

ALABAMA BAPTIST

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Now is a good time to press the \$1 offer for new subscribers.

The convention number of the Class Helper, issued by Rev. O. E. Comstock, at Tuscon, Arz., is a most creditable edition.

John D. Rockefeller has announced his purpose to incorporate his fortune of somewhere from a half billion to a billion dollars as a sort of benevolent trust.

The Baptist church in Delaware, Ohio, a beautiful and growing town of about 15,000 people, has unanimously called Rev. John Bass Shelton, Adairville, Ky.—The Baptist Banner.

W. C. Jones, a Baptist layman whose membership is with Walnut Street church, Louisville, gave \$5,000.00 each to the foreign, home and state boards of missions. Wish he would move to Alabama.

Rev. E. L. Walne and wife, missionaries from Japan, are to spend two or three months in Louisville. They have been nine years in Japan at hard work, without rest, and surely deserve a vacation.

Georgiana was making preparations for her doll's birthday party and her brother stood by helplessly, receiving instructions. "Oh, Palmer," she exclaimed suddenly, "first we must take this child over to church and have her criticized."—Success Magazine.

The "American Church" in Berlin invites American travelers during the coming summer to attend its services and share the advantages it affords. The church is based on the apostles' creed and the service is evangelical. The building is in the Motz Strasse.

We are glad to know that Dr. D. M. Ramsey, pastor of Calvary church, Richmond, Va., will preach the commencement sermon for the Alabama Central Female College, and will deliver the annual address before the Society of Alumnae. Dr. Ramsey will find a warm welcome at Tuscaloosa.

The Baptists of Norway are planning to celebrate their jubilee at Christiania from June 22 to 27. Fifty years ago, some Norwegians were converted and baptized in Denmark and Sweden, and returned home to give the gospel to their own people. There are now in Norway forty Baptist churches, with a total membership of 3,300. And thus spreads our Baptist faith.

"Beg pardon," said the hotel clerk, "but what is your name?" "Name!" echoed the indignant guest, who had just registered. "Don't you see my signature there on the register?" "I do," answered the clerk, calmly. "That is what aroused my curiosity."—Chicago News.

This is the way we feel about some of the signatures to articles sent in for publication.



REV. W. A. HOBSON, D. D., Jacksonville, Fla.,
The Host of the Next Southern Baptist Convention.

The following from the Baptist Record gives this editor genuine joy, as his first pastorate was at Johnson City: "The two churches in Johnson City, Tenn., have united and formed one strong church, with 500 members, and called Rev. T. G. Davis to the pastorate. The church selected the name Central Baptist. The union was brought about by a meeting held some time ago, conducted by Evangelist George H. Crutcher, of the home board."

We congratulate Dr. W. A. Hobson on his great work at Jacksonville, Fla. Nine years ago the First Baptist church had a membership of less than two hundred; it now has over six hundred. Nine years ago the Sunday school had an enrollment of fifty; it now has an enrollment of about five hundred. Nine years ago they were paying for all purposes \$2,000; last year the contributions for all purposes were \$14,916.97. Nine years ago they were worshipping in a small, unfinished brick building; they now have a magnificent stone edifice, well appointed and equipped. Nine years ago the property of the First church was valued at \$15,000; the present valuation is \$115,479.70. Nine years ago the Baptists had but one church in Jacksonville; they now have eight.

Julia Ward Howe, in the recently published book, "In After Days," puts her belief in immortality squarely on Biblical grounds. She holds that "the promise of a future life is held to have such prominence in Christ's teaching as to bid Paul to say that the Master 'brought life and immortality to light.' How did He do this? By filling the life of today with the consciousness of eternal things, of truth and principles which would not change if the whole visible universe were to pass away."

The appointment of Gov. Hughes, of New York, to the supreme court of the United States, causes a variety of comment among politicians, but can only be regarded with favor and satisfaction by the people at large. Governor Hughes is the kind of man desired in such places as the supreme court. Without regard to any political problems or plans that may be involved, the nation will approve the appointment and congratulate both the president and the supreme court that such a man is to be placed on the bench. Incidentally it may be noted that Governor Hughes is another minister's son whose career goes to the disapproval of the popular notion concerning youth of such parentage.—The Presbyterian.

Yes, and the son of a Baptist preacher, and he is an active Baptist layman.

Now is a good time to press the \$1 offer for new subscribers.

The Quarterly Review, published by the Baptist Sunday school of Prattville, shows a healthy condition.

Dr. George W. Truett, pastor of the First church, Dallas, Tex., had Dr. Carter Helm Jones to assist him in a meeting.

pastorate of the Riverside Park Baptist church in that city.

Evangelist J. V. Dickinson, of San Antonio, Tex., has been called to the

Rev. Donald D. MacLaurin, D. D., pastor of the Second church, Chicago, in his letter of resignation says that after thirty-six years of preaching he will seek rest for a time.

Mrs. Russell Sage offered \$500,000 to the American Bible Society on condition that a like sum be raised for the work. This has been done and \$1,000,000 will become a permanent endowment fund for the society.

President Montague, of Howard college, Alabama, has laid hands on our Bro. W. F. Yarborough, of Anniston, and pressed him into service. He delivers the missionary sermon at the close of Howard college. It will be well done.—Baptist Record.

"Can you take your warm overcoat off?" asked the infants' mistress. "Yes," replied the children. "Can the bear take his warm overcoat off?" "No," replied the children. Asked for a reason, one of the hopeful replied: "Please, teacher, because only God knows where the buttons are."

Dr. W. B. Riley has just held a meeting with the First church, Nashville, Tenn. The Baptist and Reflector says: "The preaching of Dr. W. B. Riley is unique in every way. He is as simple as a child, as bold as a lion, and as tender as a woman. He shuns not to declare the whole counsel of God."

To Italy belongs the credit of being the first continental power of the first class to appoint a Jew as its prime minister. Outside of Benjamin Disraeli, Lord Beaconsfield, prime minister of England, Signor Luigi Luzzatti, the new Italian premier, is the first Hebrew into whose hands has been placed the guidance of a great nation."

A story is told of a little boy who was given a nickel for missions, but on his way to church he passed a candy store and, yielding to the temptation, spent the money for sweets. His conscience troubled him, however, so he returned to the storekeeper, saying, "Say, mister, that nickel was given me for the heathen; you see that they get it, will you?" We laugh at the experience of the boy, but is it not a reflection of our own missionary conscience, which too often depends on some one else to meet the obligations because money went for self-indulgence.—The Expositor.

NOTES FROM THE CONVENTION AT BALTIMORE

The Manufacturers' Record has done much to create a new industrial condition in the South, and to keep its wonderful growth well before the public, and therefore we take pride that its editor, Richard H. Edmonds, is a Baptist layman.

Dr. McDaniel said: "In the South it seems we would rather buy on credit than to pay cash." He wasn't limiting his remarks to subscribers to religious papers. It is true men ought to learn to give systematically and periodically (and pay for their periodicals).

"The revelation in the campaign now being waged for the seminary fund," said Dr. Mullins, "has been the country church. My appreciation of the country church makes me believe that the Southern Baptist Convention has not yet fully discovered the country church. We have again and again come back to the country church."

Beginning Thursday morning, a mission study class will be conducted each morning at 8 o'clock in the Associate Congregational church, led by Rev. T. B. Ray, educational secretary of the Foreign Mission Board of Richmond, Va. The study will be confined to South America, its needs and the fields open to Baptists.

Baltimore, as a constituent city of the Southern Baptist Convention, holds a border place in its territory, and the churches of Baltimore have always held a position of influence and helpfulness in the sessions and work of the convention. For the fourth time now the convention has come as their guest—1853, 1868, 1884, 1910.

Baltimore holds a commanding place of commerce among the cities of our great country—a place unique geographically. It lies much to the north in latitude and in much of its business, and yet is an open gateway to the commerce of the South, and seeks a place of honor and efficiency in those great business interests which are exciting the wonder of the world.

Dr. Preston Blake, of Birmingham, read the report of the committee on mountain schools. "The mountainous districts," said Dr. Blake, "teem with potentialities of manhood and womanhood. The people themselves are filled with enthusiasm. Of \$45,699 expended last year but \$20,000 was subscribed by the committee, the rest supplied by the people themselves."

Dr. George McDaniel said that for years he had been compelled just before the books of the board closed to borrow money to pay his subscription to Home and Foreign Missions, but that the laymen came along and taught him the beauty of regular and systematic giving, and then when he came to the convention this year and found that his subscriptions had already been paid, felt like the millennium had come.

One of the big Georgians present at yesterday's sessions was ex-Governor William J. Northen, who presided at the convention held in New Orleans in 1901. That was an exceptional convention, the four vice-presidents all being Governors, as follows: Governor James P. Eagle, of Arkansas; Governor Noel, of Mississippi; Governor Broward, of Florida, and the Governor of Louisiana.—Baltimore American.

We greeted a number of Alabamians who have strayed to other states. Wish they would all come back home.

Many of the Baptist ministers who are here attending the great annual convention of their church are clever politicians, using that word in its best sense. Not one of them mixes in practical politics in any degree unbecoming a preacher of the gospel. Not one of them would consent to being quoted by name, and yet several spoke freely with an American representative on local and state issues.

The following Alabamians had pulpit assignments in Baltimore: C. A. Stakeley, Cecil V. Cook, H. E. Page, S. A. Cowan, J. A. French, M. K. Thornton, A. J. Dickinson. Rev. W. F. Yarbrough was assigned to Metropolitan church, Washington.

It was moved on Saturday by Dr. W. B. Crumpton, of Montgomery, Ala., that the by-laws be amended to allow of a standing committee on temperance. Dr. Burrows objected and it was defeated, but later Dr. Crumpton moved that a committee be appointed to report on temperance to the convention. Seconded by President Levering, it was carried. The following were named: M. B. Adams, Kentucky; W. B. Crumpton, Alabama; A. J. Barton, Texas; W. S. Upshaw, Georgia; W. H. Pratt, Mississippi; J. B. Lawrence, Louisiana, and R. S. Barber, Virginia.

An address on the ideals of a theological seminary that roused the interest of the convention was one delivered by Rev. Dr. Z. T. Cody, a cousin of Buffalo Bill. "The best philathropists," he said, "are antagonistic to theological seminaries. They forget that the primal service of the seminary stands for religious learning. Not all schools do. An increasing number of schools give no religious instruction. They pay much attention to literature, philosophy, science, but none to religious training. In this respect the kind of learning along this line is often a joke. It arms men to hunt theological hippopotami in Germany, where no such animals are." (Laughter.)

