

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 11, 1910.

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Dr. Len G. Broughton was greatly blessed in the revival meetings led by him at Little Rock, Ark.

Rev. E. C. Dargan recently assisted Pastor E. E. Bomar in a meeting with Pritchard Memorial church, Charlotte, N. C.

Dr. J. H. Foster recently baptized fifty-one persons into the fellowship of the First Baptist church of Wilmington.—Biblical Recorder.

As I am a son of your state and have been absent for many years, I would like to get in touch with my old brethren.—J. M. Dunaway, Stratford, Okla.

Rev. J. H. Gambrell has resigned the care of the First church, Marlin, Tex., to become superintendent of the Texas Anti-Saloon League, with headquarters at Dallas.

Dr. E. C. Dargan will visit Europe this summer and gather material for his new book on the "History of Preaching." We eagerly await its publication, for in the first volume on the subject he gave us much valuable matter.

Dr. Morrison, probably the white man who knows the most about China, has been traveling in the interior. He says the greatest change is in the feeling of the people towards the military profession. Soldiers have always ranked in China with the butchers and hangmen. Now they are being honored.

Cornelius Woelfkin, D. D., professor of Homiletics at Rochester Theological Seminary, and Henry Clay Vedder, professor of Church History in Crozier Theological Seminary, are among those not heretofore announced who will be on the faculty of the divinity school of the University of Chicago for the approaching summer quarter.

The First church, Dothan, Ala., has captured Rev. E. H. Swem, pastor of the Second church, Washington, D. C., and moderator of the Columbia Association, which embraces all the churches of the District of Columbia. For over twenty-five years Mr. Swem has been in Washington and has done fine work. He has gone to an excellent church and will, doubtless, have little cause to regret leaving even the capitol city.—Christian Index.

The only countries in the world which will lead us in population are China and Russia. China's total is uncertain because it never had a count of inhabitants. It is probably between 350,000,000 and 400,000,000. Russia's is 130,000,000. In point of efficiency, of course, the United States' population is far ahead of that of those two countries put together. The volume and variety of its activities are greater than those of the two others in the aggregate. Its wealth is three times as great as that of both those countries combined.



We regret to learn that Bro. W. W. Keys died at his home in Greenville, S. C., Monday morning, April 18. The Baptist Courier says:

Rev. J. V. Dickinson, of San Antonio, Tex., accepts the care of Riverside Park church in that city, to take charge May 1. We pray God's blessings upon him and his work.

Yesterday we buried Elder J. Gunn, 86 years, 7 months and 22 days old. A grand man has fallen on the field of battle, having been in the active ministry more than one half century.—J. I. Stockton.

A colored man who was much worried by the attentions paid to his wife by a man of the same color went to the judge and told him all about it. The magistrate advised him to begin at once proceedings for a divorce.

"But I don't want a divorce," protested the complainant; "I want an injunction."—Everybody's Magazine.

After the reindeer proved such a great blessing to Alaska, Dr. Grenfell introduced them into Labrador. The herd has doubled in two years and the young reindeer are hardy. They do better work than the dogs, as they can travel in deeper snow and their endurance is greater.

The civil service commission has advised the committee on religious schools of the Council of Jewish Women that it can recognize only the national holidays in its official calendar and has no authority to observe the holidays of any particular religious faith or sect. This was the reply sent to a communication from the committee on religious schools, which informed the civil service commission of the dates designated as Jewish holidays in the calendar issued by the Council of Jewish Women.

We certainly regret to learn that Rev. G. L. Yates, of New Decatur, Ala., has accepted the call to the First church, Tyler, Tex., and will take charge June 1. He has done a great work in Alabama and will be missed by the brethren. He is well equipped for service and the Texas Baptists will find him a royal good fellow.

We congratulate the Religious Herald. In moving it found an article of Dr. M. B. Wharton which had been lost. It is one of Dr. Wharton's best and that is high praise, for all of us know what the lamented Wharton was at his best.—Western Recorder.

We are fortunate in having preserved several articles sent us by Dr. Wharton, which we will publish in the near future.

Rev. T. M. Callaway, of Pensacola, Fla., has entered upon his duties as pastor of the church at Fitzgerald. The Fitzgerald saints have just reason for congratulating themselves that they have been able to secure his services. Bro. Callaway is a strong preacher and efficient pastor, and will be given a very cordial welcome back to his native state.—Christian Index.

## 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.

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# THE ALABAMA BAPTIST

## 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. B. 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. Samford, Recording Secretary, 915  
S. Perry Street, Montgomery.  
Mrs. George M. Morrow, Auditor, Glen Iris, Birming-  
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mingham.

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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 righteous-  
ness as the stars forever and ever.—Daniel 12:3.

**THOUGHT FOR THE WEEK.**

"Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is still forlorn.

The cross on Calvary  
Will never save thy soul;  
The cross in thine own heart  
Alone can make thee whole."

**PLANS FOR MAY.**

During May the Mission Room will be partially  
closed owing to the secretary's attendance upon the  
Baltimore convention. Arrangements will be made,  
however, whereby the mail will be promptly an-  
swered, so no one need hesitate to write for any  
needed literature or fail to send in their offerings.  
Send them to my Mission Room address as hereto-  
fore, please. I only wish we could all go up to the  
convention together and for the time being talk, not  
write, our thoughts the one to the other. A letter  
from Miss Heck today asks that we be much in  
prayer for the convention. As you read this the  
convention will be in session. Remember us, please,  
in prayer.

**FINANCIAL REPORT FOR APRIL.**

**AGED MINISTERS.**

Mobile (Dauphin Way) W. M. U., \$8; Montgomery  
(First) Y. W. A., \$2; Northport W. M. U., \$1.50; Cuba-  
hatchie W. M. U., \$3; Marion W. M. U., \$11.15. Total,  
\$25.65.

**ORPHANAGE.**

Bay Minette S. B. B., \$6; Ashland W. M. S., \$3; Al-  
iceville W. M. S., \$2; Gaylesville S. B. B., \$3.08;  
Montgomery (S. S.) W. M. U., \$10; Carrollton L. A.  
and M. S., 50c; West Blocton W. M. U., \$1.25; Os-  
wichee S. S. class, \$4.55; Birmingham (66th St.) W.  
A. U., \$2; Center W. M. U., \$3.20. Total, \$35.58.

**BIBLE FUND.**

Eutaw L. A. S., \$1; Montgomery (S. S.) W. M. U.,  
\$1; Vincent W. M. U., \$4; Newton W. M. U., 50c;  
Albertville W. M. U., \$1; Huntsville (Dallas Ave.)  
L. A. S., 20c; Girard Y. W. A., 50c; Andalusia Y. W.  
A., \$1; Furman W. M. and A. S., 60c; Alexander City  
L. A. S., \$1; Albertville S. B. B., 25c; Birmingham  
(Hunter St.) W. M. U., 75c; Anniston (Parker Memo-  
rial) S. B. B., \$1; Evergreen W. M. U., \$2; Gaylesville  
S. B. B., 45c; Monterey W. M. U., \$1; Belmont W.  
M. U., \$1.50; Roanoke Y. W. A., \$1; Gadsden (1st)  
Y. W. A., \$1; New Prospect (Birmingham Associa-  
tion) L. A. and M. S., 75c; Montgomery (Clayton St.)  
W. M. U., 55c. Total, \$21.05.

**HOWARD COLLEGE LIBRARY FUND.**

Cuba W. M. U., \$1; Birmingham (56th St.) L. A.  
S., \$3; West Blocton W. M. U., 60c; Collirene S. B.  
B., \$1; Anniston (Parker Memorial) W. M. U., \$1;  
Shloh (Selma Ass'n) L. A. and M. S., \$1. Total,  
\$7.60.

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

Eutaw L. A. S., \$2; Vincent W. M. U., 50c; Ber-

muda W. M. U., 10c; Bermuda church, \$1.59; Belle-  
ville church, 55c; Newton church, 50c; Newton W.  
M. U., 25c; Huntsville (Dallas Ave.) L. A. S., 30c;  
Alexander City L. A. S., \$4; Montgomery (1st) W.  
M. U., \$1.50; Columbiana L. A. S., 50c; Roanoke Y.  
W. A., \$1.80; Carrollton L. A. and M. S., 50c; Bir-  
mingham (New Prospect) L. A. and M. S., 25c; Do-  
than (Headland Ave.) W. M. S., 50c; Friend, \$3;  
Trussville W. M. U., \$2.75; Cedar Bluff Y. W. A.,  
\$1.30; Tuscaloosa (1st) Jr. Y. W. A., \$1.60; Belleville  
W. M. U., 10c; Belleville Y. W. A., 10c; Lafayette  
W. M. S., \$1; Prattville W. M. S., 60c; Bermuda W.  
M. S., 17c; Bessemer (1st) L. A. S., \$1; Dothan W.  
M. S., \$1; Grove Hill Y. W. A., 80c. Total, \$28.26.

**TRAINING SCHOOL STUDENT.**

Selma (1st) Y. W. A., \$2.25; Girard Y. W. A., \$1;  
Roanoke Y. W. A., \$10; Gadsden (1st) Y. W. A., \$5;  
Brewton Y. W. A., \$8; Huntsville (1st) Y. W. A., \$10;  
Sumterville Y. W. A., \$1; Grove Hill Y. W. A., \$1.  
Total, \$38.25.

**INDIANS.**

Montgomery (Highland Ave.) S. B. B., \$1; Bay  
Minette S. B. B., \$3; Marbury S. B. B., \$3; Newton  
S. B. B., \$3c; Cuba S. B. B., \$1.35; Brooklyn S. B. B.,  
\$1; Furman S. B. B., \$3.15; Selma (1st) S. B. B.,  
\$16.09; Jacksonville S. B. B., \$6; Cuba R. A., \$1;  
Alexander City S. B. B., \$1.50; Albertville S. B. B.,  
30c; Thomaston S. B. B., \$2; Childersburg S. B. B.,  
75c; Roanoke S. B. B., \$6; Montgomery (1st) S. B.  
B., \$5.50; Grove Hill S. B. B., \$4.11; Gadsden (1st)  
S. B. B., \$20; Clayton Street (Montgomery) S. B. B.,  
50c; Belmont S. B. B., \$1.75; Gaylesville S. B. B.,  
25c; Montevallo S. B. B., \$2.25; Auburn S. B. B.,  
\$6.35; Opelika S. B. B., \$5; Collirene S. B. B., \$4;  
Evergreen S. B. B., \$3; Anniston (Parker Memorial)  
K. S., \$3.70; Goodwater S. B. B., \$5.55; Oxford-C.  
W., \$3; Monroeville S. B. B., \$3.10; Bessemer S. B.  
B., \$2.50; Birmingham (West End) S. B. B., \$3;  
Brownsboro S. B. B., \$5; Newbern S. B. B., \$5;  
Crichton S. B. B., \$1; Birmingham (66th St.) S. B.  
B., \$10; Bridgeport S. B. B., \$6.25; Sister Springs  
(Selma Association) S. B. B., 30c; Sister Springs  
(Selma Association) R. A. B., 50c. Total, \$148.68.

**MOUNTAIN SCHOOLS.**

Carrollton L. A. and M. S., \$1; Marion S. B. B., \$1;  
Belleville Y. W. A., \$2.30. Total, \$4.30.

**IMMIGRANTS.**

Cuba Jr. Y. W. A., \$1; Cuba Y. W. A., \$5; Union-  
town Y. W. A., \$3; Selma (1st) Y. W. A., \$15.25;  
Albertville Jr. Y. W. A., \$1.70; Albertville Y. W. A.,  
\$1.55; Jacksonville Gleaners, \$7; Gadsden (1st) Y.  
W. A., \$20.50; Collinsville Y. W. A., \$1; Anniston  
(Parker Memorial) Y. W. M. S., \$90; Birmingham  
(27th St.) Philatheas, \$1; Judson Bible school, \$75;  
Tuscaloosa (1st) Y. W. A., \$10; Huntsville (1st) Y.  
W. A., \$6.50; Sumterville Y. W. A., \$1; Columbiana  
Pastor's Helpers, \$7.50; Friend, \$3; Wetumpka Y. W.  
A., \$4.74; Sister Springs (Selma Association) B. Y.  
P. U., 60c; Grove Hill Y. W. A., \$2. Total, \$264.34.

**AFRICA.**

Montgomery (Highland Ave.) S. B. B., \$1; Brook-  
lyn S. B. B., \$2; Alexander City S. B. B., \$4; Albert-  
ville S. B. B., 30c; Sylacauga S. B. B., \$1.50; Chil-  
dersburg S. B. B., 75c; Montgomery (1st) S. B. B.,

\$5.50; Grove Hill S. B. B., \$4.11; Anniston (Parker  
Memorial) S. B. B., \$4; Belmont S. B. B., \$1.75;  
Gaylesville S. B. B., 30c; Opelika S. B. B., \$5; Os-  
wichee S. B. B., \$5.75; Marion S. B. B., \$5; Ever-  
green S. B. B., \$3.50; Anniston (Parker Memorial)  
K. S., \$1; Tunnel Springs S. B. B., \$2.40; Uniontown  
S. B. B., 50c; Birmingham (West End) S. B. B., \$3;  
Brownsboro S. B. B., \$2; Crichton S. B. B., \$1; Re-  
form S. S. class, \$1.50; Birmingham (66th St.) S. B.  
B., \$10; Sister Springs (Selma Association) S. B. B.,  
30c; Sister Springs (Selma Association) R. A. B.,  
30c. Total, \$66.35.

**CHRISTMAS OFFERING TO CHINA.**

Birmingham (West End) W. A. and M. S., \$10.80;  
Oxanna W. M. U., \$1.50; Oswichee L. M. S., \$4. Total,  
\$17.30.

