road they go. However, the matter has been considered and it was thought the trip would be more pleasant for all concerned if a special train could be arranged from Alabama. After considerable correspondence and conferences with the railroads and some of the leading workers, all things being considered, it has been decided best to go over the Seaboard, with schedule indicated below. We are going as "The Washington Convention Special."

Remember, dear friends, that you are not going into a strange city alone, for we have at least 150 people, leaders of Sunday school thought, who will go from Alabama to the convention. You are to have the pleasure of going on a special train with these workers and enjoying their company. Several features of entertainment will be arranged.

Yours for a "trainload from Alabama" to the convention,

D. W. SIMS, General Secretary.

Important Information.

Delegates.—Alabama is entitled to forty-eight delegates, who are recognized only upon the official appointment of the State Sunday School Association. Any who desire to become delegates should communicate at once with their state general secretary, D. W. Sims, 525-27 Bell building, Montgomery, Ala. Delegates will receive the official printing, souvenir program, copy of the convention hymns and the official pin and badge which will admit them to the space especially reserved for them.

Registration Fee.—All delegates except foreign missionaries are required to pay a registration fee of two dollars. This to be paid in Washington to registration committee.

Visitors.—Visitors have the same privilege of reduced rates as delegates, and so far as accommodations will allow, also the privileges of the convention, except the places reserved especially for delegates, voting privileges, etc. From present indications the number of visitors will be so large that we can give no definite assurance of their being able to secure seats in the convention.

Entertainment.—There is no free entertainment accorded to delegates, except those from foreign lands, and foreign missionaries. The local committee at Washington will secure accommodations for delegates, so far as possible, at hotels, boarding houses and private homes. Lodging may be secured in Washington in private homes for 75 cents to \$1 a night, and in the various boarding houses from \$1 to \$1.50. The hotels from \$1 up. Applications should be made to Rev. Donald M. MacLeod, First Presbyterian church, Washington, D. C.

On arrival at Washington delegates will be met by the reception committee, wearing white caps, who will direct them to the place of registration, where they will pay their registration fee, receive their badge, official program, etc., entitling them to seats in the place reserved especially for delegates.

Chairman Executive Committee, Philadelphia.

MR. MARION LAWRENCE,

Chairman Transportation Committee, Chicago, Ill.

For the World's Sunday School Association's Convention in Washington, May 19-24, 1910, the Seaboard Air Line Railway and its connections will name low round trip rates under the following conditions:

Dates of Sale.—Tickets at rates shown can be purchased on May 16, 17 and 18, 1910.
 June 1, 1910, excepting as provided in following paragraph:

Return Limit.—Tickets will be limited to reach original starting point Extension of Return Limit.—Those desiring a longer limit than June 1 can secure extension on return limit to June 15 by depositing return portion of ticket with joint agent and payment of fee of \$1.

Validation of Tickets for Return Trip.—Tickets will have to be stamped by joint agent at Washington before they will be honored for return passage.

Routes.—The Seaboard with its connections offers two most attractive routes to Washington.

First.—All rail via Raleigh, N. C., and historic Richmond. At the latter point stop-overs will be allowed on either going or return trip within the final limit of the ticket.

Second.—Via Portsmouth and Norfolk, thence steamer via Old Point and up the beautiful Potomac on the magnificent steamer of the Norfolk & Washington Steamboat Company.

Diverse Routes.—The Seaboard has made arrangements whereby tickets reading via Norfolk and steamer will be honored for return trip from Richmond, thereby giving a diverse route at only the additional cost of ticket

from Washington to Richmond, of \$3.50. Tickets reading via Richmond will be honored for return trip from Portsmouth, Va., the cost of tickets from Washington to Portsmouth being \$3.

Round Trip Rates from Points in Alabama (as information only)—Andalusia, \$27.75; Anniston, \$22.45; Athens, \$22.95; Auburn, \$23.70; Bessemer, \$23.75; Birmingham, \$23.25; Childersburg, \$24.60; Calera, \$24.60; Columbiana, \$24.60; Cullman, \$23.25; Decatur, \$22.95; Dothan, \$26.10; Eufaula, \$25.35; Evergreen, \$27.75; Flomaton, \$27.75; Florence, \$24.25; Gadsden, \$21.90; Huntsville, \$22.20; Jacksonville, \$21.60; Mobile, \$27.75; Montgomery, \$25.35; New Decatur, \$22.05; Opelika, \$23.40; Pell City, \$23.25; Piedmont, \$21.15; Ozark, \$26.10; Selma, \$26.75; Sylacauga, \$24.60; Talladega, \$23.85; Troy, \$26.10; Tuscaloosa, \$25.20; Union Springs, \$25.35; Wellington, \$21.90.