A belated delegate walked into the Lyric and registered and he was put on the books as No. 1684. Baltimore has broken the record, the attendance of delegates being the greatest in the entire history of the convention. Only seven other cities since the convention came into existence have gone into four figures. Here is the honor list:

Asheville, 1902	1,093
Savannah, 1903	1,136
Nashville, 1904	1,095
Chattanooga, 1906	1,451
Richmond, 1907	1,411
Hot Springs, 1908	1,258
Louisville, 1909	1,547
Baltimore, 1910	1,684

We had a pleasant visit to Annapolis. The United States Naval Academy was established at Annapolis in 1845. The reservation now contains 200 acres. A new and imposing group of buildings has recently been erected by the United States government at a cost of \$15,000,000. The government is collecting here much of interest connected with the navy. At different places in the grounds and buildings are most interesting relics of all the wars in which the nation participated, including guns and projectiles as used in its famous sea fights, as well as many unique specimens connected with the history of the navy.

The body of Admiral John Paul Jones rests in Bancroft Hall, but will shortly be moved to the crypt of the new chapel, its permanent resting place. Memorials in the form of bronzes, stained glass windows and tablets are erected in the chapel to the heroes of the service.

On the Academy grounds, General Lafayette camped in 1781, and near the shore is the site of the burning of the Peggy Stewart, October 19, 1774. Tablets are to be erected by act of congress to mark these spots.

The Maryland State House was first built in 1696. The present structure was built in 1770. In the old senate chamber General Washington resigned his commission as commander-in-chief of the army, congress ratified the treaty of peace with Great Britain which made the thirteen colonies free and independent, and the union of states began when representatives of five states met and petitioned congress to call a convention from which came the convention of 1786 that framed the constitutions and accomplished the union.

International Sunday School Lessons. Stating that the Southern Baptist Convention, by

its rejection of the present system of Sunday school lessons promulgated by the International Association has no intention of withdrawing from its connection with the association, Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, after the report was made of the committee appointed to consider Dr. Frost's resolutions concerning the rejection of the lessons, made a strong appeal for the introduction of graded lessons for the Baptist Sunday schools of the Southern Convention.

The committee which considered the resolutions, introduced, with the approval and approbation of Dr. J. M. Frost, of Nashville, who drafted the resolutions, a few changes in their reading. In addition to several minor changes, the second resolution was arranged so that it protested against the present system of lessons being used by the International Association, and recommended that a committee be appointed to institute a line of inquiry immediately to discover what should be done under the circumstances.

The third resolution recommends that a protest be conveyed to the International Sunday School Association, informing it of the disapproval of the convention regarding the present system of lessons, asking the association if the lessons could not be modified so as to meet the approval of the convention, and recommending that the committee appointed to attend to such protest make its report at the meeting of the convention in 1911. The fourth resolution provided for the appointment of a committee empowered to consider the propriety of formulating lessons in the event of nothing being accomplished with the International Association, with suitable texts, in graded form, for the use of the Baptist Sunday School Board.

In commenting on the report, after its reading, Dr. Mullins said: "I am assured by Dr. Sampey that there will be no trouble in securing the modification of the present system of lessons, and such an assurance is vastly satisfying to me personally, and I am sure to all present. The great mass of children reached by the International Association is not to be lightly disregarded. Then, too, in my connection with the association for three years, in serving on its education committee, I came into intimate contact with its work, and I can safely say that the greatest bulwark of the Sunday schools of America against the introduction of lessons and literature tainted with "new thought, antagonistic to the fundamental doctrines of the Baptists, has been the International Sunday School Association."

Dr. Frost then stepped forward and made a brief address, in which he said that he was heartily in favor of the amendments which had been added to his resolutions. They were unanimously passed.

Denominational Press.

The early part of the Saturday afternoon session being devoted to the denominational press, Rev. Dr. George W. Truett, pastor of the First Baptist church, Dallas, Tex., said that as the secular press was an influence for good as well as evil, the time was ripe for a plea for the denominational press. "The problem of all problems before this convention," he continued, "is the enlistment of thousands upon thousands in the Baptist cause, and for this enlistment there is no other agency than the denominational press. What kind of a paper should it be? One cast in the New Testament and faithful to the Baptist creed? The Baptist papers have unfortunately gone too much into sociological discussions. The treatment of our Baptist papers of the South is a reproach and a sin."

Rev. Wright C. Moore, editor of the Biblical Recorder, of Raleigh, N. C., stated in an address preceding that of Dr. Truett that the denominational press occupied a place greater than the pulpit. He spoke of the great factor it had been in the development of social and industrial life. On a motion of Dr. I. J. Van Ness, of Nashville, Tenn., the matter of adequately presenting the matter of the denominational press in the convention at Jacksonville, in 1911, was referred to a committee of five to be appointed later.

Workers from Many Lands.

The foreign mission fields are well represented at the convention, there being present at least twelve of those who are bearing aloft the banners of the Southern Baptist church in distant lands. One of the most interesting of the missionaries is Rev. Y. Chiba, a native preacher of Fukuoka, Japan. He is a graduate of Rochester University, Rochester, N. Y., and is now the head of the Baptist Theological Seminary in Japan, where the native preachers are educated. There are now fifteen Japanese studying for the ministry. Mr. Chiba speaks English well. He is said to be a brilliant man and a preacher of great power.

Among other workers in the foreign mission fields who are at the convention are Dr. and Mrs. George Green, of Ogbomoso, Africa; Rev. E. L. Walne, of Fukuoka, Japan; Rev. J. R. Saunders, of Yingtak, China; Rev. Peyton Stephens, of Chefu, China; Rev. and Mrs. George W. Green, of Canton, China; Rev. and Mrs. L. N. Reno, of Victoria Brazil; Rev. W. C. Newton, of Hwanghien, China; Rev. F. F. Soren, Rio, Brazil; Rev. J. L. Hout, Rosario, Argentina; Rev. John W. Love, Latchou, China, and Rev. Everett Gill, Rome, Italy.

Sing Hymn in Chinese.

One of the features of the convention was the singing Saturday morning of a verse of the hymn, "Revive Us Again," in the Chinese language, by Rev. Dr. John H. Lowe, of Latchow-Fu, North China. Dr. Lowe presented the work and needs of the Baptist church in China. He began his address with the singing of the verse. The big audience joined in the refrain. As soon as Dr. Lowe ceased speaking Dr. Willingham, secretary of the Foreign Mission Board, told of the breaking down of the Baptist Chinese missionaries owing to overwork. He said that there were sixty missionaries waiting to go to China to assist in the work of the missions, but money would not allow them to go. He said to the convention that a friend, a Baptist, had offered to outfit, clothe and pay the salary of ten foreign missionaries if the Southern Baptist Convention would fit out twenty. Dr. Willingham started to take subscriptions to supply the twenty missionaries, and in a few minutes money to provide for most of them was raised. Twenty thousand dollars was the goal, and of that amount \$15,000 was raised. The man who will provide for ten missionaries if the convention fits out twenty will not allow his name to be made public. The amount he has set aside for the purpose is \$10,000.

Dr. Willingham announced to the convention that he had received a \$5,000 contribution for the Baptist Seminary at Canton, China. He would not make public the donor's name.

Rev. Mr. Sorien, somewhat hampered in the English language, spoke of his troubles in Brazil, where the little Baptist meeting house adjoins a beer garden which an American from Louisiana has established. Mr. Sorien, with tears in his eyes, told how for nine years he had to discontinue services because of the noise of the brass band and of babies that were set to crying in the adjoining beer garden. "You cannot imagine," he said, "how sad I was that I could not preach in that place. I thank you for what you have done for us and I shall always thank you for your kind help."

Declaring that there is a universal moral depression in business, social and political life, infidelity to trust and the prostitution of public purposes to private ends, as the result of practical materialism, the fault of which is to be laid on the development of the home and the school where religious training is lacking, Dr. W. L. Potteat, president of Wake Forest College, in North Carolina, delivered one of the most striking addresses of the Educational Association.

States Apportioned.

The apportionment is as follows:

States.	Home.	Foreign.
Alabama	\$ 25,000	\$ 36,000
Arkansas	15,000	16,500
District of Columbia	4,500	6,500
Florida	8,000	8,000

Georgia	52,000	86,000
Illinois	2,000	2,000
Kentucky	32,000	44,000
Louisiana	10,500	10,500
Maryland	11,500	16,000
Mississippi	31,000	38,000
Missouri	19,000	31,000
North Carolina	26,000	50,000
Oklahoma	4,500	4,500
South Carolina	31,000	52,000
Tennessee	21,000	31,500
Texas	71,000	85,500
Virginia	36,000	82,000
Total	\$400,000	\$600,000

This \$1,000,000 represents only a part of what the Southern Baptists have to raise in the coming year. The other sums are:

For Southern Baptist Theological Seminary	\$187,000
For church-building fund	500,000
Total	\$687,000

This makes a total of \$1,687,000. The \$1,000,000 is pledged by each state and the Home and Foreign Mission Boards are reasonably sure of getting the money.

The Star says: "Looks are often deceptive. They certainly are in the case of the Rev. F. B. Myer, of London, England, who arrived in Baltimore this morning. For, insignificant in appearance, with a clean-shaven face and small, wiry figure, he would not attract a second glance. But he is acknowledged as the greatest living Baptist preacher. He is one of the most voluminous and widely read of religious authors and his works can be found in nearly every Baptist household, many of them having been translated into foreign languages. Dr. Myer came to the United States to attend the convention of the World's Sunday Schools, of which he is president."

Dr. Myer's address was a feature of the Saturday morning session.

"The National Baptist World Alliance, which is to meet in Philadelphia in 1911, must determine what the Baptists stand for in the world of ideas. We know the Roman Catholic world, arrogant and resolute, controls the consciences and free thoughts of men of that faith, and it takes a man like your Theodore Roosevelt to stand up and resist it. We know the Greek church and what it stands for. The Baptist World Alliance has work to do on both sides. The program is too big for us alone. If we work together we can change religiously the map of Europe in the next ten years."

With this appeal from Rev. Dr. John Howard Shakespeare, collateral descendant of the Bard of Avon and secretary of the Baptist World Alliance of Great Britain, the 5,000 Southern Baptists assembled in the Lyric Thursday afternoon joined hands, as it were, with England in hearty encouragement of the work of the Baptist World Alliance in the evangelization of the nations.