**JAPAN.**

Sylacauga Y. W. A., \$1.85; Anniston (Parker Memo-  
rial) Y. W. M. S., \$50; Anniston (Parker Memo-  
rial) M. J., \$6.50; Jacksonville Gleaners, \$1.85; Roan-  
oke Y. W. A., \$5; Oswichee S. S. class, \$5; Cedar  
Bluff Y. W. A., \$7; Collinsville Y. W. A., \$1; East  
Lake Y. W. A., \$1.60; Mobile (Dauphin Way) Y. W.  
A., \$5; Brewton Y. W. A., \$15; Huntsville (1st) Y.  
W. A., \$15; Gadsden (1st) Y. W. A., \$2; Montgom-  
ery (1st) Y. W. A., \$42.50; Sumterville Y. W. A., \$1;  
Uniontown Y. W. A., \$9.20; Selma (1st) Y. W. A.,  
\$5; Columbiana Pastor's Helpers, \$7.50; Montgom-  
ery (1st) Y. W. A., \$5; Sister Springs (Selma Assoc-  
iation) B. Y. P. U., 40c; Grove Hill Y. W. A., \$4.  
Total, \$191.40.

**CHINESE NATIVE WORKER.**

Furman W. M. and A. S., \$7; Montgomery (1st) W.  
M. U., \$25; Evergreen W. M. S., 25c; Florence (1st)  
W. M. S., \$7.60. Total, \$39.85.

**CHINESE BIBLE WOMAN.**

Huntsville (1st) W. M. U., \$30. Total \$30.

**MRS. W. W. ADAMS.**

Abbeville W. M. S., \$3. Total, \$3.

**CHINESE STUDENTS.**

Mobile (Government St.) W. M. U., \$15; Mont-  
gomery (1st) W. M. U., \$15. Total, \$30.

**MISS HARTWELL.**

Carrollton L. A. and M. S., 50c; Trussville W. M.  
U., \$5; Bessemer L. A. and M. S., \$6.25; Pratt City  
L. A. S., \$6.25. Total, \$18.

**MISS KELLY.**

Evergreen W. M. S., \$10; Carrollton L. A. and M.  
S., 50c; Birmingham (27th St.) Philatheas, \$10;  
Friend, 25c; Tallassee W. M. U., \$5; Coldwater  
(Calhoun Association) L. A. S., \$3. Total, \$28.75.

(To be Continued in Next Week's Issue.)

**SCRIPTURE THOUGHT.**

A new commandment I give unto you, That ye  
love one another; as I have loved you, that ye also  
love one another.—S. John xiii, 34.

## BROTHER CRUMPTON'S TRIP NOTES.

It has been a long time since I have written any notes, not because I have ceased to travel, but because of pressure along other lines. To keep our people informed about the work, I write something every week. This, with the extracts from letters, with my notes, is about as much space as a modest man should expect the long suffering editor to furnish. Beginning in January, I have been much on the go.

## The Nicholville Meeting.

embracing the fifth Sunday, was one of great interest. It was the Sunday School Convention of the Bethel Association that met on that occasion. It was there that resolutions were framed calling on the Sunday schools of the state to come to the help of State Missions on February 24, that being the birthday of the secretary. Every superintendent in the state heard from that convention. Though the time was short, it was gratifying that so many schools responded promptly and generously. As soon as the rush for Home and Foreign Missions is off I shall look into it and report the amount. The convention was fortunate to have the services of Bro. McGee for three days. Teachers, from hearing him, got inspiration in their work and had new ideas about how to teach the Bible. One of the most interesting characters in all this section is Uncle Billy Nichols, for whom the village is named. The splendid new church will long stand as a monument to him and his family. Of course others helped generously, but all are glad to acknowledge that he was the inspiration and the most liberal giver in its erection. Years ago he said: "My children are now well provided for; from this time on, beyond a living for myself and wife, all my income shall be the Lord's." His liberal hand has touched every enterprise of the denomination, and the will he has made remembers the Lord, his best friend. It was a great pleasure to me to have as my companion Bro. Isaac White, of Thomasville. Twenty or more years ago he took me in his buggy on a trip through this section. Bro. J. M. Green is the pastor, living in the new home erected by the church. He and his wife are much esteemed in all this region. He serves numerous churches in Marengo and Clarke and his wife frequently accompanies him to his appointments, to the great joy of the sisters and the children. More than one said to me: "She is the greatest church worker I have ever seen." Nicholville is fourteen miles from the railroad, but once there the warm reception makes one forget the many miles.

## At Andalusia,

on a rainy day, we met a number of brothers from the churches who had come together to talk on the situation in the Zion Association. Pastor Edmonds, of Florida, a new man in Alabama, we were glad to meet. Bro. Culpepper from Opp was there. These, with Pastor Hagood, of Andalusia, were the only preachers present. Notwithstanding the rainy day we had a profitable time, the ladies of the church furnishing us a nice lunch, which was served in the basement. "How it helps a fellow to have a wife," is the frequent remark one hears about Hagood, as they discourse about him and his accomplished wife. Andalusia is growing and the splendid country about there is rapidly filling up with a good class of white people. Said the pastor: "The convention last summer helped our country. Some full-handed, business men were among the delegation. They possessed themselves of a large tract of land, which they laid off and put on the market on easy terms, and the lands are being purchased by a thrifty class of people, who are going to help much in making this a great country."

## A Day with Pastor French

at Eufaula was much enjoyed. Not so large as the First church, Mobile, is the new church at Eufaula, but in style it is very much like it. It is a thing of beauty and stands on the spot where the old church stood. It is good to have French back in Alabama, after years of absence in Texas. He is a valuable man and his assistant makes him more valuable. The Second church has the services of Bro. Morgan from Georgia. They talk hopefully of the prospects. I am impressed at every visit with the beauty of Eufaula. I doubt if there is a prettier town in Alabama.

## "Old Tuskegee"

is the way the people call it, because it was so early

settled. Bro. J. R. Curry is the pastor and his people love him very much. Some of the great preachers of the denomination have served this historic old church. Tuskegee was at one time the seat of a great Baptist woman's college, and the Southwestern Baptist, under that prince of editors, Samuel Henderson, was issued from here. It is in the heart of one of the best sections of Alabama. The church is not very strong financially, but the old-time spirit is with them yet. They maintain preaching every Sunday and liberally and regularly support the work of the denomination. One of Alabama's greatest laymen, W. W. Campbell, Moderator of the Association, is a member here. He is a very busy man, but he finds time to give time to the weak churches in the Association, and as chairman of the executive committee is planning for the work of the denomination. The greatest colored school in the world is located here. I will have more to say of it later.

## At Midway

I had a good day with Pastor W. T. Foster. This is a good town to visit and fine people to preach to. The church is strong in membership and is doing well under the lead of its wise pastor. Midway and James, two towns, but one church, makes an important field, and they need their pastor for full time and are amply able to sustain him. The service at Three Notch was not generally known, so the congregation was small. The village is so named because it is on the famous Three Notch road cut by General Jackson from Nashville to Pensacola. It was marked through the forest by three notches cut into the trees. Bro. Foster is pastor of the little church at this place.

W. B. C.

## THE PEACE OF GALILEE.

Next day we rode down to the Sea of Galilee. Nothing else in Palestine touched me so much, nothing else seemed to me so intimately to retain the fragrance of the most beautiful spirit our world has known, as Galilee and its shores.

As I rode slowly down to it over the hills covered with wild flowers and plants and grasses that lifted themselves almost to the knees of the horses, I felt at last, "This is indeed the Holy Land"—the land dreamed of by the Russian pilgrim in the icy North, and the little Breton boy on the sun-scorched African upland: the land toward which hearts turn from the uttermost parts of the earth, the unique land of promise and of fulfillment. The gesture of the Breton boy came back to my mind as he said, "I shall see the Holy Land." Surely in a mystic dream he had looked on Galilee. On those quiet waters, far below me, as still as glass, green, hedged about by thickets of wild oleander and by myriads of unknown flowers, the miraculous feet had walked. It was as if the touch of those feet had given to them peace forever—that marvelous peace at which I now was gazing.—From Robert Hichens, "From Damascus to Nazareth," in the April Century.

## BEAUTY OF JAPAN'S BLOOMING CHERRY TREES.

Enza Rubamah Scidmore, who has traveled much in the East, writes of "The Cherry Blossoms of Japan" for the March century, apropos of the Japanese gift of several thousand beautiful trees to Washington and New York.

"In the April sunshine," she says—"better still by moonlight, and best of all by the poet's pale, pure light of dawn—the blooming cherry tree is the most ideally, wonderfully beautiful tree that nature has to show, and its short-lived glory makes the enjoyment the keener and more poignant.

"Light radiates from it. There is a soft, pink electric glare overhead, beneath and all round when one stands under branches laden with masses of flowers even more compact than any green foliage that grows. Wind and rain make havoc with buds and petals, and rain is the April rule in Japan.

"With its flowering, its mission is accomplished, for the Japan cherry tree is not a cherry tree in our practical, material sense. It does not have to work for a living, and produce a crop for the market. When its burst of beauty is over, nothing more is expected of it. Its whole strength is well and wisely spent in flowering, and it rests in peace until the season rolls around again."

## THE WORK OF TAKING THE CENSUS.

As this magazine reaches its readers the work of taking the decennial census of the United States will be in full swing. Begun throughout the country on April 15, the enumerating of the cities will be completed by May 1 and that elsewhere by May 15. The work is being done by an army of not less than 70,000 enumerators, an average of about one to 1,300 inhabitants. The enumerators work under the direction of supervisors, of whom there are 330. During May there will pour into the census office about 125 tons of schedules, containing the names and characteristics of approximately 90,000,000 people, and presenting the principal facts regarding the business of six or seven millions of farms. Approximately 3,500 clerks will seize upon these schedules and begin immediately the work of tabulation. Within four or five months they will have ascertained the number of people in the country, and within about two years all of the details of the census will have been compiled and published.

The census of the United States is the largest and most expensive single statistical enterprise in the world. In no other country which regularly takes a census, except Russia, are there so many people to be enumerated. In no other important census-taking country, except Russia, is the population so sparsely distributed. The number and complexity of the interrogatories are far greater than in the census of any other country of the world. The necessity of completing the enumeration of the population and the farms within the short space of one month explains the need of such an army of enumerators.

In addition to the census of population and the census of agriculture, which are taken by the enumerators under the direction of the supervisors, a census is also being taken of manufactures, mines and quarries. This covers the results of business for the year 1909. The returns are collected through special agents, about 1,600 in number. These were elected by competitive examination, a departure from the method employed at previous censuses. The canvass of the manufacturing and mining establishments covers several months, and will be substantially completed by July 1.—From "Taking the Census of 1910," by E. Dana Durand, in the American Review of Reviews for May.

## THE UNITED STATES AND AUSTRALIA.

Recently we read a noteworthy pamphlet issued by the American Association for International Conciliation and prepared by Percival R. Cole, of Sydney, N. S. W. In it there were many expressions of kindly feeling on the part of Australians for Americans, and yet how little we know of our brothers so far away. The writer eloquently says:

Australia is a continent rather than an island. The mighty block of her territories has all the immensity of the United States; its area of three million is not greatly less than the whole extent of Europe. It is partly this common element of noble spaciousness that endears Australia to America. Australia faces the pioneer settler as America did the forefathers of her great nation. Both have their traditions of work and heroism in the face of untamed and primitive nature, their experiences of success and disaster where disaster and success have meant so much more than in the conventional circumstances of everyday life. Both are experienced in the charm of the wilderness, the loneliness and melancholy of unlimited empty wastes, the feeling of the kinship of animal and vegetable life to the mind and heart of man. Both have the vigor, both the morality that dares and suffers all things; the manliness that is the pledge of progress and the promise of success. Under these conditions America and Australia are the lands of tall, large-minded, clean, free manhood and womanhood. With the breadth of her domain, the purity of her stock, and the democracy of her institutions, is she not a worthy friend and ally even for America? These are two of the world's broadest lands of peace, hospitality and brotherhood. How few are such lands! May their influence be felt among the strangely quarrelsome and divided families that have worked havoc in the past with the destinies of the human race.

May the unity of Australian and American sentiment increase and flourish, lifting individuals beyond the pale of national prejudice to the serenest heights of humanity, is our heartfelt wish.

Husbands and Wives



**The Way of Dressing a Wife.**  
I wrote a poem to Lily's eyes—  
That's now my wife's fall hat;  
Another one to Cora's smile—  
A dress she made of that.  
My wife is named Maria Ann—  
I'm fond of her, O yes!  
But can't turn out a verse to her  
That's suitable for dress.

Now, as she has a need for clothes,  
For stockings, hats and shoes,  
She quite agrees with me that there  
Is not much time to lose;  
So down I sit and write all day  
To Maud's and Fanny's curls;  
And that's the way I dress my wife—  
On verse to other girls.

—Success Magazine.

**Making Love in Portugal.**

The most important event in the life of a Portuguese woman is marriage. Next in importance are the early days of courtship, for a Portuguese courtship is the essence of romance, and the ways of the Portuguese lover are singularly picturesque. Here is a little drama in which Cupid is stage director. If a young Portuguese sees in the street a pretty girl with whom he would like to become acquainted, he follows her. Chaperons are not impossible obstructions. He follows her right up to her very door and notes the address. Next day he comes again, and if the young lady approves of him—for she certainly saw him the day before—she is on the lookout. Sometimes hard fate in the guise of an angry parent prevents her, and then the gallant youth is kept waiting. Sooner or later she leans over the balcony and smiles at him. The happy youth ties a note to a cord which the fair lady drops from the balcony. The next day the young man comes again. This time he rings at the door. If the inquiries which the young lady's elders have made prove satisfactory, the swain is admitted to make the acquaintance of the young lady. After that, courtship in Portugal is about the same as it is in Kankakee or Kalamazoo.—Leslie's.

**Where Love Is.**

The wolf came along and he sat by my door,  
And he scratched and he howled with a terrible roar  
That wakened the neighbors, but spite of his din  
He never was heard by the dwellers within;  
For spite of his yowl, and in spite of his screech,  
I sat there inside quite outside of his reach;  
For Love was my guest,  
And a guest so fair  
That I didn't e'en hear  
Mr. Wolf out there!