The trip via steamer from Norfolk to Washington is one of the most attractive in this country and at no season is the trip so attractive as in May. The historic and other points of interest are too numerous to mention. Tickets via Norfolk and Washington steamboat include transportation only; meals and stateroom extra. Meals are served on a la carte plan, paying only for what you get. Staterooms cost from 75 cents to \$3, one stateroom accommodating two persons.

Special Pullman Train.—For the accommodation of the delegates and their friends the Seaboard will operate special Pullman train from Atlanta to Washington, Wednesday, May 18, train to leave Atlanta 2:50 p. m., arriving in Washington the following morning at 9 o'clock. This train will consist of Pullman, drawing room, sleepers and dining car—the service on dining car to be a la carte.

Schedule from Points in Alabama.

Leave Mobile via L. & N., 11:55 a. m.; leave Evergreen via L. & N., 5:19 a. m.; leave Georgiana via L. & N., 6 a. m.; leave Greenville via L. & N., 6:30 a. m.; leave Montgomery via W. of A., 8:30 a. m.; leave Selma via W. of A., 6:30 a. m.; leave Atlanta, Ga., via Seaboard Special, 2:50 p. m.; arrive Washington, 9 a. m.

Seaboard Air Line Railway from Birmingham—Leave Birmingham, 7 a. m.; leave Piedmont, 9:35 a. m.; arrive Atlanta, 12:01 p. m.

Atlanta—Delegates use special Pullman train leaving at 2:50 p. m. For further information as to schedules, rates and Pullman reservations, address C. D. WAYNE, Assistant General Passenger Agent, Atlanta, Ga.

A Good Place to Stop in Washington

When you are "doing" the great Sunday school convention at Washington stop at Cole's Family Hotel, three squares from Capitol and Library; central to all public buildings.

Furnished rooms, 75c and \$1.00. Cafe and dining room attached. No liquors. Quiet, refined and home-like. Reference, Rev. Donald C. MacLeod, First Presbyterian church, Washington.

Write for particulars, special rates and free ride coupon from station to my house.

"COLE'S," 201 C St., N. W., Washington, D. C.

P. S.—The editor feels sure that all who patronize this hotel will be courteously treated, as the proprietor is a Christian gentleman.

Nearly 3,000 delegates, representing 2,000,000 Baptists of 5,000 northern churches, are expected to attend the annual Northern Baptist Convention on May 6 this year. The great floor of the Bartlett Gymnasium building at the University of Chicago, where the convention will be held, will be amply large enough to seat all the delegates. The committee of arrangements, of which Shaller Mathews, dean of the divinity school at the university, is chairman, has all plans completed for the reception and handling of the delegates. The convention will be presided over by President Harry Pratt Judson, of the University.

So many pastors are writing me: "I want to go to the convention, but can't spare the money out of my salary." Why don't the churches, all of them, tell the pastor to get ready, his expenses will be paid? Why keep him on the ragged edge until the last moment? He will be worth more to you when he returns, by reason of the trip.—W. B. C.

At the Mercy of the Flames.

They who live in cities, towns and villages, are reasonably safe from the dangers of fire, thanks to organized fire companies in these communities. But with the farmer whose home is isolated, it is very different. When fire breaks out in his house or barn, he and the hired men are too busy saving life and movable property to effectively fight the flames.

His only salvation is in getting help, and the one and only way to quickly summon the neighbors is by telephone. The phone also comes in mighty handy when you want to ascertain the price of cotton, calling the doctor in case of sickness, and in a hundred and one more ways.

Maybe you have no telephone on the farm because you don't know how cheap the service really is. Costs only 50 cents to \$1 per month. A little booklet explaining all this is waiting for you. If you will write to the Southern Bell Telephone and Telegraph Company, 19 South Pryor street, Atlanta, Ga., it will be mailed to you, free.