The purpose of Mr. Shakespeare in this country is to raise \$10,000 to bring over the continental preachers to the big convention from countries where freedom of speech is not allowed. He brought greetings from the Northern Convention in Chicago, from which he came direct to Baltimore, and announced that that convention had raised \$5,000 of the \$10,000, leaving only \$4,000 to be contributed by the Southern Baptists. The subscriptions surpassed the required amount by \$500.

When B. D. Gray, secretary of the Home Mission Board, responded to the call from hundreds of voices at the Southern Baptist Convention Friday night he did not prove disappointing. As the negro was the question for discussion, he seemed to voice the sentiment of all present when he said: "We have got to treat the negro right; we have got to get rid of some of our inherent meanness and give them their just deal. The best thing to do for the negro is to set him a good example. There are 10,000,000 in our land, and not the hundreds of millions in Africa of this or any other race concern us as much as those in our midst."

When the Southern Baptist Convention met last Wednesday the delegates counted on full sessions during the entire time they were in the city, but when the minutes were written the happenings of one of the sessions will be put down in the few words, "Trip to the immigrant pier at Locust Point." This will probably mean little to those who were unable to come to Baltimore, but it will mean a great deal to those who did, as never in the history of the local customs department has such a scene been enacted at a pier as that of Wednesday, when thousands of men and women watched with interest the unloading of almost 2,000 foreigners. When 9 o'clock came, the time for the convention to convene, and Mr. Levering, the president, took his seat in the Lyric, there was by actual count only 46 delegates present out of almost 2,000 who are attending the convention. At the end of an hour the delegates began to arrive in groups and alone.

Taking as their precept the command of Christ, "Go ye and teach all nations," eight young ladies, students at the Louisville Training School of the Southern Baptist Church, have announced their intention of taking up foreign missionary work, and have applied to the Board of Managers to be appointed as emissaries of the gospel in foreign lands. The young ladies are: Miss Laura Cox, of Salem, N. C.; Miss Evelyn Corbitt, of Shreveport, La.; Miss Pearl Caldwell, of Blue Springs, Miss., and Misses Minnie Montford, Florence Powell and Louise Tucker, of Louisville; Miss Viola Leasure, of Osceola, Mo., and Miss Elsie Gilliam, of Lynchburg, Va.

The Executive Committee of the Southern Baptist Convention, representing 2,225,000 Baptists, and the Executive Committee of the Northern Baptist Convention, representing 1,125,000, met in Baltimore Tuesday. The biggest Baptist ministers and laymen in the country attended the gathering, which was the triennial meeting of the organizations. It was not an elaborate meeting, as the real meeting of the two conventions will be held in connection with the gathering of the World's Baptist Alliance in Philadelphia in September. In Baltimore, Dr. J. H. Strong, of Rochester, N. Y., president of the meeting, which is a sort of triennial gathering, presided. The election of officers was held for the next three ensuing years and other business matters were deferred until September. The meetings of the Executive Committees is the first real meeting since the conventions agreed to hold triennial meetings.

OPPORTUNITY.

Foolish is he who says that at his door
I knock but once, a furtive moment stay,
Fearing lest he shall hear, then haste away,
Glad to escape him—to return no more.
Not so, I knock and wait, and o'er and o'er
Come back to summon him. Day after day
I come to call the idlers from his play,
Or wake the dreamer with my vain uproar.
Out of a thousand, happy, now and then,
One, if he hear again and yet again,
Will tardy rise and open languidly.
The rest, half puzzled, half annoyed, return
To play or sleep, nor seek nor wish to return
Who the untimely, clownish guest may be.
—William H. Eddy.

DUMONT CLARKE.

Dumont Clarke began work as a clerk in the American Exchange bank of this city fifty years ago. When he died last week he had been president of the bank thirteen years. His chief bequest to his sons was an absolutely clean record. He conducted the affairs of the bank solely in the interest of the depositors, whom he protected in times of stress, and of the stockholders, of whom he was but one of many. Because he never did a dishonorable, mean, or unkindly act there has not been a discordant note in the sincere and universal tribute paid to his memory. His death marks a real loss to the community. It also affords a plain indication that character does count, after all.—Harper's Weekly.

"AWAKE THOU THAT SLEEPETH"

Silence is crime.

What is the matter with the people? "Bring no more vain oblations; incense is an abomination unto me." "Your hands are full of blood." "Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Dr. Charles H. Parkhurst, in commenting upon the recent shameful murder in New York of a young girl, Ruth Wheeler—which has already stirred the country—says: "Whatever deed of vice or of crime is made easier, and therefore encouraged, by the attitude of the public—whether that attitude be positive or only negative—requires to be charged home to the public."

When the papers are filled with accounts of the cruelties and crimes perpetrated upon helpless Christians, Armenian men, women and children, the civilized world of the twentieth century experienced a thrill of horror. For a few weeks, more or less, the columns of the press were eagerly scanned for fresh details. Then, like any theatrical performance which has had its "run," the subject was dropped.

Some 30,000 people, many of them Christians, were slaughtered like cattle, and 80,000 were made more or less dependent, and thousands of widows and orphans were left by the victims of the massacres—let us stiff be deaf, and blind, and hard of heart. For this was only one of the news items, with but interest enough for the passing hour.

Rev. W. W. Peet, treasurer of the missions in Turkey of the American board, said: "Those who are in a position to know say that even the Boxer massacre in China, and the Japanese massacre before Port Arthur, and the Messina earthquake, do not surpass it in the completeness of devastation which it has left in its wake. Of those who have been killed a large percentage are males, the bread-winners of the families."

Starvation is imminent for thousands, even today, unless helped.

In a recent cable gram (April, 1910) from Mr. Peet to Bishop D. H. Greer, are these words concerning certain districts (which comprise only a part of the territory affected):

"Twelve thousand people in the Marash and Zietoun regions in extreme need. Will die unless helped till harvest."

Here is an extract from a report furnished by Dr. Barton, of the American Board: "A large Armenian school building which had about 3,000 refugees, of whom 100 are sick, was attacked, the building was set on fire, and the men, women and children were shot down by the regular troops as they fled from the place. Very few escaped with their lives." Similar outrages took place elsewhere. "The killing continued for nearly two days."

Hear the words of a noted traveler, as published in a leading magazine (Pearson's):

"And out of this dreadful country, where I have traveled for fifty miles without seeing a single Christian house standing, and where I have seen dogs eating the bodies of murdered Christians, there rises a cry of appeal from widows and orphans and from men who starve and hide, while the murderous Turks gather their crops and make worse than slaves of their wives and daughters."

Did this fearful outburst of hatred bring no sense of responsibility to the Christians of the world?

"Am I my brother's keeper?" yet full near it sounded, and the syllables rang clear As the immortal rhetoric of Cain: Wherefore should we, sirs, more than they or they Unto these helpless reach a hand to save?"

Have we all been transformed into stony duplicates of that sublime monument of selfishness, who "didn't care what happened so it didn't happen to him?"

But why should we worry, if tiny babies, across the sea, were torn from their mothers' breasts, butchered, and tossed into the river? What is that to us? Our little ones are safely sleeping in their cozy, warm beds. If women were stood up in rows and shot, one by one, while the onlookers gally ap-

plauded, or were sent to worse fate, where they still languish in despair—well, what of it? They are not our sisters and wives. We are so glad and thankful we live in America, the land of the free.

Has all your red blood been turned to frigid and colorless water, that it does not boil and boil till it bursts from your veins? Is chivalry then so dead in this twentieth century?

Will no voice be lifted to cry, "Shame, shame! upon such heartlessness and awful indifference to the sufferings of our fellow-men, and of believers in Jesus Christ?"

He endured shame and spitting, and poured out His own life-blood for you and for me, to give us peace by His faith, and the imparting of His own outpoured life.

Yet now we are listless, and "at ease in Zion."

In this way much is said about the responsibility of man to his fellow-man, of the stronger and more civilized nations toward the weak, the untaught, the barbarous. Here is an opportunity for a concrete exhibition of our sincerity. How have we met this emergency, this opportunity? What has America done—the friend of the oppressed? Has the sisterhood of nations, has the Christian or even civilized world united in any protest worthy the name that insists upon an attitude of the new Turkish regime practically different from that of the old government toward the Christians of the Turkish empire, who are so decidedly in the minority? We would not forget to record with gratitude that the new government has shown much kindness toward the survivors of the massacres. But present sympathy and help does not secure protection for the future. It takes much more than a "paper constitution" and smooth words to effectively deter thousands of murderers and libertines from their hellish work. It takes more than these to give heart and courage to the destitute Christian survivors, who have watched their homes disappear in the flames, and have seen the warm blood of some loved one as it gushed forth like a fountain and spattered their own garments with its crimson dye.

If guilt demands redress on this side of the Atlantic, why should there not be some nearer approach to effective punishment, where wholesale murder and lust have stalked abroad in the open light of day? Where thousands were declared guilty after official investigation. Where the banner of Jesus Christ, as well as the ideals of modern civilization have been insulted and dragged in the mire! (The principal murderers, aside from the ex-sultan, are still enjoying their well-earned liberty.) Shall we be filled with indignation over the murder and dishonor of one young girl in New York and simply shrug our shoulders for the death and shame of multitudes only a little farther away?

But one will say, "There are no massacres going on now."

When we have passed through more than one disastrous fire and robbery, we do not wait to see again the lurid light of the flames, or to hear the burglar's stealthy tread, before we begin to establish a fire department or police protection.

The widespread destruction of property and business, the wanton torture, and the murder of some 30,000 defenseless men, women and children is a crime of too great magnitude to concern only a single nation, but rather demands a family council of civilized mankind.

That is one phase of the subject. Whatever our views of the political situation, or of the remedies which may be most effective, there is one matter upon which there may be no real disagreement.

The helpless survivors should be cared for. Have we done it in any degree approaching completeness? Let us see.

Months after the massacres, when plenty of time had elapsed for generous relief to be given, Ambassador Straus (himself a Jew) sent out an urgent appeal for help for many thousands of widows and orphans of the victims, saying that funds were exhausted. Later, a cable to the secretary of the American Board said, "People starving."

This is an extract from a letter: "The American Board has every evidence that distress in Turkey (of the survivors of the massacres, Armenians and Moslems) is severe in the extreme. Many thousands are in need."

Inquiry has been made of one of the most prominent organizations of business men in the country as to what they have done for the Armenians. The reply came that a committee was appointed to help them in 1895 (the time of the former massacre). The committee was named; three out of five are now dead. No information, more recent, of action was forthcoming. The attitude of this organization is typical. We have grown so "weary in well doing" that we must needs count the good deeds of the dead to make up the score of the living.