The winter winds came with their withering blast,  
And over the world an ice-mantle was cast.  
The rivers froze up, and down by the seat  
The rocks were a vision of bleak misery;  
But never a chill entered in at my door,  
And never a note of old Boreas' roar;  
For Love was my guest,  
And a guest so warm  
That I cared not a jot  
For the trumpeting storm!

The mists hid the sun from the sight of the day,  
And over the world was a shadow of gray.  
All hushed was the song of the carolling lark,  
And the earth lay chilled in the gathering dark;  
But deep in my soul was no trace of the night,  
For deep in my heart, wag a harvest of light;  
For Love was my guest,  
And a guest so gay  
I saw but the flowers  
On the dark highway.

O Love is a guest that will kill all care,  
And Love is immune to all dark despair.  
And Love is a cure for the lack of gold,  
And Love is a screen for the winter's cold,  
And Love is the source of a golden stream  
That lightens the soul with a lustrous gleam—  
Where Love is a guest  
There will come no fear,  
And the darkest ways  
Are the Roads to Cheer!

**American Husbands Are Henpecked, Says a Woman Writer.**

I was traveling with the usual American husband and wife. He, the man of affairs, absorbed somewhat melancholy and silent, writes Mrs. Wilson Woodrow in the Delineator for March. She, restless, hard, ambitious, feverishly pursuing some, to her, important social campaign with a thousand side interests. It seemed a sadly typical case. At last, one day, when my sympathy flowed to this lonely, neglected man, he opened his soul.

"Isn't Emma a wonder?" he chucklingly remarked. "I'll tell you, there's one of the most remarkable women on earth. She's got a head for anything. Never saw such a head. I get all the fun in the world just watching her to see what she'll do next. And she always gets there." The ineffable pride of his tone!

The whole explanation of the whole thing flashed upon me in an instant. The bubble burst with the report of a motor tire. The bond between the American husband and wife which enables each to go his own way with perfect satisfaction is—the game. What game? Why, the pursuit, interest, enthusiasm, whatever it may be, which completely absorbs one's faculties. It is that respect for each others' game which creates the unseen, often unsuspected, tie between the American husband and wife.

No matter what his achievement in art, science, letters, war, they do not interest her. He can win from her but one commendation, "A good provider."

The phrase is typically American, tinged strongly with New Englandism. It represents perfectly the ideal of the American woman, the standard which she demands a husband must live up to. As he measures to the phrase, so he is judged. By this he stands or falls.

A Maine deacon of the early 40s was talking to the minister. He sniffed and whined:

"Oh, yes, Job suffered some. I ain't denyin' that, parson. But Job never knowed what it was to have his team run off and kill his wife right in the midst of the harvest season, with hired girls wantin' \$2.50 a week."—Philadelphia Record.

**Mamma Had Mentioned It.**

"There was one man whose life was perfect," said the Sunday school teacher. "What one of you can tell me who he was?"

Little Mary Jone's hand went up and the teacher nodded to her.

"He was mamma's first husband," she said.—Everybody's Magazine.

**But This Would Make the Apostles Bigamists!**

"Who can mention one leading fact about the Epistles?" asked the Sunday school teacher, looking over the class.

Johnny's hand went up.

"Well, Johnny?"

"They were the wives of the apostles."—Everybody's Magazine.

**Wifey.**

(With apologies to the author—and the reader.)  
There is gladness in her gladness when her husband treats her right,  
There is sadness in her sadness if from him she gets a slight;

But the gladness of her gladness  
And the sadness of her sadness  
Aren't in it with her madness—when the brute stays out all night.

**The Wedding Ring.**

In the Isle of Man the wedding ring was formerly used as an instrument of torture. Cyril Davenport, in his book on "Jewelry," remarks that there once existed a custom in that island "according to which an unmarried girl who had been offended by a man could bring him to trial, and if he were found guilty she would be presented with a sword, a rope and a ring. With the sword she might cut off his head, with the rope she might hang him. It is said that the latter punishment was that invariably inflicted."

The wedding ring, which was tolerated by the Methodists, was anathema to the early Puritans, who regarded personal adornment as one of the many snares of Satan. Wesley, who was a High Churchman, probably recognized its symbolical value. In the old English marriage service it was the custom for the bridegroom to put the ring on the thumb of his bride, saying, "In the name of the Father," then on the next finger, saying, "and the Son," then on the third finger, saying, "and of the Holy Ghost"; finally on the fourth finger, with the word, "Amen."

The ring was left there because, as the Sarum rubric says, "a vein proceeds thence to the heart." In the modern marriage service the ring is placed at once upon the third finger, the invocation to the Trinity being understood.

The wedding ring was the only form of jewelry permitted to the early Methodists, and there are people still living who recall how no longer than forty years ago they were reproved by old Methodist ministers for breaking the rules of membership which forbade (and technically still forbid) Methodists to wear gold, jewels or costly apparel; but with fine courtesy John Wesley knew when to ignore breaches of his own regulations.

In visiting a house one of the preachers drew Wesley's attention to the host's daughter, who was wearing several jeweled rings; but instead of the rebuke which his preacher sought to evoke, Wesley only gravely and gently remarked, "A very beautiful hand."

**ORIGIN OF A WELL KNOWN HYMN.**

Miss Crosby has given an interesting account of the origin of "Safe in the Arms of Jesus":

"One day Mr. W. H. Doane, who composed much beautiful music, came to me hurriedly and exclaimed: 'Fanny, I have just forty minutes to catch the train for Cincinnati; during that time you must write me a hymn and give me a few minutes to catch the train.'

"I happened to be in good mood for writing. He hummed the melody to which he wanted the words written, and in fifteen minutes I gave them to him and he started away. Upon his return home he published them, and I have been told upon good authority that the hymn is now sung wherever Christian music is known."

On the 8th of August, 1885, when Gen. U. S. Grant was laid to rest in Riverside Park, on the banks of the beautiful Hudson, with all the civic devotion and martial pride befitting the foremost soldier of his time, from band after band there came on the solemn summer air the comforting and sympathetic music of "Safe in the Arms of Jesus," intermingled in tender and touching harmony with the hushed note of funeral bells, the muffled boom of minute guns from the fleet in the river, the subdued footfall of marching thousands, and the suppressed hum of human voices which is heard only when vast crowds are brought together by a common sorrow.

Miss Crosby likes to compose at night, when the world is quiet and there is no interruption. She has a splendid memory. "When I was a girl," she said, "I could repeat whole books of the Bible." She has carried forty hymns in her mind before one of them was written down. Later they are dictated to stenographers, two of whom she has been known to keep busy.—"Fanny Crosby," in the Ladies' World for April.

The Baraca Class of Blocton elected the following officers on Sunday to serve for the second quarter: Ernest Johnson, president; Homer Winston, vice-president; Sidney Lowery, secretary; Claude Weaver, assistant secretary; Claude Dinkins, treasurer; John Morse, librarian; Leonard Harvey, press reporter.

THE MAN OF THE HOUR.

With his pencil and his list  
Comes the census man;  
Answer him—you can't resist.  
Tell the census man!  
Are you working for a wage?  
Will you kindly state your age?  
Do not fly into a rage—  
Tell the census man!

Are you black, or are you white?  
Tell the census man.  
Can you read and can you write?  
Tell the census man.  
Were you born in Europe, pray,  
Or within the U. S. A.  
Give the facts without delay—  
Tell the census man!

Married, or a bachelor?  
Tell the census man.  
Were you in the civil war?  
Tell the census man.  
Were you out of work last year?  
All these questions may sound queer,  
But there's nothing you need fear—  
Tell the census man!

—New York Sun.

A BAPTIST TWENTIETH CENTURY MOVEMENT.

A Baptist minister, not being sufficiently encouraged by his own denomination, pointed a few leading Presbyterians to his most marvelous demonstration in the mighty power of the Spirit, in Chicago, and secured from them a promise to try to start a "twentieth century movement." He had clearly and indisputably demonstrated in Immanuel Baptist church, corner Twenty-third street, and Michigan avenue, that it was possible to evangelize our great cities and country, quickly, and most economically, most delightfully, most thoroughly, and even most Scripturally, simply by consecrated personal exertion on the part of the individual members of every church, each one realizing that God holds every saved person individually responsible for every lost soul whom he or she might rescue and save.

He pointed out that he had found in seven weeks 700 not connected with any church or Bible school, and in the next six weeks brought 600 of them into this Sunday school. And from this demonstration he encouraged the Presbyterian to attempt their twentieth century movement.

Baptists only need to realize how much good the Northern Presbyterians have accomplished by this special exertion to be fully persuaded that Baptists should now attempt at least a similar enterprise.

This writer believes that the greatest responsibility rests upon Baptists, if God has given us to understand and teach the Bible correctly, and that we should try to discharge it by a twentieth century movement, beginning even at the close of the first decade.

He believes it safe to say that almost every church in almost every association and state could enlarge or even double, in average annual attendance for preaching, prayer, praise and Bible school. And if this is done, as it can be done without much ado, the churches will double also in spirituality and in contributions.

The Year Book for 1910 gives 5,266,369 as the total church membership in the United States, and an average annual increase the last dozen years of 110,948. It gives our Sunday school enrollment at 2,498,354, being an increase over the previous year of 111,554.

The American Baptist Year Book also shows a gain in our contributions the last year: Foreign Missions, of \$115,746; Home Missions, \$115,107; State Missions, \$111,167; Sunday school expenses, \$66,256; church expenses, \$13,499,853, each, more than

the previous year; and the grand total to all purposes \$24,122,911, being \$1,309,047 more than the previous year.

No doubt the increase in spirituality is in due proportion, and no doubt this gain for missions is due to special efforts more than to increase in population or anything else.

Therefore, Baptists should be encouraged to enlarge our plans and exertions. Why not attempt a twentieth century movement? Why not accomplish more the next ten years than in the last twenty-five? We can if we will.

As the Kingdom of Christ is in the individual heart; as political economy means individual economy; as every church is composed of individual members, and as God holds every member individually responsible for every soul he might win to Christ, not leaving it to the pastor and a few others, as so many seem to suppose, the Baptists of the United States can in the next ten years double in numbers, in contributions, in spirituality and in usefulness, etc.

Is it not worth trying? With Watts, the sublimest hymn writer, we sing:

Were the whole realm of nature mine,  
That were a present far too small;  
Love, so amazing, so divine,  
Demands my soul, my life, my all.

Then let us lay all upon God's altar,  
W. A. THERRELL.  
Philadelphia, Pa., April 29, 1910.

GRANDMOTHER SPEAKS HER MIND.

By Ethelwyn Wetherald.

It's queer the way that some folks talk  
Of how they felt when they were younger,  
How straight and brisk they used to walk,  
How light their heart and keen their hunger;  
Though I know lots of girls, like me,  
Who don't speak of their days of yore so,  
But laugh and chat as full of glee  
As in their youth—but only more so.

That phrase, "The snows of seventy years,"  
Is one I never took a shine to,  
For somehow no one ever hears  
That seventy lovely springs were mine, too;  
That seventy summers opened their gates  
And let me wander through their sweetness,  
That seventy autumns—praise the fates!—  
Have crowned me with their rich completeness.

What's all this stuff of years and snow?  
The sunshine's all they need, I'm thinking,  
And every warm heart beat, I know will set the years  
and snows to, shrinking,  
But anyway, we maids and wives, who've lived  
through seventy Junes of clover,  
Have had more bird song in our lives  
Than snow and sleet—yes, ten times over!

When did your grandpa charm me most?  
No, not in youth, nor long years after.  
Glued close to his wage-earning post,  
With little time for love or laughter,  
He seldom talked—too much to do—  
But sweetness, insight, wit and leisure  
Fall thick on him at seventy-two.  
He hands them on to me with pleasure.

I hate to write it, but here are the facts. Alabama gave last year:	
For home missions	\$19,353
For foreign missions	26,829
This year:	
For home missions	\$18,787 (Short \$566.)
For foreign missions	25,264 (Short \$1,565.)
Let us determine now to make a 25 per cent advance next year. We can do it.	
W. B. C.	

"TODAY'S VERDICT ON INTOXICANTS—WHAT NEXT?"

(Pointed excerpts from address of Dr. Wilbur F. Crafts before the Friends' Temperance Association, Philadelphia, April 19, 1910.)

President Taft, on the ground that opium has proved to be a dangerous poison, suitable for rare medical use under direction of skilled physicians, has called a conference of the leading nations of the world to make an international prohibitory law against its sale anywhere for any other purpose. To secure such international action for the kindred drug, alcohol, at the earliest possible time should be the goal of united efforts by all the "scattered" temperance forces of our land and of the world. No less an authority than King Edward's physician, Sir Frederick Treves, puts these two deadliest of habit-forming drugs in the same category, declaring, as quoted in one of the municipal posters on "Alcoholism and Physical Degeneracy," which have been put in a hundred British cities by order of the city councils, that "alcohol is an insidious poison and should be subject to the same strict limitation as opium, morphia or strychnine, and that its supposed stimulating effects are delusive."

Why is it that liquor dealers are excluded from the privilege of membership, not only by most of the churches, but also by most of the modern fraternities, the Masons, the Odd Fellows, the Ancient Order of United Workmen, the Knights of Maccabees, the Tribe of Ben Hur, the American Legion of Honor, the Fraternal Mystic Circle, the Catholic Benevolent Legion, the Woodmen of the World, the Modern Woodmen of America, the Order of United American Mechanics and the Junior Order of the same, the Order of the Scottish Clans, and many more? Could there be a stronger evidence that the drink traffic is anti-social? There are some good men who do not seem to know that several of the unfraternal orders that are named from beasts and birds of prey were organized to make a place for liquor dealers who had been excluded from the churches and all first-class fraternities.

The social verdict, "No license for the city," must be supported by the personal verdict, "No liquor for me."