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DULPIT AND CHANCELL FURNITURE
SUNDAY SCHOOL AND CHOIR CHAIRS
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Well Again

"I feel it my duty," writes Mrs. Martha Dingus, Lykins, Ky., "to tell you what CARDUI has done for me. I was a chronic invalid, suffering from nearly every trouble that women are heir to. I have doctored a great deal and traveled much in search of health, but got no better. Four months ago, I began to use CARDUI and have steadily improved ever since. I am now 46 years old and am in better health than I have been in 20 years, and I give CARDUI the credit for it."

TAKE CARDUI

The Woman's Tonic

If this were the only letter, enthusiastically praising CARDUI, it might not prove much. But similar letters come to us every day, from all over the country, telling the same story of benefit obtained from CARDUI. This great medicine is over 50 years old, and is more in demand today than ever. CARDUI has stood the test—it has become the standard, reliable medicine for women of every age. Try CARDUI today. It can't harm you—its record shows it is almost certain to help you.



For sale at all druggists.

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?

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Everything that goes into Ice Cream costs much more than it used to, unless it is made from **JELL-O ICE CREAM Powder**

When it is made from Jell-O Ice Cream Powder, Ice Cream does not cost as much as it did ten years ago.

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A REMARKABLE CHURCH AT GREENWOOD.

The writer has been pastor of the First Baptist church at Greenwood, Miss., for only seven months and therefore but little of its remarkable achievements are connected with his labors, but he has found that this is one of the most delightful and progressive churches in all the land.

The church was organized in 1888, and for many years it had the severest struggles to keep up its services. One can hardly realize now what struggles the faithful little band passed through during those years of sacrifice.

Through the assistance of the state board a pastor was secured for half time, and later for full time. It was only six or eight years ago that the church became able to support a pastor for full time without the aid of the state board. This was under the successful pastorate of Rev. W. M. Burr, who served the church for about five years.

Before he resigned there was already talk of building a suitable house of worship for their growing church in the rapidly developing town.

Their next pastor was Rev. Selsus E. Tull, now at Pine Bluff, Ark. Under his splendid leadership, the church grew rapidly and planned for larger things. They sold their present building and lot for six thousand dollars, with the privilege of using it until the proposed new church was completed, and they planned to build a thirty thousand dollar house on a thirty-five hundred dollar lot. At one service there was about \$30,000 raised in subscriptions for this purpose, which it was thought would be almost enough to complete the building.

The building was begun in March, 1909, and is to be completed within the next few weeks, and dedicated on the 29th of May.

From the time the building started the progressive, wide-awake committee in charge kept finding additions and improvements which could be made to great advantage, and so ordered the changes till now it is generally admitted that Greenwood is soon to have the most complete and beautiful church building in the state of Mississippi at a cost of about fifty thousand dollars for the lot, church and furnishings.

This recently brought us face to face with the fact that we would need fifteen thousand dollars more than was provided for to pay our bills and dedicate without debt. After a full consideration it was decided that we would try to take care of it, without the effort of a big offering on the day of dedication or a standing church debt.

Sunday, April 7th, was set as a day on which the building committee was to make a report to the church, and the pastor was to present the needs of a subscription sufficiently large to cover the \$15,000. Of course the day was led up to with prayer and preparation among the membership.

The day came, the matter was presented, and \$12,500 was subscribed at that service. The amount has now been increased to over \$14,000 and the other thousand will be fully taken care of within another week. One brother offered to pay one-tenth of the fifteen thousand, if it would be paid in cash, or in notes bearing interest, due in November, and this is the plan on which all subscriptions have been taken. The Ladies' Aid Society is furnish-



appetite suggests something good—when health dictates something nourishing—when bodily strength demands something sustaining—in short, when you're hungry.

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ing the church with carpet, pews, organ, etc.

Rejoice with us over a fifty thousand dollar church soon to be dedicated without debt. This has all been done in the most beautiful spirit of sacrifice and service by the small membership of only about 325, and that not out of their abundance of wealth, for the church is not as wealthy as a great many others in the state.

The largest contribution made by any family on the building was \$3,000, and they have ranged from that down to \$5.00, the whole membership taking a willing part in the effort.

It is good to remember that while this building effort is going on that the church is constantly advancing in all of its benevolences. Since the writer took charge the first of last October the church has contributed to outside benevolences over \$13,500.00. That is an average of over ten dollars per member in seven months.