A relief agency of national reputation (the A. N. R. C.), which poured princely sums into Italy after the earthquake (for this let praise be given), after the lapse of months had sent to the victims of outrages in Turkey approximately 50 cents apiece for their relief. And, take notice, the 50 cents apiece for these helpless ones is not the provision they made for a day, or for a week, but for months that have passed. Congress voted \$800,000 for Italy in her need—not one cent for the stricken, tortured Armenians. In seeking to get a fresh start, the Italians were surrounded by sympathetic friends; the Armenians, by blood-thirsty enemies.

What about the future of the fatherless children—the children of Christian martyrs—to whom we are so hard and cold! What will they do, unless you and I and many others repent and have pity at last?

We eloquently praise the martyrs of centuries ago. Yet shall we scarcely turn our heads when the martyrs for His name today are swept into glory from flaming tombs and chariots of fire! Where are the noble-hearted men and women who opened their treasure-stores to send their silver and their gold to stricken Italy, and to the flooded valleys of France? Is there no thought or care for those who have been tortured, robbed and despoiled by the inhuman cruelty of their fellow-men? Where are the Christians who have read again and again of the "Inasmuch" blessing promised to those who minister to His brethren, who are sick, in prison, hungry and naked? (Let all due praise be rendered to those who have already given some help.) Remember also what is said of the people who simply do not so minister. How are we better than the Turks, if they killed certain thousands, and we leave other thousands to the slower agonies of want and starvation!

The white, upturned faces of the mangled and dishonored dead, as they floated down the river toward the sea, have borne silent witness against us unto Heaven. "And why call ye me Lord, Lord, and do not the things which I say?"

Let there now be a fresh rally to the standard of our King. Let the long-sleeping soldier once again spring forward at the bugle note of duty's call! Let ministers preach special sermons, and give practical help by taking collections. (This means you.) Rich and poor should unite to give aid. Let individuals and young people's societies take hold with a will.

BACHELORS.

From Judge.

Some bachelors think hunting a wife is like hunting a bear—it is fine sport as long as the quarry keeps on running; but if they catch up or the pursued turns pursuer, they flee for their lives. They love the chase, but they have no desire to be keeper of a menagerie. Others wouldn't mind owning a bear if they were certain they could tame her, but they have grave doubts on that point. Still others are frightened at the thought of the expense. Some, however, have honestly tried to catch a bear, but the bear saw them first. So don't put all the blame on the bachelors, for some bears are independent bachelor maids who are of no mind to be led about by a chain.

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. Berry Street, Montgomery.
Mrs. George M. Morrow, Auditor, Glen Iris, Birmingham.
Mrs. T. A. Hamilton, State Organizer and Sunbeam Leader, South Highlands, Birmingham.
Miss Kathleen Mallory, Y. W. A. Leader.
Mrs. D. M. Malone, Associational Visitor, 3446 Highland Avenue, Birmingham.
Mrs. Grace Hildreth Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Advisory Board.

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

Y. W. A. MOTTO:

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

Send contributions for this page to the Mission Room.

THOUGHT FOR THE WEEK.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow
And trying to keep pace; if they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We must be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way
We will be patient while we may.

CONVENTION AFTERMATH.

With many people, and especially those who think slowly, one's after-thoughts are best. One had to be quick-witted indeed to keep abreast of the thoughts which entered into the formation of our great W. M. U. Convention. In the after-glow, it is a privilege to think it all over and see what it gave to us.

First, I should say, it raised even higher still my pride in our Baptist work. As Dr. Frost once said, "If you are a Baptist, be a loyal Baptist," so our convention by its speakers and its spirit seemed to say, "You are a Baptist, and may be proud to be a loyal one." But higher than this was the realization that we are Baptist women and as such called of God for a peculiar mission to the women and the children who know not Christ. We enjoyed our deliberations in the midst of women only, and though we were grateful for the several speeches from the men representing the various boards, the greater part of the program was given up to trained women speakers. Some of them were not easily heard in the church, the acoustic properties of which were poor, but good order was the rule of the day, and so their gracious words fell upon listening ears and receptive hearts. It was a matter of genuine satisfaction, too, to set our own moneyed aim for the year, instead of, as heretofore, accepting the apportionments from the boards. It is based upon a 15 per cent increase on last year's gifts to Home and Foreign Missions at the ratio of 7 to 10. The grand total is \$244,200. Of this Alabama's part is:

Foreign Missions	\$ 7,800
Home Missions	5,500
Bible Fund	110
Margaret Home	60
Training School support	170
Training School enlargement	400
Grand total	\$14,040

The Sunbeams and Royal Ambassadors are asked again to remember the Indians and Africa; the Y. W. A.'s, the Mountain Schools and hospital work in the foreign fields, and the W. M. S.'s, the Immigrants and frontier people, and the women missionaries and children in foreign schools. The Margaret Home apportionment will be given to the bands, the Training School support to the Y. W. A.'s, and the work for enlarging the Training School to our women. Shall we not, as one, promise God to do our full part in these our great aims for 1910-1911?

APRIL RECEIPTS.

(Continued.)

Eutaw L. A. S., \$1; Vincent W. M. U., \$5; Newton W. M. U., 20c; Albertville W. M. U., \$2.25; Birmingham (First) L. A. S., \$5; Huntsville (First) W. M. U., \$20; Huntsville (Dallas Avenue) L. A. S., \$1; Alkeville W. M. S., \$2; Girard Y. W. A., \$1.50; Andalusia Y. W. A. Jr., \$1; Furman W. M. and A. S., \$3.95; Alexander City L. A. S., \$5; Birmingham (Hunter Street), 25c; Anniston (P. M.) S. B. B., \$1.50; Brownsboro W. M. U., 75c; Montgomery (First) Working Circle, \$25; Columbiana L. A. S., \$1; Columbiana Pastors' Helpers, \$1; Montego W. M. U., \$9; Belmont W. M. U., \$7; Grove Hill L. A. S., \$2; Gadsden (First) Y. W. A., \$1; Friend, \$1.50; Carrollton L. A. and M. S., \$2; Newbern L. A. and M. S., \$7; Anniston (P. M.) W. M. S., \$14.25; Dothan (Headland Avenue) W. M. S., \$2; Cubahead W. M. U., \$1.30; LaPlace W. M. U., \$1.30; Cedar Bluff Y. W. A., \$5; East Lake (Ruhama) L. A. and M. S., \$2.50; Brundidge W. M. U., \$3; Collirene S. B. B., \$1; Bessemer L. A. and M. S., 75c; Birmingham (Calvary) \$1.75; Belleville W. M. U., \$1.50; West Bend W. M. U., \$1.50; Gravelly Springs, \$1; Lafayette W. M. S., \$1; Birmingham (27th Street) L. A. S., \$1.75; Shelby S. B. B., \$2; Prattville W. M. U., 40c; Tallassee W. M. U., \$3.50; Birmingham (S. S.) L. A. S., \$1; Florence (First) W. M. U., \$1.50; Shiloh (Selma Association) L. A. and M. S., \$1.50; Belmont, \$2; Bermuda W. M. U., \$4; Dolomite L. A. and M. S., 75c; Huntsville (First) Y. W. A., \$2; Elba W. M. U., \$1.50; Dothan W. M. S., \$9.50; Pleasant Hill L. A. and M. S., \$5; Collirene W. M. and A. S., 80c. Total, \$181.75.

State Missions.

Eutaw L. A. S., \$15; Friend, \$2.50; Bay Minette S. B. B., \$1; Bay Minette L. A. S., \$1; Vincent W. M. U., \$4; Mobile (Dauphin Way) W. M. U., \$5.95; Brooklyn S. B. B., \$1; Albertville W. M. U., \$2.50; Union L. A. S., \$2; Birmingham (First) L. A. S., \$40; Huntsville (Dallas Avenue) L. A. S., \$4; Girard Y. W. A., \$2; Furman W. M. and A. S., \$4; West Woodlawn L. A. and M. S., \$6.50; Birmingham (Hunter Street) W. M. U., \$12.50; Gaylesville S. B. B., 50c; Brownsboro W. M. U., \$5; New Prospect (Bigbee Association) W. M. S., \$1; Rockoke Y. W. A., \$3; Carrollton L. A. and M. S., \$11; New Prospect (Birmingham Association) L. A. and M. S., \$3; Anniston (Parker Memorial) W. M. S., \$25; Castleberry W. M. U., \$1.50; West Blocton W. M. U., \$6.20; Birmingham (66th Street) W. M. U., \$3.50; Collirene W. A. and M. S., \$1.20; Collirene S. B. B., \$1; Birmingham (Calvary) L. A. S., \$25; Montgomery (South Side) W. M. U., \$18.34; Anniston (Parker Memorial) K. S., \$3; Ensley W. M. S., \$13; Bermuda W. M. U., \$1.20; Dolomite L. A. and M. S., \$4.50; Huntsville (First) Y. W. A., \$10; Brighton L. A. S., \$2.50; Russ lville L. A. S., \$1.50; Grove Hill Y. W. A., \$2.50. Total, \$246.49.

Thank Offering.

Lowndesboro L. A. S., \$1.30; Newton W. M. U., \$5; Furman W. M. U. and A. S., \$20; Birmingham (Hunter Street) W. M. U., \$5.35; Birmingham (West End) W. A. and M. S., \$15; Anniston (P. M.) S. B. B., \$4; Brownsboro W. M. U., \$2; Wilton A. and M. S., \$7; Oxana W. M. U., 75c; Selma (Second) W. M. U., \$2.20; Newbern L. A. and M. S., \$25; Gaylesville W. M. S., \$2.20; Anniston (P. M.) W. M. S., \$75; Rushmataha, \$1.75; Marion W. M. U., \$27.25; Florence (First) W. M. S., \$11.45; Athens W. M. U., \$2.65;

Crichton W. M. and A. S., \$3; Shiloh (Selma Association) W. M. S., 75c. Total, \$207.65.
Grand total for April, \$3,868.32.
The report will be concluded in next week's issue.

SCRIPTURE THOUGHT.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psalms cxxi, 8.

DR. SHAKESPEARE ARRIVES.

He is from Great Britain and is a Relative of the Bard of Avon.