Prohibition must also be buttressed on the other side by law enforcement. I have recently visited seven "dry" towns and six of them had "wet" mayors. This political idiocy of entrusting a "verdict" to the prisoner to be executed against himself is not the exception, but the rule all over the land. No wonder we have as yet been able only to check the increase of liquor consumption. The per capita consumption of liquors from 1844 to the present has never been decreased except in hard times, and the decrease—1907-9—was relatively one per cent less than in 1893-5, when "hard times" had no help from any "reform wave." This fact rings like a fire bell calling us to reinforce temperance legislation with education and enforcement.

Hinduism, Buddhism and Mohammedanism are all known as total abstinence religions. But for that fact Christian nations would in Asia, as in Africa, have "made a thousand drunkards to one Christian." The figures are those of the conservative Archbishop of Canterbury a few years ago. Christianity is also a total abstinence religion—seen to be such more clearly since the revised version substituted for the old translation, "Abstain from every appearance of evil," the command, "Abstain from every form of evil." Will any one say that a traffic and usage that, in the words of Gladstone, has "done more harm than war, pestilence and famine," is not "a form of evil?" If it is, we are commanded to abstain from all participation in it.

A Philathea Class has been organized in the Sunday school of Blocton, with Professor C. V. Thompson as teacher.

You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.

## ON WHAT DAY OF THE WEEK WAS JESUS CRUCIFIED?

By George E. Brewer.

(This paper read by George E. Brewer, by request, before the Ministers' Union of Montgomery, April 18, 1910.)

The answer to this question involves the most important issues concerning the human race. It settles the question as to whether Christianity is the one true religion, or whether it is only one among other similar religions.

Jesus, when asked for a sign by which he was to make known that He was the Christ of God, said (Matt. xii, 40): "But one sign shall be given, the sign of Jonah. As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," referring to the time he should be in the grave. That this refers to his burial is made clear by a number of other Scriptures, and especially when on another occasion, being asked for a sign of His authority, he answered (John ii, 19): "Destroy this body, and in three days I will raise it again." Let Him heal the sick, open blinded eyes, still tempests, walk upon the water, raise the dead or perform any other miracle, yet He does not ask to be accepted the Savior unless dead and buried for three days and nights. Couple this with another statement of Jesus (John x, 17, 18): "No man taketh my life from me; I lay it down of myself, and I take it up of myself." The fitness of this sign must commend itself to any who reason upon the subject. Miracles had been wrought through men almost rivaling any performed by Jesus himself. Jesus therefore selects this one sign to prove Himself to be God dwelling in human flesh. The claim would be audacious and blasphemous in any but God. If the proposed sign is met by unquestionable proof, he establishes his divinity. It is impossible to conceive of the real God of the universe permitting another to usurp His domain, and this Jesus does if He meets the terms of the given sign.

On what day was Jesus crucified and raised from the dead? The generally accepted day is Friday for the crucifixion and Sunday for the resurrection. It is simply wonderful how widely this is accepted, upon evidence so slight. What proof? Simply one thing, and that is that the crucifixion and burial took place on a day preceding a Sabbath. If there were no divinely appointed Sabbaths but the weekly one the evidence would be strong, but the result would be to destroy the given sign, the terms of which are specific, three days and three nights, and joined to this sign are two other declarations to be taken into the count, one that he would "rise after three days" and another that he would "rise on the third day." From Friday evening before sunset to Sunday morning meets none of the conditions. By our division of time (day beginning at midnight), He would only be in the grave two nights and one day; by the Jewish division (the day beginning at sunset, and that was the measurement used by the gospel writers), there would be only one day and the first part of the second. In business transactions involving rights and values the terms of agreement must be met.

The advocates of the Friday theory try to avoid the issue by saying, "that a part of a day counts as a day." Three days of grace are allowed by banks on collections. Suppose two and a half have passed since the paper became due before the debtor comes to settle, and the banker demands the damages, saying, "Your paper has gone to protest." Would the court compel payment of the damages? No. The court would say, "Three days of grace are allowed, and until the last moment of the seventy-two hours expires you cannot claim damages." Again, suppose an option of three days be taken as the transfer of a piece of property, and in two days and twenty hours the holder of the property sells to another, can he defeat the right of the one taking the option by saying, "Most of the third day has passed?" No. The court would hold the contractors mutually bound to the last minute of the seventy-two hours. Suppose a case pending in court; the presiding judge agrees with the litigant that his case shall not be called for three days, that the litigant may prepare for trial, but at the end of two and three-fourths days has the case called, and renders judgment against the litigant, will the judgment in the case

stand? No. If such construction will not hold in ordinary cases, is it reasonable to apply it to the most important of all subjects, the one involving God and men, heaven and hell, angels and devils, things visible and invisible? Certainly not.

We are not confined to the one statement requiring the passage of seventy-two hours of burial for Christ. In Matt. xvi, 2, Jesus says He "must be killed and the third day be raised"; Mark viii, 31, He says "be killed, and after three days rise again." This certainly requires the seventy-two hours. In Matt. xxvii, 62-6, the Jewish authorities asked Pilate for the safeguarding of the sepulchre for three days, saying, "That deceiver said 'after three days He would rise again.'" They certainly understood Him to mean seventy-two hours. The guard asked for was granted, and in addition, the stone at the sepulchre's mouth was sealed for double security, for to break the seal before the set time, or by any but proper authority, was to incur a death penalty.

These Scriptural facts ought forever to silence the Friday-Sunday theory. What will follow in showing the one given sign literally and completely fulfilled will strengthen and confirm the objection to that theory.

It is daringly presumptuous for any one, no matter how eminent for learning, wisdom or position, to say or imply that Jesus was careless either in the statement of a sign upon which the purposes and destinies of all created things depend. All things do hang upon Christ, for the Bible declares (Col. i, 16): "All things were made by Christ, and for Christ"; that is, that whatever is, has been or shall be, circle around the manifestation of God in Christ Jesus. In view of a fact so stupendous, is it conceivable that the claimant would stake all proof of his rightful claim upon one thing alone, and be careless about how that thing should be stated or accomplished. Surely not, when he said about the construction of the tabernacle, "Be sure to make all things after the pattern shown thee in the mount," or, "that one jot or tittle should in no wise pass from the law," or command "them to observe all things whatsoever I have commanded," or who, in closing his revelation to men, says, "Whosoever shall add anything to the words of the prophecy of this book, there shall be added to him the plagues written therein"; and whosoever shall take away from the words of the prophecy of this book shall have his part taken from the book of life, would he be less careful about this matter so much greater? Surely, surely not.

Having considered these fundamental things, the paper is now prepared to say that Jesus was crucified and buried on Wednesday, the 14th of Nisan, and was buried before sunset of that day. This was the day of preparation for the seven days' feast of unleavened bread. On this all are agreed. Matthew xxvii, 1, is the only gospel writer who gives the time of the resurrection. He says: "Now late on the Sabbath day, as it began to dawn toward the first day of the week" came Mary Magdalene to see the sepulchre, and then occurred the resurrection. The Sabbath was still on—the first day had not come, but was near.

Mark xvi, 1-7, tells of the visit of the women bearing the spices, coming about the rising of the sun the first day of the week, and are informed by the angels that Jesus was not there, but was risen. Past tense.

Luke xx, 1, 2, tells of the women coming at early dawn to embalm Him, but find the tomb empty, and are told by the angels He is risen. Past tense.

John xx, 1, tells of a visit by Mary alone, early the first day of the week, while it was dark, and finds the stone taken away. Put this and what Matthew says together, and we know the visit of Mary was a different one from that of the women bearing spices, for she came to see the sepulchre, they to embalm His body. She came and it was dark—they are there at sunrise. Matthew says Mary was there in the end of the Sabbath, which was before sunset, at which time the first day of the week would begin. How natural that she should linger till twilight faded into darkness, of which John speaks as "the earliness of the first day of the week."

It is true Mark is made to say in xvi, 9, by the

punctuation of the translators (which is no part of the inspiration), that, "when He was risen early the first day of the week, He appeared first to Mary Magdalene. This punctuation makes Mark contradict Matthew. Is that possible? Hardly. When two equally credible witnesses contradict each other the testimony of both must be set aside unless the disagreement can be reconciled. It is easy to harmonize these two statements by simply changing the comma from after the word "week" and place it after "risen." This changes the statement of Mark from a declaration that Jesus rose the first day of the week to a statement that Jesus appeared to Mary Magdalene early the first day of the week. The facts demand the change of the comma as suggested. For, first, the statement comes later in the chapter than the account of a resurrection already accomplished, and the past participle connecting the two incidents, Jesus "being risen," connects the past event, the appearance of Jesus to Mary "early the first day of the week." Second, Matthew tells of Mary being near the sepulchre at the time of the resurrection, near sunset, where she lingers until the darkness comes on, when Jesus appears to her alone. Third, at sunrise, when the other women came, would not be early in the Jewish day, for it would then be half gone. In this way the witnesses are harmonized, and all the facts recorded are brought into a harmonious whole. In no other way can it be done.

As Matthew says, Jesus arose in the end of the Sabbath, and the others tell of the women coming early in the morning of the first day of the week, finding Him already risen, it is safe to say that Saturday was the day of resurrection. Going back from Saturday three days and nights, brings us to Wednesday as the day of crucifixion and burial. That Wednesday was the day of crucifixion is proven by the following facts:

First—Jesus says he must be in the grave three days and three nights, days beginning at sunset. To meet the demand of His own chosen sign he must be in the grave Wednesday night, Thursday and night, Friday and night, and Saturday. This gives just three days and nights.

Second—The angels tell the women (Matt. xxviii, 6, that "He is risen even as He said." They knew, and their words are true. To rise as He said, He must be in the grave three days and three nights; rise after three days, and upon the third day. Matthew says he rose late on the Sabbath (Saturday), and that was the third day from Wednesday; it was three days and nights from Wednesday just before sunset to Saturday just before sunset; and rising any number of minutes, one or more, later than he was buried, so it was before the sunset, it would be after three days and nights, and yet on the third day. So all the conditions are met and not a point strained.

Third—The Jewish authorities asked for a guard to secure the sepulchre from the approach of Jesus' friends until the three days were passed. The guard was given, and charged to make it sure for the specified time. (Mat. xxvii, 62-6.) It was a death penalty for a guard to leave his post before the expiration of the time. This guard did leave in the end of the Sabbath, or Saturday, and reported back to those who posted them (Matt. xxviii, 11-15.) No complaint is made of their leaving too soon. It would have been done if practicable, for the effort was made to show that Jesus' disciples had stolen Him away, not because the guard left too soon, but did the stealing while they were asleep (another death penalty), but never inflicted or demanded, as the Jewish authorities stood between them and Pilate. Would they have been shielded if they left too soon?

Fourth—None of the women or other friends of Jesus could or would have gone to the sepulchre before the expiration of three days. Mary did go on Saturday evening, and the other women as soon after as they could do the anointing, and so must have known that the three days had expired.

Fifth—Two Sabbaths passed, and a day between them, while Jesus was buried, for Mark xvi, 1, says, "And when the Sabbath was passed the women brought spices that they might anoint him"; and

## SAMUEL L. CLEMENS DEAD.

## Dr. Van Dyke's Tribute to His Friend Mark Twain.

Luke xxiii, 56, says that "they rested on the Sabbath after they had bought the spices." This requires two Sabbaths, or the witnesses contradict each other. They can be easily reconciled. The 15th of Nisan, or the day following the preparation, was to be a holy day of convocation, in which no work was to be done, a Sabbath throughout their generations. Ex. xii, 15, 16; Num. xxv, 17, 18; Lev. xxiii, 6, 7. The 14th of Nisan was called both the Passover and the Preparation, for in the night or first part of the day they were to eat the paschal lamb, and in the latter part, or daylight, they were carefully to remove all leaven from their homes preparatory to the seven days' feast of unleavened bread. The 15th of Nisan, or first day of this feast, was to be a holy day of rest to the Jews for all time. Luke xxiii, 54, and John xix, 31, both show connection of this Preparation day of Jesus' crucifixion with the Sabbath controlled by it, and especially John, who says (John xix, 31), "For the day of this Sabbath was a high day," not the weekly Sabbath. This harmonizes the writers, for after Thursday, the 15th day Sabbath had passed, the spices were bought and prepared on Friday. They rested again the weekly Sabbath (Saturday), and came early Sunday morning to anoint Him, knowing there would be no guard to interfere. So again we have the three full days and nights in the grave.

All statements made by Jesus, by the angels, and by the gospel writers are thus harmonized without straining a point, without legerdemain, simply by keeping in mind what each writer says. This harmony is by the simple word of God alone, and does not have to be helped by decrees of councils, popes or other authority not divinely inspired. It effectually destroys the Saturday-Sunday theory, establishes the Wednesday one, and proves the Christ of Christianity the Incarnate God, the Creator of all things, the upholder of all things, and the final judge of all things.—Montgomery Advertiser.

## GRANDMOTHER'S REMEDY.

"Girls don't have to do anything," declared Bobby as he sat down with a thump on the shoe box in grandmother's room. "Girls don't have to feed the hens or fill the wood box! Never! I wish, I wish I was a girl, so I do!"

"Girls don't have to do anything?" exclaimed Grandma Stone in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for, sitting in the big rocker was Beth, her eyes full of tears. "I wish I was a boy, same as Bobby!" she said sorrowfully. "I am as tired as anything of dusting rooms. Boys don't have to dust, or mend stockings, or do anything! O dear, dear, dear!" And Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work today, and he will do yours. I know that he will be delighted to change work with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head. "I'm going to feed the hens myself," he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood boxes," she murmured.

They both laughed and stopped grumbling for that day. So you see grandmother's remedy was a wise one, after all.—Our Sunday Afternoon.

## "SEEING WASHINGTON."

Washington City is fast becoming a Mecca for American pilgrims; every year marks an increasing number of tourists visiting the national capital.