A most cordial invitation is extended to brethren and sisters to be with us on May 29th for an opening service.

Write us early that you are coming and your entertainment will be provided. If you can't come, then we will look for you next November. Yours in the work,

C. V. EDWARDS.

In Memory of Mattie Hamilton.

Mattie Hamilton, the 12-year-old daughter of Mr. and Mrs. W. H. Hamilton, died January 16, 1910. Her death was a sad shock to the fond parents and to the community. Mattie was a sweet little girl, loved by everybody. The only girl of the family, she filled a place in the hearts of the father and mother that can never be filled. She was an obedient child, loving and kind to all. She joined the Shiloh Baptist church last fall and was a gentle little Christian, grasping every opportunity to do something for Christ. The Sunday school was her delight and she will be greatly missed by her class and schoolmates; she will be missed at home and at church. But we must submit to the will of God. May the fond parents of this sweet little girl realize the fact that she has gone to live with Jesus. She is done with the troubles of this sad world and is now a jewel in heaven, beckoning mamma and papa to come.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love overshadowed,
Sweetly her soul shall rest."

Weep not for her,
She is gone to rest;
God called her home—
He thought it best.

A FRIEND.

Teacher training awards made from Nashville office during week ending April 30, 1910: Alabama—Crossville, Miss Essie Phillips, diploma; Marion—Miss Belle Anderson, diploma; Miss Bernice Bentley, diploma; Miss Alma Lillie Baker, diploma; Miss Evie Barnes Burt, diploma; Miss Annie Foshee, diploma; Miss Lillie Haley, diploma; Miss Mattie Ellis Hare, diploma; Miss Lois Haynes, diploma; Miss Irma Hill, diploma; Miss Mary Howie, diploma; Miss Beulah Macaulay, diploma; Miss Arrie Moody, diploma; Miss Ruby Timmerman, diploma; Miss Lora Weaver, diploma; Miss Sarah Williams, diploma.



LET THE EXPERIENCE OF THE MAJORITY OF FARMERS BE YOUR GUIDE IN BUYING TWINE

THE time has come to order your binder twine for the 1910 harvest. Twine dealers are placing orders for their season's stock. The mills are running. Now is the time for you to decide the twine question. It is something that requires careful consideration. The success of your harvest will depend on the uninterrupted work of your binder, for no binder can work well if you use a cheap grade of binder twine.

It is our aim to have every farmer who uses IHC twine go through the 1910 harvest season without a break in the field. We have much more at stake than merely selling twine. Your interests and ours are the same.

We know that the raw materials from which IHC twines are spun have the quantity and quality of fibre that insure greater strength than is found in any other twine. They are evenly spun—smooth running—do not tangle in the twine box—work well in the knoter, insuring perfect binding and perfect tying. They insure your being able to work your binder through the entire harvest season with greatest speed and economy and are therefore practical profit insurance.

Those who buy cheap twine will certainly have trouble—delays due to tangles, knots and breaks will mean the loss of valuable time—and every delay at harvest time will cut down your profits.

There is a sure way to avoid this. Let the experience of the past be your guide in purchasing your twine. The verdict of the majority of the farmers of this country is a safe guide. Their decision should have more weight with you than the statement of any twine manufacturer. These farmers know. They have the same problems confronting them that you have. They have no axe to grind. They do not sell twine. They are only interested in results.

I-H-C Brand of Sisal—Standard Sisal Manila or Pure Manila

Are the twines used by the majority of the farmers of this country. They have been proved to give the best results. Eighty-five to 90 per cent of the farmers use Sisal. It is smooth running and works at steady tension without kinking or tangling in the twine box—insuring perfect binding and perfect tying. Its only equal is the really high grade Manila twines such as bear the IHC trade-mark.

Your interests and ours are identical on this twine proposition. We have more at stake than selling twine. We are vitally interested in the successful operation of hundreds of thousands of binders. On their successful operation depends our success—and we know they cannot operate successfully with poor twine. No binder made can. For this reason we have given the twine problem careful study. When we say "Stick to Sisal or high grade Manila bearing the IHC trade-mark"—we do so because we know them to be the highest standard of excellence in binder twine.