That the Baptist faith is one of the most powerful religions in England, and that Great Britain is witnessing a great national revival in religious work, was the statement of Rev. John H. Shakespeare, a descendant of the great dramatist and poet, who with Mrs. Shakespeare, arrived in Baltimore Thursday afternoon to attend the Baptist convention. A delegation from the convention, consisting of Dr. O. C. S. Wallace, Mr. R. H. Edmonds, Dr. C. L. Laws and Dr. J. N. Prestbridge, greeted Mr. and Mrs. Shakespeare when they alighted from the train and hurried them to the Hotel Belvedere in an automobile.

Speaking of the situation across the water, Rev. Mr. Shakespeare said: "Of late years too much attention has been paid to the social side of religious work instead of the spiritual part. The salvation of the soul has been neglected for the salvation of the body. But I think the tide has turned. All over Great Britain the religious element is awakening to the fact that too great attention has been devoted to the machinery of the church, and too little to the spiritual element. Our fathers did not have our great organization, but they had the fire of enthusiasm, without which the machinery is worthless."

The organization of the Baptists, according to Rev. Mr. Shakespeare, is particularly strong in England, and far more perfect in its system than the United States. "We have a wonderful organization," he said, "and we do great work. Within the borders of the British Isles there are 400,000 Baptists, a very good showing, considering the fact that the Established Church of England has but 700,000, with the Congregationalists next, with only a little over 400,000. The Established Church, by the way, is holding its own remarkably well. It has witnessed an awakening, too, and the leaders are realizing that the day of the leisurely county minister, presiding more as a social leader than a Christian worker over his parish, is past. They realize that they must cope with modern conditions, and many of the preachers there are doing great work in the slums."

"On the continent," continued Rev. Mr. Shakespeare, "our religion is gaining with the strides of a giant. We have unions all over the continent, something like fifteen different countries, I think, including Germany and Sweden, where we are particularly strong, and Russia, where we are progressing at a rate that is astounding. Toleration was granted us in that country only ten years ago, and since that time the peasantry has been coming over to our faith by the thousands."

Rev. John H. Shakespeare is a lineal descendant of the grandfather of William Shakespeare.

WORLD'S SUNDAY SCHOOL CONVENTION

With the great Convention Hall packed in every nook and cranny, churchmen of fifty-one nations with thousands of Christian workers in a song service of praise, formally opened the sixth's World's Sunday School Convention Thursday afternoon, May 19.

Eminent lay religious workers and clergymen from nearly every corner of the globe, missionaries from far-off Korea, from darkest Africa, from superstitious Oriental climes, and even from icy Greenland, came to Washington to attend the world's convention, and gathered for the first time in Convention Hall Thursday.

Practically all the delegates, and as many visitors as the hall would hold, were in their seats by 2:30 o'clock. Prolonged applause greeted the appearance on the platform of the Rev. Dr. F. B. Meyer, the distinguished president of the association, who only recently completed a world tour on behalf of the world evangelization movement.

Greatest of Song Services.

Many clergymen in the audience who had attended great gatherings in various parts of the world declared they had seldom experienced such an inspiration as that furnished by the service of song with which the meeting opened. The singing program was arranged and conducted under the direction of Prof. E. O. Excell and Prof. Percy S. Foster.

The Scripture lesson was read and a prayer delivered by the Rev. Earl Cranston, D. D., bishop of the Methodist Episcopal Church.

The Convention Sermon.

The event of the afternoon was the convention sermon preached by Dr. Meyer, who took for his text the second verse of the eighth Psalm, which reads, "Out of the mouths of babes and sucklings Thou hast perfected strength that Thou mightest still the enemy and the avenger."

Dr. Meyer made a plea for the religion of the child. That religion, he declared, was the type that must ultimately overcome the world.

"The heathen idea, suggested by the agnostic," Dr. Meyer said, "was that the dignity of God was so great that he could not interest himself in the affairs of men. But surely the greatness of God implies His willingness to stoop even to the most minute. When Christ took a child in his arms it seemed to be the symbol of the way in which the Almighty is always stooping over the fresh young generations as they pour forth to play their part, for a brief time, in the world."

Evangelize the Children.

"It was Christ who discovered the child. He told us the latent possibilities that sleep within it and has given the clue to its evangelization.

"Too long have we concentrated ourselves exclusively on the degraded and the outcasts. The church will be better compensated if she throws more energy into that great mission for which the Sunday School Convention stands."

Dr. Meyer said there were strong forces for the disintegration of society, but that the hope of Christendom and of heathen lands lay in the children, when they had been brought under the power of Christ.

It is not enough to educate only, Dr. Meyer declared. Children must be evangelized. He said that Christ must be formed in the heart of the child and that there was no limit to the possibilities in its maturity.

"The World's Sunday School Convention," the speaker continued, "means the inspiration of hope for the world through the child."

Following the address of Dr. Meyer, the report of the chairman of the executive committee was read by Dr. George W. Bailey.

Report of Executive Chairman.

The report consists of a review of the work done by the association and covers twenty-three printed pages. The portion of the report listened to with greatest interest were the recommendations of the committee for carrying on the work during coming years. It said, in part:

"We must have a secretary to direct the work, a man of brain and heart and knowledge; a man who would be welcomed in social and religious circles anywhere; one who understands the genius of organ-

ized Sunday school work; a man with a vision reaching far enough to encompass the world; who lives near the throne, and has power with the King, and withal a willingness to consecrate his life to the one purpose of bringing knowledge of Jesus Christ to every boy and girl in the world.

"We must have a man for work in connection with our missions and schools in Turkey and other parts of the Moslem world. For three years our friends in Turkey have been pleading for a secretary capable of leadership in the work in that country.

Other Men Needed.

"We must have a man for work on the neglected continent of South America.

"We must, for a time at least, continue to co-operate with the National Sunday School Associations of Japan and Mexico.

"We must have a man to visit Korea and the Philippines to do for the peoples of these countries what has been done in Japan and Mexico, by way of organization and support.

"We must press forward in the stupendous work of winning China, nor can we turn a deaf ear to the cry of Hungary and other needy continental countries. These and other fields are ripe for the harvest.

"Then we must have means to properly equip and sustain a central office with the necessary clerical assistance, and to meet the cost of postage, printing, etc."

Great Growth of Schools.

The report of Dr. Bailey contained some interesting figures showing the growth of Sunday school work since the last convention three years ago in Rome. Whereas at that time the number of schools was reported at 255,544, with 2,491,444 officers and teachers, and 22,618,392 scholars, making a grand total of 25,037,836, the present figures, which will be reported in detail next Tuesday night, are 285,842 schools, 2,598,613 officers and teachers and 25,288,119 scholars, making a grand total of 27,888,479.

In China three years ago there were only 105 Sunday schools with an enrollment of 6,317. Today there are in that country 1,832 Sunday schools with an enrollment of 73,781.

In Japan there were reported at Rome to be 1,074 schools with a total enrollment of 51,540. Today there are 1,588 schools with 104,204 scholars.

In Korea there are 1,847 schools with an enrollment of 142,724.

Referring to the hope that the day will soon dawn when Protestantism and the Church of Rome will find some common grounds from which they may conduct a campaign against a common enemy, Dr. Bailey's report says:

"Despite the recent occurrence in Italy, the Church of Rome is becoming more and more tolerant toward Protestantism. When this has become as complete as the toleration with which the Church of Rome is regarded by Protestants, there will dawn a day of exceptional promise for the Kingdom of Him whom we love."

Fifty-one Nations Represented.

Before the 3,500 delegates representing fifty-one nations and as many Washington Sunday school workers as could be crowded into Convention Hall, President William H. Taft extended the good wishes of the American nation and the welcome of the national capital to the World's Sunday School Convention Thursday night.

The Rt. Rev. Alfred T. Harding, bishop of Washington, read the Scriptures and offered prayer. The president's address followed.

The welcome of the Sunday schools of North America was extended by John Wanamaker, and the greetings of the District of Columbia were borne to the assemblage by the Rev. Samuel H. Greene, of Calvary Baptist church.

In response the Rev. Dr. J. Monroe Gibson, of England; Bishop Yoitsu Honda, of Japan, and Bishop Joseph C. Hartzell, of Africa, made brief addresses, and the Rev. J. A. MacKenzie, of New Zealand, pronounced the benediction.

Great Parade Planned.

On Pennsylvania avenue, which has witnessed many brilliant and unusual processions, one of the

most unique parades ever organized in Washington took place Friday night.

More than 10,000 men were in line. They represented the male delegates to the convention and the members of the adult men's Bible classes of Washington churches.

The line of March down Pennsylvania avenue to and around the Capitol, was reviewed by a host of women that probably exceeded the 10,000 mark.

YOUNG PEOPLE'S REPORT AT S. B. C.

Secretary Thomas J. Watts, of the Baptist Young People's Union, read his report, which is in part as follows:

"Your committee appointed last year at Louisville has had several meetings during the year, and is pleased to make an optimistic report of the work of the unions of the South in their efforts to train our young people in Baptist doctrines and history, missions and in all the work of the churches. There is among Baptists of every state a deepening interest in the training work being done through the agency of the B. Y. P. U. More than ever before the B. Y. P. U. is being utilized by the churches as their training service. This is notably true in the states west of the Mississippi river, but true also in practically all of the states of the Southern Baptist Convention. North Carolina is the only state in which for any considerable time there has been no state organization of B. Y. P. U.'s, and we are happy to report that a B. Y. P. U. convention has been arranged for in that state to be held in the month of June of this year with a splendid prospect of attendance.

"In all the other states annual meetings have been held during the year just closed. In some cases these meetings were held in connection with a Baptist state assembly. In several states a regular B. Y. P. U. convention was held. In every case the work of the B. Y. P. U. has been strongly accentuated and pastors and workers have returned to their churches better informed concerning the importance of the B. Y. P. U., and as to the best methods of achieving the largest results through its agency. We are pleased to acknowledge, as in other reports, the splendid aid extended to the Southern B. Y. P. U. by our Sunday School Board at Nashville. This help has been of a twofold character. First, through its carefully prepared literature designed particularly for the B. Y. P. U., a service has been rendered our Baptist young people the value of which is incalculable; secondly, the board has signally served the B. Y. P. U. through its field force of specialists. The methods of the B. Y. P. U. have been carefully taught in assemblies, conventions, institutes and churches. As a result of this service hundreds of new unions have been started, with scores and hundreds of languishing organizations have been vitalized. The board's field secretaries who have devoted special attention to this work are Prof. L. P. Leavell, Mr. Arthur Flake, Mr. C. E. Crossland and Mr. E. E. Lee.

Newly Created Work.