In this great company of tourists there is a large number who desire clean, commodious, comfortable accommodations in a central location at a reasonable price. This demand is met by Cole's Family Hotel, combining the convenience of a hotel with the quiet and hospitality of a home.

The surroundings are attractive, rooms large, bright and airy, and meals are excellent. Strangers—particularly ladies traveling alone—coming to Washington, will be provided with a taxicab coupon which will bring them free to Cole's, relieving them of any worry or trouble on arrival at station at any hour. You will do well to write for them before starting. Address 201 C street, N. W., Washington, D. C.

Samuel Langhorne Clemens, better known as "Mark Twain," died April 21, at Redding, Conn., of angina pectoris. He was born in Florida, Monroe county, Missouri, on November 30, 1835. His father, John Marshall Clemens, was a merchant whose ancestors settled in Virginia. The mother, Jane Lampton, was a Kentucky girl, who was born the same year as Abraham Lincoln—1809. Both parents, it is said, were of a high degree of intelligence.

Mr. Clemens' father, shortly after Samuel's birth, moved to Hannibal, Mo. The town and vicinity of Hannibal, as well as the boyhood life of the humorist, are picturesquely described in his "Tom Sawyer." His schooling was almost entirely neglected. Finally he entered the office of the Hannibal Courier, where he learned the printing trade. Later he worked on a Mississippi steamboat and worked his way up until he became a pilot.

He then turned his steps toward the East, and in New York published his first work, "The Jumping Frog of Calaveras County," which sold so well both in this country and abroad that his reputation was made. After this success he took a trip in the "Quaker City" to the Orient, and in 1869 published "Innocents Abroad," which is a faithful narrative of the scenes, experiences and emotions of his journey. With his literary career now fairly started, Mr. Clemens published the many books which increased his popularity wherever the English language is spoken.

In 1870 Mr. Clemens married Miss Olivia L. Langdon, whose father and brother had been with him on his trip to the Orient. Mr. Langdon was a man of wealth, and bought for his son-in-law a one-third interest in the Buffalo Express, for which Mr. Clemens had already been a contributor. He remained in Buffalo only a short time, however, and then moved to Hartford, Conn., where he devoted himself to literary work and lecturing.

Mrs. Clemens died suddenly in Florence, Italy, on June 6, 1904, from heart disease. Her death occurred while she and Mr. Clemens were traveling through Europe.

In 1884 Mr. Clemens established in New York the publishing firm of C. L. Webster & Co., which successfully published General Grant's memoirs. In 1894 the house was forced to make an assignment, and Mr. Clemens' savings were entirely wiped out. His unfortunate position aroused world-wide sympathy, and he set out to pay every dollar which his firm owed. This he succeeded in doing.

At the funeral service held in the Brick Presbyterian church on Saturday afternoon prayer was offered by the Rev. Joseph H. Twitchell, of Hartford, one of Mr. Clemens' oldest friends, and Dr. Henry Van Dyke, who officiated, delivered the following address:

"It is fitting that the friends of Samuel L. Clemens, whom all the world knew as Mark Twain, should meet for a few moments in this quiet place and look upon his face in kindness and gratitude before his body is carried to rest in God's acre beside those whom he loved long since and lost awhile.

"This house is consecrated in the name of Jesus of Nazareth to the religion of simple faith and sincere love. Our friend who has left us would sympathize with this service in its true spirit and purpose, which is to help us to better, truer, kinder thoughts in the presence of life's mysteries, to braver and more cheerful conduct under the pressure of life's sorrows, and to a quiet and peaceable resignation to the will and wisdom of the unseen Ruler of life's events.

"This is not the place nor the time for a eulogy of the famous writer, the honored and representative American. Here and now we are all of us simply human. The touch of grief is upon us. We are reminded of the frailty of mortal flesh, the many burdens and trials of humanity and the brevity of our way upon earth. We think of Mark Twain not as the celebrity, but as the man whom we knew and loved. We remember the realities which made his life worth while, the strong and natural manhood that was in him, the depth and tenderness of his affections, his laughing enmity to all shams and pretenses, his long and faithful witness to honesty and fair dealing.

"Those who know the story of Mark Twain's career know how bravely he faced hardships and misfortune, how loyally he toiled for years to meet a debt of conscience, following the injunction of the New Testament, to provide not only things honest, but things honorable in the sight of men."

"Those who know the story of his friendships and his family life know that he was one who loved much and faithfully even unto the end. Those who know his work as a whole know that, under the lambent and irrepressible humor which was his gift, there was a foundation of serious thoughts and noble affections and desires.

"Nothing could be more false than to suppose that the presence of humor means the absence of depth and earnestness. There are elements of the unreal, the absurd, the ridiculous in this strange, incongruous world which must seem humorous even to the highest mind. Of these the Bible says: 'He that sitteth in the heavens shall laugh; the Almighty shall hold them in derision.' But the mark of this higher humor is that it does not laugh at the weak, the helpless, the true, the innocent; only at the false, the pretentious, the vain, the hypocritical.

"Mark Twain himself would be the first to smile at the claim that his humor was infallible; but we say without doubt that he used his gift, not for evil, but for good. The atmosphere of his work is clean and wholesome. He made fun, without hatred. He laughed many of the world's false claimants out of court and entangled many of the world's false witnesses in the net of ridicule. In his best books and stories, colored with his own experiences, he touched the absurdities of life with penetrating but not unkindly mockery, and made us feel somehow the infinite paths of life's realities. No one can say that he ever failed to reverence the purity, the frank, joyful, genuine nature of the little children, of whom Christ said, 'Of such is the kingdom of heaven.'

"Now he is gone, and our thoughts of him are tender, grateful, proud. We are glad of his friendship; glad that he expressed so richly one of the great elements in the temperament of America; glad that he has left such an honorable record as a man of letters, and glad also for his own sake that after many and deep sorrows he is at peace and, we trust, happy in the fuller light.

"Rest after toil, port after stormy seas,  
Death after life doth greatly please."

After the crowds had looked upon the face of the dead author the coffin was taken to the Lackawanna station. The journey to Elmira was made in the private car of E. E. Loomis, who is a nephew of Mark Twain. There the last service was held on Sunday afternoon, the burial being beside the body of Mrs. Clemens.

## A MONUMENT TO DR. HAWTHORNE.

After conference with Mrs. J. B. Hawthorne, the widow of our greatly beloved Dr. J. B. Hawthorne, a group of friends have undertaken to raise a fund for the purpose of erecting a suitable monument over his grave in Hollywood cemetery at Richmond.

Dr. Hawthorne served our denomination so long and so faithfully, and with such brilliant and notable success, that it seems entirely appropriate that the brotherhood whom he loved so dearly, and for whom he wrought so faithfully should erect a suitable memorial to his noble and honored memory. Such a monument is not only appropriate because of his worth as a man and the greatness of his service, but it will bring great comfort to the heart of his faithful wife, and it will serve to show to future generations that Southern Baptists appreciate their great men.

The undersigned has been asked to lead this movement to raise at least one thousand dollars for this purpose. We desire to round up the matter before, or soon after, the approaching session of our Southern Baptist Convention.

We appeal to the friends and admirers of Dr. Hawthorne to send in at once their subscriptions to the monument. The subscriptions can be paid any time between now and the first of next November.

Address all correspondence and send all subscriptions to me, care of the Seventh Baptist church, Baltimore, Md.  
JOHN ROACH STRATON.

The fundamental reason why the great mass of unsaved people do not enter into the Kingdom of God is because of their unbelief. This is the reason which the Bible gives, and it accords with the evidences which we see on every hand. People remain unsaved, not because they are too wicked for God to save them, nor because He does not want to save them, but because they refuse to yield themselves in faith to God's terms of salvation. The Bible says that the reason why nearly all of the adult Israelites, who passed through the Red sea, did not enter into the promised land was "because of unbelief." The significance of that statement is very great, and it has a wide application. It is also a type of spiritual facts. They may put emphasis upon the great love of God, and say that, because of such love, all people will be finally received into heaven; but this argument is both unfounded and false. Why did not God's love so affect those ancient Israelites as to permit them to enter into Canaan, the land which had been promised to the true people of God? Because the love of God, in itself, could avail nothing independently of the faith of those people. They were determined to continue in their unbelief, and therefore they practically despised the love of God. They set up their unbelief against the love and goodness and grace of God, which was in fact a rebellion against Him, and this He would not submit to. They must perish in their sins because of the perversity of their unbelief. It remained for God to say to them that they could not enter the promised land, and He could not have done otherwise and be true to Himself. This same principle is having force and application today. The multitudes of unsaved people are keeping themselves out of the Kingdom of God by their own unbelief, and for the same reason they will be kept out of heaven, unless, in this life, they yield themselves in faith to God. This is just as certain as was the fact that the Israelites did not enter Canaan because of unbelief. And unbelief is hindering large numbers of professing Christians from entering into a right knowledge of the spiritual contents of the word of God.

#### A DENOMINATIONAL PAPER.

Let it be understood at the outset that our plea for the maintenance of a denominational newspaper is not induced by purely selfish considerations. We are trying to work for the best interests of Christ's Kingdom. If we did not believe that we had the approval of God in the publication of this paper we would have abandoned it long ago. We most heartily believe that our people in this state need a loyal denominational paper. We are indulging in no self-praise when we say that every Baptist family in our state ought to have such a paper. We also say that a Baptist, whether he has a family or not, should have the paper. It is a denominational educator. It tends to establish one in his doctrinal beliefs. It gives one better and broader views of denomination, as a whole, than he would have without it. Not long ago the statement was made in a religious paper that in Canada a Presbyterian family lived for a while without taking their denominational paper. The man and his wife had a son, a young man, or lad, and he got into the habit of borrowing of a neighbor a Methodist paper. Being fond of reading, he soon became deeply interested in it. The result was that, in a few years, he united with the Methodist church, and then became a minister of considerable prominence in that denomination, and is such now. In all probability, if the father had continually taken a paper of his own denomination, that son would have been a Presbyterian through life. This one instance points out a lesson to us which we, as Baptists, can not afford to ignore. Let those Baptist parents who say that they are unable to take their denominational paper ask themselves if they can afford to have their children do without one. Do they wish to have their children come under the influence of a paper of another denomination, and by it be lost to our own denomination? If we would be true to our principles, let us steadfastly support our denominational paper.

It seems to us that the special offer to January, 1910, to new subscribers for \$1 ought to be pushed by our pastors and all friends of the organized work in Alabama.

## EDITORIAL

### THE DEATH OF A GOOD WOMAN.

The memory of our sainted mother is but a vague childish dream, for the Lord took her home when we were but a very little boy, but later there came into our home a new mother, and while it's true no one can ever occupy the place of a mother, yet a good woman can take into her heart the children of another and be very dear to them and make for herself a place in their hearts. The recent death of our dear step-mother, Mrs. A. W. Barnett, came as a great shock, and we will miss her upon whom we leaned as a child and depended in our youth and loved in our manhood. Her life was given in service for others. The Lord blessed her with a rare voice, which she used for His glory. We join our tears with those of her own-bereaved daughters and son.

### WE CAN HOLD OUR GROUND.

We are still too close to the recent election to fully understand it in all of its ramifications, for the real issue between the supporters of the temperance laws on the statute books and those who wished their repeal was not clear out in the minds of many voters, who in casting their ballots were led to believe that both of the gubernatorial candidates would give them a fair trial, and allowed themselves to be influenced by other issues.

We sincerely hope that there will be no tampering with the laws, and surely this is no hour for the friends of temperance in Alabama to hoist the white flag, but the time has come for them to rally around the standard and contest every foot of ground sought to be taken by the enemy. To weaken would be humiliating, to surrender cowardly, but to fight to the last ditch will mark us as true soldiers and not Hessians whose services can be bought. Let our motto be: "Hold what we have and fight for more."

### TABULATING CENSUS RETURNS BY MACHINE.

The authentic machine is the most recent development in census tabulating machinery, and had it been perfected earlier much of the work of the hand machines could have been dispensed with, though, in most cases where readings must be taken very frequently, the hand machines are almost, if not quite, as economical.

Whether in the hand machine or in the automatic, the counters are operated by means of electrical contacts made through the punched holes. The machines are so wired that facts can be counted in combination with one another. Thus, it is possible to count at the same time facts with regard to age and marital conditions, so as to show, for instance, on one counter the number of married persons from twenty to twenty-five years of age, on another those from twenty-five to thirty, and on others the number of single persons of these two age periods. Each machine in fact is provided with a large number of counters; as many as sixty counters will be used in certain "runs." Even thus, however, it would be quite impossible to count all the manifold combinations of items as a single "run" of the card. Each card on the average must be passed through the tabulating machines five or six times. In other words, the work is equivalent to tabulating approximately 500,000,000 cards.

Even the hand machines used at the present census are much more rapid than those of ten years ago. In 1900 the counters used consisted of dials, from each of which the results for each county or other unit of presentation had to be read by the eye and taken down on sheets of paper. The present machines are so arranged that the results on all the counters can be printed at the same time by merely pressing a button. This change absolutely prevents errors, which frequently arose in the reading of the dials, and also greatly economizes clerical labor.—From "Taking the Census of 1910," by E. Dana Durand, in the American Review of Reviews for May.

The task of tabulating the great mass of population statistics within a reasonable length of time would be substantially impossible were it not for modern machine methods. The machines to be used at the census of 1910 rest on the same general principles as those used in 1900, and to some extent even in 1890, but great improvements have been made, so that the work can be done much more cheaply and rapidly than ever before.