But we don't ask you to do as we say. We want you to be the judge. But your judgment to be right should be based on facts—not on the statement of any twine man. And the fact is—that the majority of the farmers of this country use IHC twine. Sisal or Standard (which is made from pure Sisal) comes 500 feet to the pound; high grade Manila, 600 feet to the pound; Pure Manila, 650 feet. See your local IHC dealer at once and let him know how much you will need. If you want more facts on binder twine, write direct to

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THE LATEST.

With what was sent direct to Foreign Board we hope not to fall below last year.

If we have a good response Monday for Home Missions we may reach figures of last year. W. B. C.

AS SOON AS THE SOUTHERN BAPTIST CONVENTION IS OVER, I AM GOING TO DO MY BEST FOR OUR STATE WORK.—S. H. BENNETT.

Brother Editor—Please put those words in large letters. Every department of our state work should be pushed the next two months, if we are to make any sort of show at Albertville in July.

Ministerial education, I fear, is about to go to the wall and I am sure Denominational Education and the Aged Ministers' Fund is suffering, too.

Here are the State Mission counties for May: District 12, Colbert, Franklin, Marion, Winston, Walker; District 6, Houston, Henry, Dale, Barbour, Bullock, Montgomery, Elmore. This is the last call for State Missions in these counties.

Districts 1 and 7 will be on for State Missions in June.

Districts 2, 3, 4, 5, 8, 9, 10 and 11 are for Home and Foreign Missions in May and June; but since State Missions yielded March and April to these boards, it is nothing but right that these months, after the convention, be given to State Missions.

Will the pastors look after this? We must not fail on State Missions. There is no need of failure if an effort is put forth. Bro. Bennett shows the right spirit.

Brethren, help me now on State Missions.
W. B. CRUMPTON.

Grandma's Vacation.

Sitting in the narrow gauge train that run out to the beaches, the voice of an elderly woman floated across the isle: "I'm sure I don't know where my vacation is coming in. The last fortnight in July Maud is going to leave her baby with me; then John's wife takes August for a trip—there are four of hers—and the first of September Bessie goes to Nova Scotia, and her boy—well, I'd rather take care of any three of the others!" The tone wasn't complaining; it showed rather the cheerful attitude of one who likes to bear burdens, and does, but the facts—yes, the facts were clear. Grandma whose early vigor had been spent in unremitting toil for her offspring, whose personal sacrifices had placed her own sons and daughters in positions where elaborate and expensive holidays were possible; grandma, whose years had begun to make all labor difficult, was to have no vacation at all. As one of these aged mothers in Israel one remarked, this time with just a touch of bitterness: "Grandma makes an inexpensive and reliable nurse girl."—Congregation-alist.

Christian Men the Most Efficient.

Christianity requires self-denial, the tramping upon our appetites and desires if they stand in the way of our duty to God and our fellow-men, and the man who is willing to do this is obliged to be faithful and is likely to be efficient. Railroad companies provide houses for the accommodation of Railroad Young Men's Christian Associations and encourage those organizations by money contributions and in other ways. They also encourage their employes to join these organizations, because experience has proved that they are more faithful and efficient than those who have not the love of God and their fellowmen in their hearts. True religion is based on love, is the result of faith in a divine Savior who has taken upon Himself the sins of the world and satisfied the law by the shedding of His blood.—Governor Mann, of Virginia, in Leslie's.

THE PREFERRED ROUTE TO THE SOUTHERN BAPTIST CONVENTION.

A large number, if not all, of the delegates have now decided to go via Southern railway to Baltimore, leaving Birmingham Tuesday morning, May 10, at 9:30 on the Birmingham special, the fast electric lighted steel car train. After careful consideration it was decided that the Southern railway was much the best way account of leaving and arriving at a convenient hour; over two hours the quickest schedule; steel cars and the only line running through the large cities, and the beautiful mountains of North Carolina. Those living at Bessemer, Ensley, East Lake and other near-by points will have ample time to catch the train leaving at 9:30. We will meet you at the Terminal Station Tuesday morn'g.

According to United States consular reports, the tuberculosis death rate is twice as large in Syria and Turkey as it is in the United States. There is only one special hospital for this disease in the entire Ottoman empire.

The United States government, through the failure of Congress to act, is today using the full extent of federal power to obstruct and frustrate all efforts which the states have made and are still making to abolish the liquor traffic.

In the effort to abolish the drink traffic, the states have been active, while the federal government has stood and stands as the obstructionist between the will of the people and the success of local option laws, and yet some recent rulings give hope.