"Your committee would report that in pursuance of instructions given by the Southern B. Y. P. U. at its meeting in Louisville, Rev. Thomas J. Watts, the present secretary of the executive committee and treasurer of the Southern B. Y. P. U., was elected to the newly created position of corresponding secretary. Secretary Watts has served in this capacity in conjunction with his labors as field representative of the Southern Baptist Theological Seminary. His expenses when serving B. Y. P. U. interests have been borne by the Southern B. Y. P. U. except in cases where by special understanding they have been borne by the Sunday School Board. Secretary Watts has been active in his efforts to further the B. Y. P. U. through the denominational press and by correspondence, besides many public addresses delivered before conventions, assemblies, churches and local unions.

"The following overture has been received from the executive committee of the B. Y. P. U. of South Carolina: "That we recommend that the executive committee of the B. Y. P. U., South, either on their own account or in co-operation with the Sunday School Board, consider the advisability of issuing charters to the B. Y. P. U.'s in the South."

ERA OF EXPANSION BEGINS.

Southern Baptists Decide to Work Wherever Opportunity Permits.

(Baltimore American.)

The present convention will go down in Baptist history as marking the beginning of the era of expansion in the Southern church. No longer will its activities be confined within the narrow bounds of the fourteen Southern States, but will extend wherever the door of opportunity opens.

The beginning of the expansion movement was when the delegates from Illinois, representing more than 500 churches and 50,000 members, were received upon the floor of the convention. By this move the boundary of the Southern convention for the first time was pushed across the Ohio river and into territory hitherto occupied by the Northern branch.

But the great West also calls the awakened activities of the Home Mission Board. New Mexico, which heretofore has been occupied by the Home Mission Society of the Northern Baptist Convention, has expressed a desire to unite with the Southern convention. The question was considered at the last annual convention and the report declared:

"We believe the time has come when Southern Baptists should more fully recognize their responsibility for the evangelization of America, and they should enter upon larger plans for bearing a worthy part in bringing this great country to the obedience of the New Testament faith."

Northern Society Made Proposition.

The Northern society had submitted a proposition to the Southern board that the work in New Mexico be turned over to the Southern church, but the adoption of the report, which was submitted by that progressive leader, Rev. Dr. J. B. Gambrell, of Texas, caused the Northern society to believe it was the purpose of the Southern board to go anywhere within the bounds of the United States and work. For that reason the proposition was withdrawn.

During the past year the sentiment is said to have become more pronounced in the territory for affiliation with the Southern convention. The Territorial Convention of New Mexico met last December in an out-of-the-way section, when only nineteen churches were represented by delegates. These churches, which are said to have been in a section where Northern sentiment prevails, voted to continue the affiliation with the Northern convention. At the convention letters were presented from thirty-five other churches in the territory advocating a change in the affiliation. The moderator, however, refused to admit the letters.

Expansion Committee Named.

The convention yesterday appointed a committee, at the head of which is Rev. A. J. Parton, of Texas, to consider the entire question. It is said that the report, which will be submitted this morning will advocate the admission into fellowship of any church in New Mexico which desires to join, and will authorize the Home Mission Board to enter the territory and establish missions.

The work in New Mexico at present is not so important. There are about 125 churches, with a membership of 5,000 or 6,000. The importance of the report of the committee, which will be adopted, will lie in the fact that it opens up the great West to the Southern church. Arizona will offer a mission field for the Southern board, and California and partially neglected sections in the Rocky Mountain States. It will mean that the Southern Baptist Convention is a nation-wide organization, instead of being limited by the bounds of the Southern States.

Rev. Dr. Masters Explains.

Rev. Dr. Victor I. Masters, editorial secretary of the Home Mission Board, said yesterday:

"At the conclusion of the civil war the Southern church was impoverished and we had a struggle to maintain our mission in the Southern States. The Northern convention did not ask our permission to come South and work among the negroes. It has never asked permission to go anywhere it wanted to go. But so soon as the Southern board speaks of expanding the cry is raised that you can't enter. The Northern Baptists act as though there is a door between the two denominations which opens but one way, and that is to let them through. They entered

Texas and held onto it until the sentiment of the churches forced them to withdraw. They now have missions in Oklahoma and Missouri, which they will hold until forced to give them up. There is work in the West for the Southern board, and we will do it."

Rev. Dr. Gambrell said he did not know what report the committee would make, but he was in favor of occupying the territory.

"Baptist churches are independent and can do as they please," he said. "If the churches in New Mexico want to affiliate with us there is no power to prevent them. I am also in favor of opening the field to our mission board and I think such a report will be made."

A BAPTIST TWENTIETH CENTURY MOVEMENT.

One is startled at the thought of having a Baptist church membership of 10,532,738 by May, 1920, and a Bible school membership of 4,396,798, being twice the number now enrolled.

But so sure as the sun continues to rise, we could double our 2,498,354 in one year, and should do it.

There is no sufficient reason why the Bible schools should not have as many bona fide members as the churches in the United States. The statistics show for church expenses the last year almost \$1,000,000 more than the previous year. The whole amount reported in the American Year Book as given by Baptists in the United States the last year, for the cause of Christ, is \$24,122,911, and this is \$1,309,047 more than the previous year. This should be twice as much now.

It has been demonstrated over and over, in many influential city churches, even by his poor scribe, that it is easily possible for almost any and every church, everywhere, to double in numbers, simply by every member consecrating for personal service, and going for those about him not attending the regular church services.

Will not every church and Bible school in the dear old state of Alabama make an honest effort to double in numbers and usefulness in the next ten years?

The responsibility involved is a serious matter.

God requires every saved person to save the lost about him if he can. They are nearly all within reach. Living among them, working with them, associating with them, we are in touch with them on every side every day. The pastors are faithful and efficient. The places of worship and Bible schools are many and well equipped. The preachers are able, earnest and consecrated. The churches reach out after the people, and welcome all who come, and are in deep sympathy with the people, both rich and poor, old and young, cultured and rude. No one is excluded. They are composed to a great extent of the common people, such as heard Christ gladly. The churches are full of sympathy with the sorrows, burdens, cares, distresses, struggles, temptations and trials of the people, with innumerable unostentatious personal ministries of tenderness and help, and the philanthropies and reforms, make more and more beautiful our Christian civilization.

But too many of our church members would do their good deeds by proxy, depending too exclusively on the organized church working. Only a few men and women in almost every church really give their time and exertions to win souls to Christ. They succeed in reaching a great many effectively. They try to win them as best they can. These are they who say, "Come and hear our preacher." "Come to our prayer meeting." "Come to our Bible school." They expostulate and entreat and persuade them, if possible.

Now, suppose every saved member of every church, realizing the serious fact that he is held personally responsible for every lost one about him whom he might save, and in the fear of God and power of the Spirit honestly and prayerfully tried, and kept right on trying, quite as earnestly and indefatigably as the average successful insurance agent, our present number of converted and baptized members in the United States could or would double in the next five years.

God holds us responsible for reaching the unsaved with the sweet persuasions of the glorious gospel of Christ as best we can.

If we have the mind of Christ we will do such work. He went about doing good.

Are we weak? Prayer is power. Let us pray as if all depended on prayer, while trying as if all depended on our own exertions. Are we weak? Then let us concentrate upon the Lord's work, and go for souls with our commission, thoroughly and contritely feeling our weakness. If we know that we are weak, and that without God we can do nothing, our strength shall be made perfect in weakness, and like Paul, we shall find that when we are weak then are we strong. "He giveth strength to them that have no might." When the Holy Spirit comes upon us, we shall have power.

Peter and the other apostles were as weak as any of us, until the Holy Spirit came down upon them, after the whole church had spent so many days in prayer in the upper room. But when emptied of self, and filled with the Spirit, they were equipped for effective service.

Dear reader, let us consecrate unreservedly for personal service, and may God give us the power!

William Carey was not equipped for his great and good work until his conservative Baptist brethren, like Baptists now, became fully convinced of his call to service. In the meantime, he was sneered at by Rev. Sidney Smith as a sanctified cobbler. He had time to meditate and pray, and when God had thus prepared him, He sent him to India.

How much better, in every way, are our own United States! And to evangelize them is to make inestimable progress toward evangelizing the whole earth. It is the sublimest work in the world. It appeals to us.

Now, if God has given us to understand and teach the Bible correctly, as we believe He has, then He has entrusted to us the greatest responsibility. What shall we do about it? W. A. THERRELL.

Philadelphia, Pa., May 4, 1910.

AGED RICH MAN'S ADVICE.

In view of the approach of his ninetieth birthday, Dr. D. K. Pearsons, the millionaire philanthropist of Hinsdale, Ill., who seems to have the winning end of the marathon race toward poverty with Andrew Carnegie and a few others who have announced their desire to die poor, has given out some advice to the young.

The following, he says, are good rules to follow on the road to a wealthy old age:

"Keep the Ten Commandments; go to bed early and sleep eight hours; don't worry; eat moderately of wholesome food; sleep with your window open; avoid ill temper and all extremes of emotion; honesty, chastity, sobriety, these are the essentials of a successful career."

The report got abroad some time ago that Dr. Pearsons had announced that he would dispose of all his wealth before he was 90 years old, with the result that the good man received something over 5,000 letters a week giving suggestions and offering to relieve him of the load of carrying his millions on the farther side of nine decades. One letter was from a German burgomaster with a family of 12, who asked for a dowry of \$5,000 for each of his six daughters. Dr. Pearsons, however, has not spent so many years in making money that he can not devise some way of getting rid of it without the aid and admonition of the public.

A FEW HOLDS.

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to your temper when you are excited or angry or others are angry with you.

Hold on to the truth, for it will serve you well and do you good throughout eternity.

Hold on to your virtue; it is above all price to you in all times and places.

Hold on to your character, for it is and ever will be your best wealth.—Exchange.

EDITORIAL

FAITH AND EARNESTNESS.

The Year Book of the Department of Agriculture, issued recently, affords startling evidence of the need of a prohibition government and a prohibition Department of Agriculture. Excellent as are the pure food laws and the many-sided investigations constantly being carried on for the benefit of the farmer, his grains and his livestock, the silence of this report with regard to the relation of the liquor traffic to the conservation of the nation's resources should arrest the attention of every thinking prohibitionist.

Not silence, either! For, strange as it might seem, the only reference to the many phases of the liquor problem which touch the agricultural interests were the particulars of an exhaustive investigation carried on by the bureau during the past year for the benefit of the wine makers of California and other states.