The necessity for elaborate machinery lies in the fact that the different characteristics of the population must be presented in various combinations with one another. Were it necessary merely to count the number of persons who possess each given characteristic, without reference to their other characteristics, the tabulation would require either no machinery or at the least most exceedingly simple machinery. To illustrate: Suppose the facts recorded regarding each individual are sex, color, native or foreign birth, marital condition, and age. Obviously only the simplest of systems would be necessary to count the number of males and the number of females, the number of whites and the number of colored, the number born in the United States and the number born abroad, the number married, single, or widowed, and the number of each age. When, however, it is desired to know these facts in combination—for example, to know how many white males, born abroad, of a given age, are married; or how many colored persons, born in the United States, of a given age, are single—much more complex methods of tabulation become necessary. As a matter of fact, the number of subjects covered is far greater than those named. There are indeed several thousands of combinations of facts which have to be presented.

In order to do this work economically, the system of punched cards is employed. For each of the approximately 90,000,000 persons a separate card is prepared. Each card has spaces by which every possible characteristic of the individual disclosed by the census schedules can be shown. It has, for example, one space for male and another for female; another set of spaces (called a "field") distinguishing white, negro, mulatto, Indian, and Chinese; another giving the possible years of age; another the possible countries of birth, and the like. A small round hole is punched, indicating the proper fact with regard to each person, in each of these fields. By running these cards through the tabulating machines, which make electric contacts through the holes punched, the facts regarding population can be recorded in any desired series of combinations.—From "Taking the Census of 1910," by E. Dana Durand, in the American Review of Reviews for May.

### "A SQUARE DEAL."

The great Steel Trust proposes to pension the men who are injured in their employment, and to aid the families of men who are killed in their mills. Elbert H. Gary, chairman of the executive committee, has made public the details of a plan for relief of employes who may be injured at work and also for the families of men killed.

The plan will be put in operation May 1 for a year's test, and if successful the company hopes to continue it with such modifications as experience may suggest. The cost will be several millions a year and employes do not contribute.

For temporary disablement single men will receive 35 per cent of their wages and married men 50 per cent, with an additional 5 per cent for each child under 16, and 2 per cent for each year of service above five years.

We are glad to know that this great corporation desires to treat its employes on such a fair and human basis.

### A MONUMENT TO DR. HAWTHORNE.

Elsewhere we publish a statement from Rev. John Roach Straton relative to a movement to build a monument to Dr. Hawthorne, which ought to appeal with peculiar force to Alabamians, and particularly so to the alumni of Howard College. James Boardman Hawthorne's life and labors evidenced to the world the highest type of Alabama manhood, and we hope the Baptists of his native state will lead in the movement to mark his grave in a suitable and appropriate manner.



## THE ALABAMA BAPTIST

### THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN.

By Col. Elijah W. Halford.

(The following striking summary of the National Missionary Campaign has been prepared by Colonel Halford while confined to his bed in the hospital at Little Rock, Ark. From the opening convention of the campaign at Buffalo, October 16, until the accident on February 11, resulting in the fracture of his leg, Colonel Halford was continuously engaged in the campaign. Since that time he has kept in close touch with the conventions through the printed reports. No man is better qualified than he to interpret the real spiritual significance of this unprecedented awakening.—J. Campbell White.)

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing the culminating congress will come, and the United States join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings that have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured for the future.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily recalled by those responsible for the movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned all these fears and doubts seemed to be well founded. They were worldly wise. It was not surprising that men asked themselves, "Who is sufficient for these things!" and that while many questioned, some feared to such a degree as to become faint-hearted and not a few were disinclined to get under the burden.

But God's ways are not the ways of men. From the beginning He has guided the campaign, taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in

the words of Mr. Eddy, "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power developed in the church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the mayor and governor came to the mayor and governor came to the opening supper. Another has been characterized by a depth of feeling the tide of which, in Tennyson's words, was "too full for sound and foam." But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing more than any other feature has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely moulded by a Power outside themselves, a Power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith and perfect love. This has been the repeated and uniform testimony of those who have been nearest the center and who have touched most closely and intimately the pulse of the campaign.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying, "when it is all over I don't want any one to be able to say that I did not give the movement my heart-felt support"; and he fixed the time when "it" would be "over" as the concluding date of the Chicago congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase, "the end of the campaign is the beginning of the enterprise. Wonderful as has been the demonstration of these months of awakening, it is, however, only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed, not realized. If there be a lesson more patent than any other, it is that "leaving, the things behind we press forward."

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men

in the church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the kingdom men have had only perfunctory relations. The sense of duty has been appealed to, and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this "laymen's" uprising. What a spring there has been! What a revelation of the truth that "My yoke is easy and my burden is light"! Not that sacrifice is not involved. It is; and much of it. The ease is not the ease that begets indifferent service; it is the ease that marks Love's work and differentiates between human drudgery and divine ministry.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men, have followed the beckoning hand of this movement, and thrown themselves into its service with an abandon that is equaled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right men of every section flocked to the standards which led them even to death. Surely the church and church leaders will not underestimate or forget this pre-eminent teaching of the campaign. In a sense, at least, "old things have passed away and behold all things are becoming new." Let the dead bury the dead while the living church marches, with beating pulse and exultant steps to the victory that is presaged by every token.

Another lesson is that of leadership and organization. Things do not happen in the kingdom of God any more than in other kingdoms. There is no warrant of scripture or of sense for the idea that the kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts when "Little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer war: "My lord, we are finding out that in this war we must depend upon the generals." In everything this is true. Materially, and spiritually as well, leadership is demanded and is absolutely essential. "Oh, the pity of it when a man assumes to take any place requiring the qualities of leadership and show that he is stuffed only with sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and of organization, subordinating themselves to the domination of Him who calls men into partnership with Himself, and who by His blessing, makes even five loaves and two fishes feed uncounted thousands.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The laymen's missionary movement, under which these primary results have been registered, must recognize the imperative of the obligation thereby

imposed. Noblesse oblige. It will not do to lessen interest, to abridge service, to minimize effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago congress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the laymen's movement.

### WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

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

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

Captain Fritz Duquesne, native of the Transvaal, secret service officer of the Boer government, African hunter, naturalist, author and lecturer, proposes to introduce in the southern and southwestern part of the United States some of the most useful animals of the African rivers and deserts. He declares that many of them would flourish in our climate and become a very valuable addition to our fauna. He says they would produce leather, meat and other commercial articles in great quantities from regions which now are almost unproductive. The proposal has met with favor in influential circles in Washington.—Success Magazine.

Professor Ernest DeWitt Burton, head of the department of New Testament literature and interpretation at the University of Chicago, is attending the world's missionary conference now in session at Edinburgh, Scotland, as a delegate from the United States. He will return in time to offer his regular courses during the summer quarter.

THE ALABAMA BAPTIST

A NEW CLUB.

We have seen it stated that a new club has been organized which is calculated to swell to a large membership. Its membership is to be composed of the

Little men, and the  
Narrow minds, and the  
Disgruntled brothers, and the  
Disappointed fellows, and the  
Mote hunters, and the  
Flaw pickers, and the  
Fault finders, and all  
Who are like them.

We are informed also that they are organized for a great purpose and the work is very urgent. Every one joining this club takes a very solemn oath that he will

hint, and  
wink, and  
pick, and  
peck, and  
destroy, and  
puncture, and  
criticise, and  
insinuate, and  
find fault, and—

Any one having the above qualifications is eligible to membership. No doubt the leaders of this club will have no trouble in finding members.

"A forgiveness," said Mr. Beecher, "ought to be like a canceled note, torn in two and burned up, so that it never can be shown against a man."

That kind of forgiveness is akin to the divine forgiveness. When the Lord forgives He blots out our sins entirely and remembers them against us no more forever. He does it not only once, but continually throughout one's life.

Certainly, if we expect Him to forgive our sins and deal with us mercifully, ought we not to forgive others who sin against us? He makes this the condition upon which He will forgive us our sins. He taught His disciples to pray "forgive us our sins as we forgive those who sin against us." Can you go to God and offer that prayer without a forgiving spirit toward your fellow man? It would be no prayer, and such a spirit would forever separate between you and your God. Your whole spiritual life must remain blighted and your fellowship with the Savior debarred. All because you have not his spirit and are unwilling to deal with others as you would have your Heavenly Father deal with you. Ask the Lord to enable you to see the beam in your own eye, to realize your own faults, and you will be more charitable and forgiving toward others.—Baptist Chronicle.

A GOOD MEETING.

We have just closed one of the best meetings at Tallassee that I have ever had at any of my churches. The meeting continued for two weeks. During this time we received forty-two members. Twenty-seven of them were received by experience and baptism. The work was done by the church and pastor. We believe that from now on our church will be more in sympathy with all the enterprises of our denomination, and more liberal in all their contributions than ever before. We feel now that our church is growing (1) in members, (2) in a knowledge of the Bible and of our work as

a denomination, (3) in Christian giving. Our Sunday school has increased in membership in the last two months from 80 to 280. Bro. Barnes now has sixty in his class. Our W. M. U. is doing a fine work. We expect to make the best report at our association next fall that we have made in many years.

J. P. HUNTER.

Opelika, Ala., May 4, 1910.

On April 21, 1910, our society was called on to make a great sacrifice, when the Lord sent His messenger to call home our friend and sister, Mrs. Caroline Shaw. Though fully prepared to go to her reward, we bow in humble submission to His will. Our hearts yearn for our friend; her absence is deeply felt. In life her mission seemed to be that of doing good. She was a kind and loving friend, always on the alert to perform some act of kindness. She had been a consistent member of the Baptist church at Steele for sixteen years. She was also a member of the Ladies' Aid Society from the time it was organized until her death. She did much to help and encourage us, and,

Whereas, The Lord in His wisdom and mercy has seen best to call her from among us,

Resolved, first, That we miss her presence and feel that we have sustained a great loss in her death.

Resolved, second, That we extend our heartfelt sympathy to each other and to her relatives and friends.

Resolved, third, That we send a copy of these resolutions to the Alabama Baptist, and place a copy on the minutes of our society and furnish a copy for the family of the deceased.

MRS. W. M. SHAW, Pres.  
MRS. WM. F. JONES, Sec.

OBITUARY.

Sister Beulah B. Bulloch, daughter of Judge T. J. Burton, of Edwardsville, Ala., and wife of A. B. Bulloch, died April 19, 1910. She was born April 5, 1872, and married August 30, 1889. She was the mother of five children, two boys and three girls. Sister Bulloch joined the Baptist church when quite young.

As a Christian, she was devoted and loyal; as a mother, tender, sympathetic and sacrificing; as a wife and companion, a true helpmeet. Her untiring efforts while at Blossburg in church and Sunday school work will never be forgotten.

As a member of Pine Grove church at her death and teacher in the Sunday school, the church feels deeply the loss of this devoted leader.

Yes, she is "gone but not forgotten." May the Holy Spirit bless and comfort the bereft family. May they never forget how she "went about doing good." J. L. M'KENNEY, Former Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 543, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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**A "SQUARE DEAL"**

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

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**THE POWER OF LOVE.**

Love is a beautiful crystal fountain, which is constantly flowing from the human heart when unobstructed by sin and vice. It has so many tributary streams and bifurcations that it sends peace and joy to every nation as well as to every individual.

Christ is this fountain! He was the end of the law, by fulfillment. He preached His everlasting gospel of love by willingly sacrificing His own life for the love He had for others. His enemies slew Him, yet this fountain of love for even them did not cease to flow. This was love divine. We are all invited to this fountain for help and supply. Christ love through the Holy Spirit is ever knocking at the door of our hearts, asking admittance with this free message of love, promising to supply us all abundantly if we feel we are in need of such a free gift.

To love our friends is reciprocating. To love our neighbors is in obedience to a command. To love our Lord with all of our soul, mind and strength is only a meager effort on our part to pay a debt that is inexhaustible. But to love our enemies is divine.

Love undisturbed by evil intent is as rapid in growth as thought. It is as elastic as gas and as expansive as air. So in its unlimited survey it reaches the eternal portals of glory, and casts no shadow even on the dazzling throne of heaven, for God is love.

The poet says love is stronger than death. Who is it that would not face the appearance of death for a child, a sister, brother, parent, or even a dear friend. This is love by the ties of consanguinity and affinity.

Christ love is greater than all this. He faced death willingly and without a murmur that his enemies might have eternal life through His death sufferings. But alas! such a conflict was before Him, and to face it was His errand on earth all for love. For sin had entered into the world. We have the seed sown in our hearts for good and for evil. One is the seed of love sown by Christ, and if we will stimulate and cultivate it by the spirit who gave it, it will grow and thrive and be productive of such fruits as peace, joy and happiness, while we sojourn in this world; and if we cultivate as God has demanded, we should it will dwarf and blight any seed Satan has sown for our destruction.

Yes, we are only human; that is, our bodies are; they are the caskets that contain our affections, and if we fail to be watchful and prayerful, bitter weeds will spring up, for the human heart is very fertile and productive and will yield an abundant harvest, according to the seed sown, let it be good or evil. So if a satanic plant should spring up before it has time to fructify let the refulgent light of the Holy Spirit shine in upon it, and it will give back and recede, for demons love darkness rather than light and love.

My dear friends, let us all take warning and keep our hearts illuminated at all times with the sacrificing love of our blessed Savior, and the black horse of sin will be driven out, and will seek more congenial pasture for his nefarious deeds.

W. N. HARRIS.

Pinckard, Ala.

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# The World's Sunday School Convention at Washington

## World's Sunday School Day.

To Pastors of Churches and Superintendents of Sunday Schools in North America:

Dear Brethren—For nearly two years much time and effort have been given toward securing the observance of Sunday, May 22, 1910, as World's Sunday School Day. Up to this time our work for the most part has been directed toward countries foreign to America, and you will be pleased to learn the indications are that the Order of Service for use in Sunday schools throughout Christendom and upon mission fields will be translated, printed and used in more than 200 languages and dialects.

Now we turn our thoughts toward America. We desire:

First—That upon this day every pastor in the United States and Canada shall preach a sermon emphasizing the claims of the Sunday school as a factor in the development of Christian character, urging upon parents and guardians the importance of training the children and youth in the knowledge of the Scriptures, and including in his prayers a petition for the blessing of Almighty God upon the work of the Sunday school in all lands, and especially upon the World's Sunday School Convention, which at that time will be in session in the city of Washington.