The United States Department of Agriculture, on page 100 of this Year Book for the fiscal year of 1909, tells this story of the professional assistance given by it to American wine makers in these words:

"With the view of securing information which may lead to the improvement of American wines, 110 samples of such wines were tested and analyzed, the various steps in the process of wine making as commercially practiced were observed at Sandusky, O.; representative samples of the juices of all the important varieties of grapes grown in that region were analyzed, and wine made by the bureau from the leading varieties, under the most carefully controlled conditions, is now under observation. It is expected that these studies will make an important contribution to our knowledge of correct processes of wine making under American conditions."

Was this one reason why the production of alcoholic wine in the United States during the past year made the amazing increase of nearly 20 per cent over the figures for the previous twelve-month?

It is significant that almost the very day the latest report of the Department of Agriculture came from the press, the allied grape and wine industries of California were in session at San Francisco, planning a nation-wide campaign for the "education" of the people.

Backed by the effective assistance of Uncle Sam's high-priced experts, the wine makers may be pardoned a certain self-confidence and optimism which might otherwise be lacking.

ARMENIAN MASSACRES.

The most appalling reports have come concerning the massacres of Armenians in Turkey (making this disaster seem far greater than even the Russian massacres of Jews in November, 1905, which aroused such general protest and prompted such speedy action and widespread liberality). Accounts have come of great destruction of property, and through the fearful and nameless crimes perpetrated, these massacres are apparently among the most atrocious known to history—babies slaughtered, families burnt alive, women shot in sport to the applause of the people, or traded for horses and rifles. Read the article published elsewhere.

We urge both secular and religious organizations, newspapers, churches and individuals throughout the state to immediately, urgently and persistently exert themselves to give prompt financial help by starting new subscription lists or co-operating with some already begun; also by holding mass meetings of protest. We especially urge upon Christians the present duty and privilege to those stand for Jesus Christ, and honor the memory of those Christian martyrs by sending speedy succor to helpless widows and orphans.

Funds may be sent to the following addresses: The Armenian Relief Association, Bishop David H. Cowie, president; Governor Charles E. Hughes, vice-president; Secor Bros. Bankers, Depository, 54 Wall Street, New York City.

National Armenian and India Relief Association, Mansfield St., San Francisco, president; Dr. J. L. Barton, chairman of directors.

American National Red Cross, Washington, D. C.

These two things are closely related to each other. While it is true that one may not have any vital faith in God, and yet have a great deal of natural earnestness, yet it is also true that he who has intense faith in God is intensely earnest in his convictions respecting the teachings of God. He who believes God's word with all of his weight is necessarily deeply earnest in being loyal to it under all circumstances. He defends it with passionate earnestness. He has no honied words for those men who assail the integrity of the Bible. He has no sympathy with those who are untrue to the vows which they have taken as ministers of Christ. Many people, both in this country and in England, criticized the late Charles H. Spurgeon, of London, for his warfare against those preachers, occupying evangelical pulpits, who departed from the true faith and entered upon what was called "the down-grade" movement. But Mr. Spurgeon, being a man of intense faith in God and His word, was necessarily most earnest in defending the purity of Christ's gospel. He was not fond of fighting, yet he would mightily contend against those who would subvert that gospel and by such means destroy men's souls. No man ever had a greater passion for the salvation of sinners than he had, and it was because he believed most profoundly that they were in imminent danger of eternal perdition.

Think, too, of the faith and earnestness of Paul. He had the utmost faith in God and in His word. He did not entertain the slightest doubt concerning the authenticity of the Scriptures. And when God spoke to him directly from heaven, or by angel voice, he believed every word without question. Believing thus, it was perfectly logical that he should overflow with an earnestness which carried great conviction with it. Such preachers and such preaching are needed by our churches today. Sinners are perishing, therefore preach the gospel in faith and great earnestness to them!

The National Congress of Mothers and Parent-Teacher Associations for the Welfare of the Child will hold its fourteenth annual convention in Denver, Col., June 10 to 15, 1910: Parents, teachers and all who are interested in the child's welfare are cordially invited.

The objects of the congress are to raise the standards of home life, to give young people opportunities to learn how to care for children, so that when they assume the duties of parenthood they may have some conception of the methods which will best develop the physical, intellectual and spiritual nature of the child; to bring into closer relations the home and the school, that parents and teachers may cooperate intelligently in the education of the child; to surround the childhood of the whole world with that wise, loving care in the impressionable years of life that will develop good citizens; to use systematic and earnest effort to this end, and through the formation of parent-teacher associations in every public school and elsewhere, through the establishment of kindergartens, and in the distribution of literature which will be of practical use to parents in the problems of home life, to secure more adequate laws for the care of children, and to carry the mother-love and mother-thought into all that concerns childhood.

Organization of parents for the serious study of the child and its welfare in home, school and state will go far toward removing the cause of the mortality of the large number of children in this country. In addition to this, organization of this kind will not only save the lives of more than half of the children of the nation, but will serve to prevent the many youthful crimes that are committed every day—a very important feature and one that deserves most careful consideration.

Theodore Roosevelt well said: "The Congress of Mothers is the association for which I care most. You are dealing with the really vital things of life in a fine, sane, healthy way."

THE WORLD MISSIONARY CONFERENCE.

Origin of the Conference.

This conference which is to meet in Edinburgh, Scotland, June 14-23, 1910, is the third of the series. The first general missionary conference was held in London in 1888, and the second in New York in 1900. The initiative for the third conference was taken by the joint action of the Scotch and American Foreign Missionary Societies and led to the formation in June 1907, of an executive committee representing the societies of Great Britain and Ireland. A similar committee was created in the same year for the United States and Canada, and in the following year for the continent of Europe.

How the Main Features were Fixed.

The British executive committee has naturally had the leading part in preparation for the conference. The American executive committee consists of twenty-one men, most of whom are officers of various missionary societies. In order to gain time and fix as promptly and harmoniously as possible the main features of the conference, an international committee of nineteen members, including representatives from Great Britain, the continent and the United States, met in Oxford, England, in July, 1908, and agreed upon the name, the basis of representation, and the creation of eight commissions for expert investigation. To this committee was also committed the program for the conference. The name World Missionary Conference was adopted.

Basis of Representation.

The basis of representation was determined with a view of making it a conference of foreign missionary societies working among non-Christian peoples. Societies administering funds, sending out missionaries, and having an average annual home income for the past three years of \$10,000 and upward, devoted to work among non-Christian peoples, are entitled to appoint one delegate; if having an income of \$20,000 or more, two delegates, with an additional delegate for every \$20,000 or fraction thereof above \$40,000.

Upon this basis some fifty-eight missionary societies in the United States and Canada have appointed about 480 delegates to the World Missionary Conference. They are also appointing an equal number of representatives to the Synod Hall sessions, which are to be held simultaneously with those of the official conference in Assembly Hall. There will also be about twenty-five delegates at large, appointed by the American executive committee, making in all about a thousand Americans who will attend the conference as delegates and representatives.

Sessions of the Conference.

The conference will consist of two sections, the conference proper and a parallel conference. The conference of official delegates, appointed by the missionary societies and the executive committees, will be held in Assembly Hall, Edinburgh, beginning on the evening of Tuesday, June 14, and closing on Thursday, June 23. The meetings in Synod Hall, to which the missionary societies will appoint about 1,000 representatives, will begin Wednesday, June 15, and close Thursday, June 23. There will be three sessions daily, and the reports of commissions and other subjects considered in Assembly Hall will be presented in Synod Hall, this parallel conference being somewhat more popular and inspirational in character than the other.

Scope and Character of the Conference.

The program, reports of the commissions and statistics of mission work will have reference solely to missions among non-Christian peoples. Experts have been at work in America, Great Britain and Europe gathering from missionaries, native Christians, officers of missionary societies, students of various phases of mission materials for these reports. The conference in Assembly Hall will consider these comprehensive and scientific reports concerning the foreign missionary work, with findings of each commission summing up the results of its investigations.

The effect of the conference must be great. The scientific investigation of the problems arising in non-Christian mission fields, which the eight commissions have been prosecuting for nearly two years, must issue in results of the highest value to the

(Continued on Page 9.)

WORLD'S SUNDAY SCHOOL CONVENTION NOTES

Twelve thousand church workers rocked and swayed with tumultuous applause Thursday night at the World's Sunday School Convention in honor of Mrs. William Howard Taft, mistress of the White House. Mrs. Taft was the heroine of an unprecedented scene. The President led her to the front of the platform at Convention Hall and introduced her as the real chief executive of the nation. Cheer after cheer swept the great audience, while the first lady of the land stood looking down upon a sea of smiling faces. Never before has a President's wife taken part in such a dramatic moment, and there was not a person in the splendid assembly, representing fifty-one nations, who did not catch the spirit that brought applauding thousands to their feet. It was Mrs. Taft's first appearance before a big gathering, and the delight that fairly radiated from her face was reflected in the broad smile of the President. Both enjoyed the situation, and the crowd shared their enjoyment.

President and Mrs. Taft reached the hall in the White House automobile, accompanied by Captain Butt, a few minutes after the second session of the convention had opened.

"I want to thank your gracious President," said Bishop F. B. Meyer, of London, introducing Mr. Taft, "for that noble cablegram he sent the night our King lay dead. We can never forget that—we of England. I introduce him to you as a great man of the age."

"One remark of our presiding officer sank deeply in my mind," he began, in a voice that carried to the last row, a block away. "I want to comment on it at once. I hope he will continue to pray for the President of the United States. My experience is that it is needed."

President Taft declared it is self-evident that Sunday school education is necessary. He hailed the great gathering before him as a figure in a new page of Christian history.

"There are those," he added, "who feel as if it were dangerous to have education at all unless associated with religion. But in our country; under our system, we have not found it practical to have public education associated with distinctly religious education. Therefore we feel, even more than in countries where it is possible, the necessity for Sunday schools." He concluded with a touching tribute to the dead King of England.

Shortly after the noon hour on Thursday hundreds of men and women began to arrive at the hall. As the moment for the opening of the convention neared, the vast sea of seats inside the hall became crowded, and the aisles began to fill. At 2:30 o'clock, when President Meyer called the convention to order, the doors were locked. Through the long afternoon hundreds stood sweltering in the broiling sun outside unable to enter, but content to stand. We went around at 12:30 and found a number already there.