Second—That every Sunday school will use as an opening exercise the Order of Service prepared for that day. All may not attend the convention, but each school may form a link in the golden chain of service which will encircle the globe upon May 22, 1910.

Among the important results of the observance of the day we confidently count upon the awakening of general interest in the Sunday school enterprise which cannot fail to have a stimulating effect upon the work in your own field. The general observance of the day throughout North America cannot be secured without the sympathetic and practical co-operation of pastors and Sunday school superintendents. By our united efforts we may make Sunday, May 22, 1910, the greatest day the Sunday school has ever known.

If you cannot secure copies of the special Order of Service from your denominational publishing house, send a two-cent stamp to the World's Sunday School Association, North American building, Philadelphia, Pa., for sample.

Our plans for the Washington convention are unfolding with much satisfaction. The outlook is most promising. Very truly yours,

The Executive Committee of the World's Sunday School Association.

George W. Bailey, Chairman.

## Order of Service for World's Sunday School Day.

Following is the Order of Service for use in Sunday schools throughout the world, as an opening exercise preceding the study of the regular lesson on World's Sunday School Day, May 22, 1910, issued by the Executive Committee of the World's Sunday School Association, North American building, Philadelphia, Pa.:

Singing, "Onward, Christian Soldiers" (St. Gertrude.).

Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before;  
Christ the royal Master  
Leads against the foe;  
Forward into battle,  
See his banners go.

### REFRAIN.

Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before.

Like a mighty army  
Moves the Church of God;  
Brothers, we are treading  
Where the saints have trod;  
We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity.—Ref.

Onward, then, ye people,  
Join our happy throng,  
Blend with ours your voices  
In the triumphant song;  
Glory, laud and honor  
Unto Christ the King;  
This thro' countless ages  
Men and angels sing.—Ref.

Responsive reading, Psalm 148.

Leader.—Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights.

School.—Praise ye him, all his angels; praise ye him, all his hosts.

Leader.—Praise ye him, sun and moon; praise him, all ye stars of light.

School.—Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Leader.—Let them praise the name of the Lord; for he commanded, and they were created.

All.—He hath also established them forever and ever; he hath made a decree which shall not pass.

Leader.—Praise the Lord from the earth, ye dragons, and all deeps.

School.—Fire, and hail, snow, and vapors; stormy wind fulfilling his word.

Leader.—Mountains, and all hills; fruitful trees, and all cedars.

All.—Beasts, and all cattle; creeping things, and flying fowl.

Leader.—Kings of the earth, and all people; princes, and all judges of the earth.

School.—Both young men and maidens; old men and children. Let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and heaven.

All.—He also exalteth the horn of the people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.

Singing, "The Morning Light Is Breaking." (Webb, New York.)

The morning light is breaking,

The darkness disappears;

The sons of earth are waking

To penitential tears;

Each breeze that sweeps the ocean

Brings tidings from afar

Of nations in commotion

Prepared for Zion's war.

Blest river of salvation,

Pursue thy onward way;

Flow thou to every nation,

Nor in thy richness stay;

Stay not till all the lowly

Triumphant reach their home;

Stay not till all the holy

Proclaim, "The Lord is come."

Leader.—This 22d day of May, 1910, is called World's Sunday School Day because today we are remembering in our prayers our fellow Sunday school workers and Bible students the world around, and especially those from many lands who are meeting in Washington, the capital city of the United States of America, in the World's Sixth Sunday School Convention. Upon the request of the World's Sunday School Association many sermons in the interest of the children and youth have been and are being preached today, and Sunday schools throughout the world are following this order of service. We should greatly rejoice in this privilege of forming a link in the chain of prayer which today is encircling the globe. Not all can attend the convention, but all may have a part in this loving service, and thus strengthen the bond of fellowship in Christ. Let us pray.

Leader.—What relation does our Sunday school bear to the World's Sunday School Association?

School.—Our school is a part of the Alabama Sunday School Association, and this in turn is a part of the World's Sunday School Association.

Leader.—What is the purpose of the Alabama Sunday School Association?

School.—To encourage and inspire the Sunday school workers of our own state in all denominations; to create public sentiment in favor of Sunday schools, and to give every Sunday school in Alabama the advantage of the best methods of work.

Leader.—What is the relation of this work to our denomination?

School.—It is a work of the denominations, by the denominations and for the denominations. It is led by denominational leaders and stands for denominational loyalty with helpful co-operation between all denominations.

Leader.—How does it work?

School.—By means of district, county and state conventions and Sunday school institutes. In these meetings new plans and methods of work are discussed, information given, and statistics gathered.

Leader.—What are the results of this work?

School.—Last year more than a thousand institutes, district and county conventions were held in Alabama. These were really free schools on better methods of Sunday school work.

Leader.—What great meeting is in session today?

School.—The sixth convention of the World's Sunday School Association.

Leader.—Where and when have World's Sunday School Conventions been held?

School.—The first World's Sunday School Convention was held in London, England, July, 1889. The second in St. Louis, United States, September, 1893. The third in London, England, July, 1898. The fourth in Jerusalem, Palestine, April, 1904, and the fifth in the city of Rome, Italy, May, 1907.

Leader.—How many countries and religious denominations were represented in the conventions held in Jerusalem and Rome?

School.—In Jerusalem 25 countries and 27 religious denominations. At Rome 27 countries and 53 religious denominations.

Leader.—How many Sunday schools are there in the world?

School.—The latest report shows that there are more than 275,000 Sunday schools with twenty-five million officers, teachers and scholars.

Leader.—What is the World's Sunday School Association?

School.—The World's Sunday School Association is an organization of Christian men and women who believe that the Sunday school is a most important factor in promoting the interests of the Kingdom of Jesus Christ throughout the world.

Leader.—What is the purpose of the World's Sunday School Association?

School.—It is the purpose of the Association to help answer the prayer, "Thy kingdom come," by leading the church to realize the importance of the Sunday school as a missionary agency in home and mission fields.

Leader.—What is the Association doing to carry the gospel to boys and girls in mission fields?

School.—Through letter writing and printed matter it keeps in touch with all parts of the world; it sends its representatives to mission fields to encourage the missionaries and assist them in organizing and supporting local unions or associations; it holds great conventions, which bring together missionaries and Sunday school workers from every part of the world, and uses every available means of promoting the work of the Sunday school generally.

Leader.—What has already been accomplished by such visitations and co-operation?

School.—In some European countries, in India, Japan, Mexico and the West Indies the Sunday school workers are well organized for united service and fellowship. In Korea, China, North Africa and South Africa encouraging beginnings have been made. Asiatic Turkey and Palestine have received substantial assistance.

Leader.—Why did the World's Sunday School Convention choose "The Sunday School and the Great Commission" as its theme?

School.—The theme implies that the Sunday school has its part in obeying the command of Christ, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Leader.—In view of this command and promise, what is the duty of the church?

School.—It is the duty of the church (which includes the Sunday school) to give the Word of God to the world as speedily as possible.

Leader.—What gives us confidence in the performance of this duty?

School.—The Word of God: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Singing, "Jesus Shall Reign Where'er the Sun" (Park Street, Winchester New.)

Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

People and realms of every tongue  
Dwell on his love with sweetest song  
And infant voices shall proclaim  
Their early blessings on His name.

From north to south the princes meet,  
To pay their homage at his feet;  
While western empires own their Lord,  
And savage tribes attend His word.

Let every creature rise and bring  
Peculiar honors to our King;  
Angels descend with songs again,  
And earth repeat the loud Amen.

Leader.—Encouraged by this glimpse of what God is doing through the Sunday school in mission lands, and strengthened by these moments of prayer in spiritual union with millions of Sunday school workers in all parts of the world, let us with grateful hearts be more faithful to our Sunday school, which has part in this world-wide work.

**Notice to County Officers, Pastors and Superintendents.**

This Order of Services, except a few lines of local matter, is printed from plates at the suggestion of the World's Sunday School Association and will be extensively used throughout the world. The Order of Services will be forwarded promptly in any desired quantities on receipt of 50 cents per 100 in stamps or money order. This is as near the actual cost as could be figured. Order at once so your school will be in line with the Sunday schools of the civilized world. Address D. W. Sims, Montgomery, Ala.

**A World Picture for a World Day.**

In connection with the preparations for the World's Sunday School Convention in Washington, May 19 to 24, several unique plans have developed. One is so unusual in character as to be fairly sensational. Nothing less than the creation and circulation of the most widely distributed picture in the world.

Since May 22 is World's Sunday School Day, which is to be observed in all parts of the earth, it was planned to symbolize the world idea, the world idea, and the Christian Conquest idea, in one great painting. So a Boston artist, Mr. W. Stecher, has painted for the Sunday school leaders a picture emblematic of the children of the whole world. Critics have pronounced the original painting at once the most human and emblematic of all the attempts to convey by brush or pencil the idea of cosmopolitanism.

The officials in charge of the Washington convention, which will itself be the most cosmopolitan gathering ever held in America, were so impressed with this painting, "The Crusaders of the Twentieth Century," that they have arranged to have it reproduced on a large scale in living tableau at one of the convention sessions. The picture is being reproduced in colors for use in the schools, and it will be given to every one of the thousands of schools in mission lands. With the unrivaled machinery of the modern Sunday school to distribute it, the picture will doubtless be more widely circulated than even the copies of the most famous of the old masters.

In North America the picture is being used to help carry the idea of World's Sunday School Day. All over this polyglot world Sunday schools will celebrate May 22 as World's Sunday School Day. To make the services uniform, a special program has been prepared by the World's Sunday School Association, and it is being issued by all the principal denominations and by the Association itself, in the North American building, Philadelphia. This unique program has been translated into more than 200 languages and dialects. The three hymns used are those which have been universally translated; there is a selection from the Psalter, a prayer written for the Exercise by an Episcopal clergyman; and a few facts concerning the growth of the World's Sunday School Association, with its present membership of more than 275,000 schools and more than 25,000,000 members.

The pastors of all Christendom have been requested to preach special sermons on the morning of World's Sunday School Day, emphasizing the importance of the Sunday school and the religious training of the child. Enthusiastic Sunday School leaders say that on May 22 the thought of all churches everywhere will be centered upon the child to a degree without precedent in all Christian history.

**What the International Sunday School Association Stands For.**

President E. Y. Mullins, of the Southern Baptist Theological Seminary, Louisville, Ky., presented to the Twelfth International Sunday School Convention, held at Louisville, June, 1908, the following resolutions, which were unanimously adopted:

Resolved, That the work of the International Sunday School Association may be defined as follows:

First—It seeks to enlist all Sunday schools in the adoption of the best methods of promoting efficiency in the work of teacher-training.

Third—It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday school in their curriculum.

Fourth—It disclaims all creed-making power, and the sole function of its Lesson Committee is to select topic, the Scripture and the golden text, leaving interpretation of the Scripture to the various denominations.

Fifth—It disclaims all authority over the churches and denominations.

Sixth—It disclaims all legislative functions, save within its own sphere and for its own proper ends.

Seventh—The work it seeks to do is confined to the common ground occupied by all the various denominations co-operating with it, a ground which these bodies have found can best be occupied through this common organization. The common ground and interests are chiefly as follows:

- (a) A uniform lesson system, graded or otherwise.
- (b) The propagation of the best methods and ideals in Sunday school pedagogy.
- (c) The promotion in all proper ways of teacher-training.
- (d) The promotion of all Sunday school life and progress through inspirational conventions and associations for the use and benefit of all the denominations.

Eighth—The Association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases the International Association seeks not to hinder or trespass, but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be clearing house of the best methods and best plans in the Sunday school world. Above all, it seeks to be the means of extending a knowledge of the Bible, the Inspired Word of God, through the Sunday school to the whole world.

It is often said that, no matter how heavy the taxes that are placed upon the corporations, it does not affect their dividends, because they invariably put the additional burden on the consumer. Striking proof to the contrary is afforded by the announcement of the American Tobacco Company that, despite the increased cost of production due to the increased tax of two cents a pound, which takes effect July 1, and which will cost the company over \$2,000,000 a year, no increase will be made in the price of cigars.

"That's right," said the teacher encouragingly to the very small boy who was laboriously learning his A B C's. "Now, what comes after G?" "Whiz."—Everybody's Magazine.

Rev. Oscar Haywood, D. D., pastor of the Church of the Covenant, New York, who once served the Huntsville Baptist church so successfully, has offered several hundred acres of land in North Carolina, his native state, for use as a settlement and school of farming for boys in the cities and southern landless families.

We have received a copy of the manual of the First Baptist church, Huntsville, Ala., containing the church covenant, articles of faith, list of members, by-laws, church history etc., which was revised and amended by R. E. Pettus and adopted by the church, March, 1910, which is a model of its kind.

"He always was a lucky fellow."  
"What do you mean?"  
"When he fell out of his airship, he plumped straight through the skylight of a hospital."

Little Sister: "Most of the articles in your paper this month is awful poor."

Little brother (editor of amateur paper): "I know it, but the boys that wrote 'em sent stamps for their return; an' I needed the stamps."—Tit-Bits.

Please change my paper from Brantley, Ala., to Brownwood, Tex.—E. G. Fenn.

(We certainly regret to lose Bro. Fenn. He is a faithful worker for the organized work.)



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THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1096. AN OLD AND WELL TRIED REMEDY.

**FITS CURED** NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 724 Grand Ave., Kansas City, Mo.

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YOU GET 228 pages of bright, medium-grade sacred music yearly. Over 1000 singers are now using it. Try it. It will help you. Cash rates, postpaid: In clubs of ten or over, 65 cts. per year, each. In clubs of 9 or less, 75 cts. per year, each. Send for samples. ALFRED BEIRLY'S MUSIC CO. 216 Clark St., Chicago, Ill. Books in Great Variety for Schools and Choirs.



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Every cent that you pay out for rent is money actually thrown away. You may not always be able to earn a salary. When sickness or old age comes, you will be "up against it".

We make it possible for you to build and own a home of your "very own" and pay for it in monthly payments just the same as you now pay rent. When you know that in the course of a short time your home will be YOURS, the payments are easy.

Write for details of our plan. We also loan money to lift mortgages and to buy real estate. Address Jackson Loan & Trust Co. 155 E. Capitol St. Jackson, Miss.

**THREE WONDERS.**

Consistency, thou art a jewel;  
So radiant, yet so rare!  
Pray tell me now where dwellest thou?  
Thou must be gone somewhere!

Hypocrisy, hid in religion;  
So popular, yet so base—  
Where is the spot where thou art not?  
I want to see the place!

Sincerity, handmaid of virtue,  
Preserver of justice and truth,  
Shouldst thou depart from out the heart  
Ere manhood buries youth?

Consistency, when thou art wanting,  
Hypocrisy holds full sway;  
Sincerity dies before our eyes,  
And Hope falls to decay.

H. C. C.

**FROM NEWPORT, TENN.**

Dear Bro. Barnett—I enclose here with my renewal and also 50 cents for Mrs. A. M. Alexander, 88 Amanda street, Montgomery, Ala. I find in looking over my ledger that I had not sent this to you. She is a widow.

I have a splendid field of lots of culture and wealth and people. The Lord has already given me a hold on them and is helping me to lead them out to larger things. We will dedicate our new house of worship, which cost about \$15,000, May 15. Dr. J. J. Taylor, Knoxville, will preach the sermon. We need one more thing, and that is a building for the elementary grades in the Sunday school. We on yesterday in a few hours raised over \$500 for a 15x30 two-story annex, so we will have it by July 1. I am also getting in touch with the country around here. The harvest is plentiful, the needs are great, and the laborers are few.

I bear in mind constantly the work in Alabama. May the Lord bless all there. Yours fraternally,

J. W. O'HARA.

To the Baptist Pastors and Laymen of Geneva, Covington, Crenshaw, Coffee, Pike, Butler, Lowndes and Autauga Counties:

Dear Brethren—By consulting our calendar, you will find that May is your month for contributions to the Aged and Infirm Ministers' Relief Fund. Permit me to say that we have the strongest reasons for large generosity to this cause, by virtue of the fact that this fund is used in rescuing from want and neglect those of our pastors who have served out their lives in the interests of the Kingdom. The practical devotion of our preachers to the various enterprises of our denomination and the heavy claims on their small salaries brings many of them to age and infirmity without the means of self-support. Should not their long and meagerly rewarded spiritual services lead us to give them the physical evidences of our Christian gratitude? God's "honor roll" of faithful servants makes its mute appeal to the Christ spirit in us. Shall we turn a deaf ear to it?

Let your gifts be large enough to meet the pressing claims on this fund. Forward your contributions promptly to R. F. Manly, treasurer, Birmingham, Ala. Fraternally yours,  
GEO. W. MACON.

**DO YOU DRIVE TO TOWN?**



This farmer telephoned and stayed at home.



This farmer went to market.

And find the market unfavorable for your produce? The farmer who has a telephone in his home can telephone first. The useless trips thus saved are worth the cost of service.

Under the plan of the Bell System the service costs but a trifle; the farmer owns the instrument and the equipment.

Write to nearest Bell Telephone Manager for pamphlet, or address

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SOUTHERN BELL TELEPHONE AND TELEGRAPH CO.  
19 SOUTH PRYOR STREET, ATLANTA, GA.



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Primary Leaf.....	1
Child's Gem.....	6
Kind Words (weekly).....	13
Youth's Kind Words (semi-monthly).....	6
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Bible Lesson Pictures.....	75
Picture Lesson Cards.....	2 1-2
B. Y. P. U. Quarterly (for young peoples' meetings) in order of 10, each.....	6
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Study and Reading Courses.

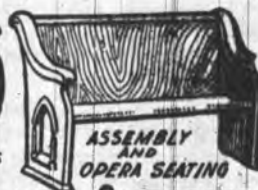
Training in Church Membership. I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents.  
The Heart of the Old Testament. By J. R. Sampey, D. D. Cloth, 12mo., pp. 282. Price, 50 cents.  
The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12 mo. pp. 159. Price, 50 cents, postpaid. (A book of methods.)  
Doctrines of Our Faith. E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.  
An Experience of Grace. Three Notable Illustrations. J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.  
Other Supplies  
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Send for price list and samples.

**Baptist Sunday School Board**

J. M. FROST, Secretary.

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SHORT Log Saw Mill, Lath and Shingle Machine. Does all kinds of sawing. Just the machine for small Saw Mills and Farmers' use. It's a Big Money Maker. Write for circulars—and particulars. Manufactured only by COLUMBIAN IRON WORKS, Chattanooga, Tenn.



EUGENE ANDERSON, PRESIDENT GEORGIA-ALABAMA BUSINESS COLLEGE, MACON, GA.

Bishop C. K. Nelson, of Georgia, writes from Atlanta, Ga., April 18, 1910, as follows:

"I wish to publicly express my appreciation of the work of the Georgia-Alabama Business College, at Macon, Ga., from which institution two of our young women in the Appleton Church Home at Macon have recently been equipped for an honorable and successful livelihood, and where we now have another. We have found this college most generous in its dealings, and I am convinced that its work is thorough."

**WHY THE UNITED STATES LEADS IN COTTON.**

Use of Remarkable Machinery Enables Growers to Make Most of Their Crops—What May Be Accomplished in Other Countries.

The history of the growth of the production of cotton in the United States reads almost like a romance. It is the story, not so much of fertile fields and valleys as of the wizardry of human ingenuity.

The potential productive possibilities of the United States a hundred years ago were great—or greater—than today. The potential need of the world for cotton may well have been as great as at present, but the cotton was not produced, and could not be produced, simply for the lack of the wonderful machinery in use in the United States today.

The first real step was taken toward the development of the cotton industry with the invention of the cotton gin. The subsequent development of the cotton gin and its perfection in what is now known as the Munger System of cotton ginning is one of the mechanical marvels of the world, and one of the prime reasons why the United States leads the world in the quantity and quality of cotton produced.

The Munger System of cotton ginning machinery is the product of the Continental Gin Company. It would be impossible in a limited space to go into all the details of the superiority of the Munger System of cotton ginning and handling the cotton crop. It must suffice to say that the Munger System permits the ginning of more cotton at less cost, gins closer (with less waste) and actually produces a higher grade of cotton than any other gin, or system of ginning.

In the United States, the superiority of the Munger System is now so well known that it constitutes three-

fifths of all the ginning machinery sold.

Information and valuable catalogues illustrating a full line of cotton-handling machinery, steam engines, boilers, etc., will be sent to anyone interested in any country who will write to the Continental Gin Co., either at Birmingham, Alabama, or at Dallas, Texas, U. S. A. This information is entirely free and gives a valuable insight into most profitable methods of handling cotton.

**SOUTHEAST ALABAMA NOTES.**

The contract is let for the walls and cover for the beautiful auditorium of the Baptist Collegiate Institute, that is, about one-third of the whole building. We feel good over the situation; we hope to be able to finish the whole building this year, if only we could find some great-hearted men who would purchase our bonds and give us the opportunity to redeem them.

We are sure we can retire every bond in six years. I trust some of them will inquire about it and let me talk the matter over with them. The school has done a great work this year. About three hundred matriculated. Our commencement will take place the 25th of May. Come down to see us and see what we are doing.

I must not close this note without telling you that I am pastor at Headland and Samson. I began this work about two months ago. Samson is a town of 2,500 population and Headland 1,500. These churches are among the best of their class in the state and at both of them the Baptists are by far the most numerous and prosperous and influential; both of them have good houses of worship. Headland has with one exception the best house of worship in the state for a town of its size, and it is surrounded with one of the best farming districts in the state, while Samson is one of the largest towns in the state for its age and is destined to be one of the most substantial.

I will be glad to have the editor of the Alabama Baptist come down and preach for us some Sunday. I like down here. S. O. Y. RAY.

**Eczema? Use Tetterine.**

"I have been troubled with Eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I can not say too much for its praise."  
Myricks, Mass. Mrs. S. A. Haskins.  
Tetterine cures Eczema, Dandruff, Itching Piles, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shurline Co., Savannah, Ga.

**There is a Munger System Inside**

This is the usual morning scene. The ginner with the Munger System outfit is not kept awake nights wondering where the next day's cotton is to come from. His ginnery is busy every working hour of the short season. He never loses a customer. New ones this year come back next year. Why? The Munger System outfit gives the grower a better sample. No grower can afford to sacrifice or waste at ginning time. It is his business to get all out of his crop he can. We sell the

**MUNGER SYSTEM**

That is our business. It is just as important for a ginner to install a Munger System outfit as it is for the grower to have his cotton ginned by it. There is an additional profit to the ginner because his ginnery is never idle.

Continental machinery has a dependable superiority. We offer nothing in our catalogue that is an experiment. Every new improvement that we place before the buying public has had field tests of two or more years.

*Munger System outfits permit choice of Munger, Pratt, Winship, Smith or Eagle Gins. Complete line of cotton-working machinery, including Engines and Boilers.*

We have trained men to help prospective customers in planning. We have expert engineers to make plans without charge to our customers. Write to nearest office for our new catalog, now ready to mail.

**CONTINENTAL GIN COMPANY,**

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**YOUR Boy May Become a Great Merchant**

But not unless he has the necessary training. The business of this institution is to fit young men and women for successful business careers. We have the best systems for teaching Bookkeeping, Shorthand, Typewriting, Penmanship, Salesmanship, Telegraphy, Proofreading, Railroad, Public Accounting, Banking and Civil Service. Correspondence courses for those who cannot attend. Write for particulars and free booklet, entitled "OUR PRESIDENTS," giving a complete history of each, from Washington down to and including Taft.

**FALL'S BUSINESS COLLEGE,**  
Broadway & 8th Avenue, Nashville, Tenn.

**Fall's Business College, Nashville, Tenn.**

Please send me your free booklet, "Our Presidents."

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Address.....

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**VOTAN COFFEE**

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A superior blend perfected after years of study and expense. To learn what the great majority of tea-drinkers want but seldom get, even at twice the price. Leaves full, clean and free from dust, and Quality in every leaf.

THE DEALER IN YOUR TOWN WHO CATER TO HIS BEST TRADE SELLS THE VOTAN LINE. LOOK HIM UP!!

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IMPORTERS, TEAS AND COFFEES.

IN ONE, TWO AND THREE POUND CANS

IN 1/2 AND ONE POUND CRISTERS.

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Looking for a  
Diamond?**

Our diamond stock is fine—both in variety of size and in quality of the stones it contains. Our Mr. C. L. Ruth gives you the benefit of 40 years' experience as a judge of good diamonds. We guarantee the purity and weight of the stones and sell on a fair and reasonable margin of profit. We invite your inspection.

**C. L. RUTH & SON**  
JEWELERS—OPTICIANS  
ESTABLISHED 1878  
18 DEXTER AVE. MONTGOMERY, ALA.

**Work of a Good Man.**

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow men and one of the most conspicuous examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, No. 10E Victor Sanitarium, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

At a meeting of the stockholders and directors of the Baptist Courier Company held Friday, April 29, Mr. J. C. Keys was elected secretary and treasurer of the company, filling the vacancy caused by the death of his father, Mr. W. W. Keys. By virtue of his office, he becomes practically the business manager of the Courier, the place filled by his father for so many years. The editorial department will continue under the management of A. J. S. Thomas, who has been in charge of this work since the first of June, 1891. It is a singular coincidence that he is now twenty-seven years of age, just the age of his father when he became connected with the Courier.

**When Tired Out**  
Take Horsford's Acid Phosphate  
It vitalizes the nerves and assists the digestion—refreshes and invigorates the entire system.

**The Little Family Doctor.**  
Hardly a day passes that parents are not called upon to treat some kind of malady. This is especially the case where there are many children. If you are a father or mother you will find use almost every day for "Gray's Ointment," a family remedy that for over half a century has been the useful and efficient helper for thousands of parents in all parts of America and foreign countries. For boils, carbuncles, old sores, chronic ulcers, bone felonies, burns, festering cuts, poison oak, and many other ailments it will prove your best friend. Keep it always on your medicine shelf. Get a 25c box at your druggist's, or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to show you its value. Address Dr. W. F. Gray & Co., 800 Gray Building, Nashville, Tenn.  
Mr. E. B. Virgin, of New Orleans, La., writes, "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years."

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

**TYPOGRAPHICAL ERRORS IN THE S. S. SCRANTON ADVERTISEMENT.**

In our issue of April 6 a 30-inch advertisement of S. S. Scranton Company, Hartford, Conn., appeared, advertising fifteen valuable religious reference books. In the price list attached to the advertisement occurred a serious error, the line reading: "Complete set of fifteen volumes \$15.00" should read: "Complete set of fifteen volumes \$16.00," and on the same line, under the heading of "Cash Prices," where the advertisement reads: "Sixteen volumes \$14.00," it should read: "Fifteen volumes \$14.00." In other words, the monthly payment prices for the 15 volume set is \$16.00; while for the same number of volumes (15) the cash price is \$14.00.

One thing seems perfectly clear: This most popular, energetic, masterful man, Roosevelt, is a factor to be reckoned with in the future politics of the United States. To leave him out would be a reversal of the law of gravity. He has lost none of his interest in home affairs. He is as well informed today of what has happened during his absence as most men who have remained all the time in the country. Apparently not a move on the board has escaped his notice. Those who attempt to tell him news undertake a profitless task. He knows it all already. And he is watchful and alert to an extraordinary degree for one who has just concluded a year amassing a collection of 13,000 natural-history specimens and is now engaged upon a record-breaking tour of Europe.

Nicaragua, according to report, has seized a good many American schoolers. What Nicaragua needs is not a war, but a local-option election.—Judge.

**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.

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