In point of cosmopolitanism the World's Sunday School Convention in Washington, May 19 to 24, is more widely representative than any other Christian gathering ever held, going beyond even the Ecumenical Missionary Conference in New York in 1900. In addition to delegates from every province of Canada and every state and territory in the United States—the number being restricted so that hundreds or thousands who attended could not secure delegates' credentials—there were official representatives from the following fifty-one countries: Russia, Norway, Sweden, Denmark, Holland, Belgium, Spain, Portugal, France, Germany, Austria-Hungary, Switzerland, Italy, Bulgaria, Roumania, Turkey, Syria, Bohemia, England, Ireland, Wales, China, Japan, Korea, India, Malaya, Siam, Laos, Egypt, Arabia, Algeria, Congo, South Africa, Palestine, Persia, Mexico, Australia, New Zealand, West Indies, Philippine Islands, Hawaii, Canada, Central America, Argentina, Chile, Brazil, Uruguay, Colombia, and Dutch Guiana.

Directly following President Taft's address Thursday night, John Wanamaker spoke on behalf of the Sunday schools of North America, and made a trenchant address. "The nations of the earth," he said, "believe in America and England. They hear and heed them as they are hearing Theodore Roosevelt. They will love them as they have loved Edward VII. When President Taft has completed his present term of office and the next one, he will be the world's missionary for righteous laws. I can justly call him now the attorney-general for the Sunday schools of North America."

"The next ten years are likely to be the most potent of all years in the shaping of the destinies of the world. Mr. Roosevelt is saying everywhere that a country is what its people are. With a foresight almost superhuman he recognized the presence in the world of forces that make for the overthrow of dishonesty in public life and the rebuilding everywhere of an honorable and Christian home life and patriotic citizenship. Let us hail and hasten the day."

"The Sunday school idea has a new vision, and its improvements and enlargements are marching on. Like the tariff, it has been revised upward."

The response to the "welcome" extended by President Taft, Mr. Wanamaker and the Rev. Samuel H. Greene, pastor of Calvary Baptist church, was made by the Rev. J. Munro Gibson (for England), Bishop Yoltso (for Japan), and Bishop Joseph C. Hartzell (for Africa).

Dr. Gibson declared that while he would not attempt any comparison between Europe and America, not even his modesty could prevent him from saying that Europe was not the least of the continents.

"We are often moved to biting satire in our home country when we think of the terrible increase of armaments among the powers," he said. "It is the very antithesis of the Christian spirit. You have heard of the concert of the powers. It possesses little harmony. But despite all these unprecedented preparations for warfare, I declare to you that the movement for international peace is growing. It is stronger now than ever before, and it is going to prevail. The next ten years will tell a wonderful story."

Bishop Honda, of Japan, referred to the fact that it was an American, Admiral Perry, who opened the eyes of his native land; that Christianity was growing there; that the Japanese missionaries were showing the same spirit as the Japanese armies did upon the battlefield. "In creating a great navy," he said, with a smile, "Japan is merely following the fashion set by Europe."

Bishop Hartzell declared the future history of Christianity in Africa would be the wonder of the world. He said there was no limit to what might be reasonably hoped to mature through the present missionary movement.

The first official act of the great concourse of church men and women who crowded Convention Hall at the opening of the sixth World's Sunday School Convention was the adoption of a tender resolution of sympathy for the bereaved queen mother of England. When Dr. E. B. Meyer, of London, announced that Bishop J. C. Hartzell, of Africa, another Englishman, was about to offer the message of sympathy, a rustle of expectation fluttered across the huge hall. The following telegram emphasized the international character of the convention:

"To Alexandria, the Queen Mother, London:

"The sixth International Sunday School Convention, assembled in Washington, sends to you its profound sympathy in your hour of bereavement."

With militant battalions all gathered for the Christian cause, a great parade of delegates to the Sunday School Convention, and others, marched through the streets of Washington at 6 o'clock Friday night.

Thousands of men were in line, and the procession was carried out with military precision and effectiveness. In addition to the delegates, the parade was augmented by many lines from local Sunday school ranks. The Vaughn class of Calvary Baptist church furnished 250 marchers.

"You never can educate a child into the kingdom of heaven; he has to be born into it." With this militant slogan, the Rev. Dr. F. B. Meyer, of London, president of the association, opened the sixth International Convention at Convention Hall at 2:30 o'clock Thursday afternoon.

The mighty host of delegates presented a kaleidoscopic vista throughout the length and breadth of the auditorium. To the eye no other spectacle was presented than a solid, unbroken stretch of human scenery. Every seat was occupied. The aisles were packed until the ushers were compelled to clear them out by main force, under the direction of the fire authorities. The sunlight streamed in and made the afternoon uncomfortably hot, but the ardor of the great throng was not lessened.

The climax was reached when "Onward, Christian Soldiers," was sung by an inspiring chorus of more than 6,000 voices, every man, woman and child joining in. The hymn rolled upward in mighty volume, and the arching roof shuddered and vibrated with its force. The singing had the true spirit of a battle cry in it, and verse after verse was called for with intensifying strength.

That the exhibit of the mission Sunday schools and the remarks of Dr. George W. Bailey in his opening address before the world's Sunday School Convention do not harmonize, and that the exhibit is an insult to the Catholic religion, is the opinion of the Rev. John Handly, C. S. P., of the Apostolic Mission House of the Catholic University. It is hard for Protestants to please Catholics.

THE WORLD MISSIONARY CONFERENCE.

(Continued from Page 8.)

church. They will show on the basis of expert testimony what fields are not occupied or underoccupied; where present conditions require a stronger emphasis of particular agencies or kinds of work; where opportunities and emergencies call for concentration of all available forces, and where co-operation is the duty of the hour. The lines on which the native church may be developed into a self-supporting, self-governing and self-propagating organization will be indicated; also how the church at home may secure a sufficient force of well-trained men and women for missionary service and how to avail itself of all its resources.

Notice to Delegates.

Delegates are specially reminded that it is the earnest wish of the British and American executive committees that they make no engagements which would draw them away from the conference. The British committee is arranging for a series of meetings in Scotland, England and Ireland for the days immediately following the conference and desires that delegates accustomed to speaking will put themselves at the disposal of the committee for these after meetings. American delegates willing to do this may address Secretary Carroll, 150 Fifth Avenue, New York.

Entertainment in Edinburgh.

Free entertainment will be provided in Edinburgh during the conference for official delegates to Assembly Hall and for their wives. Application should be made at once to "Secretaries" (Hospitality) World Missionary Conference, 100 Princes Street, Edinburgh, Scotland. Those not making application will be understood as intending to provide their own entertainment, but it will be a convenience to the secretaries if prompt notice of such intention is given them.

WANTS OF THE WORLD.

PATENT ATTORNEYS.
 Patent Your Ideas—\$100,000 offered for one invention; \$2,500 for another. Book "How to Obtain a Patent" and "What to Invent" sent free. Send rough sketch for free report as to patentability. Patents obtained or Fee Refunded. We advertise your patent for sale at our expense. Established 15 years. Childs & Childs, Patent Attys. 959 F St., Washington, D. C.

AGENTS WANTED—Male and Female.
 To sell Dr. Maxwell's Sanitary Telephone Mouth Piece, 100 per cent profit. Write for information and if sample is wanted, send 25c. H. C. Haight, Canton, O.

AGENTS—Know the profits selling our Perfumes and Creams to families. Write for special prices. Martha Francis, 7 North Second St., St. Louis, Mo.

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

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 We want 50 men right away. Must have them and will pay good money—\$20 to \$25 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfit, etc. All free. G. H. GRUNDY, Manager, 1927 W. Adams Street, Dept. 5588, Chicago, Ill.

DENOUNCE GRADED LESSON SYSTEM.

Baptists Say It Teaches Unscriptural Doctrines.

From Baltimore Sun.

An open revolt against graded Sunday school lessons as issued by the international committee, and a demand for a separate and distinctive system of lessons for Baptist Sunday schools, precipitated the Southern Baptist Convention into a short, but intense excitement this morning, which ended when a resolution offered by Dr. J. M. Frost, corresponding secretary of the Sunday school board, was referred to a committee instead of being acted upon at once. The question of reference called for a division before it was finished, but the eyes so plainly had it that the division was withdrawn and the reference was ordered by President Joshua Levering.

The reference was on objection of Dr. Lansing Burrows to the language of the resolution, which he declared to be intemperate and undiplomatic, but which Dr. Frost defended warmly, saying that when he wanted to talk he talked straight from the shoulder. There was no division of opinion on the subject matter of the resolution, however. It was unanimously agreed that the Baptist Sunday schools should have their own lesson system, or that the lesson system now in use should be changed sufficiently to conform to Baptist beliefs. The outcome, which affects nearly 14,000 Sunday schools and perhaps 1,200,000 scholars in the south alone, will be watched with deep interest.

"Obnoxious" to Baptists.

Dr. Frost's resolution was based on his contention that the new series of graded lessons are obnoxious to Baptist principles and not in keeping with evangelistic truth; that they were prepared not by the regular lesson committee, but by a self-appointed group of workers. And because of these things the resolution called for the appointment of a committee to study the question of Sunday school lessons for Baptist Sunday schools, to report in 1911, with authority in the meantime to modify the international graded lessons or prepare independent lessons for use in such schools. This sweeping power given the committee, with the expression of necessity incorporated in the resolution; met the approval of Dr. J. A. Sampey, of the Southern Baptist Theological Seminary, Louisville, a Baptist member of the international lesson committee, an excerpt of a letter from whom Dr. Frost read in support of his position.

Rev. Dr. Frost Objects.

It isn't often, in a convention of this character, that thought makes a loud noise, but Dr. Frost's resolution was no sooner read than there was a stir. Dr. Lansing Burrows, who has been secretary of the convention for thirty-one years, was on his feet with a protest against the wording of the resolution, some phrases of which he said grated on his nerves.

The language wasn't diplomatic, he said, and he wanted the document to go to a committee. Dr. Frost made no objection to reference, "but aside from the probability that it might grate on somebody's nerves," he said, "I see no reason why it should be referred."

Rev. E. Y. Mullins, president of the Theological seminary, thought, too, that the document was rather strong.

When the question was put as to reference the eyes seemed to have it, but some one in front called for a division, and when nearly the entire body of the house stood for reference, Dr. Frost said that so long as there was any considerable opposition to immediate action, he thought the resolution should be referred; whereupon the demand for division was withdrawn and reference ordered.

Convention's Only Stir.

It was the only stir of the session. The rest of the morning was taken up with routine business, reports, appointment of committees and several stirring speeches in behalf of the Southern Baptist Theological Seminary at Louisville. Attendance was excellent in comparison with the registration up to 11 o'clock of 1,508 delegates, local attendance swelling the total to something like 2,500 men and women, with men vastly in the majority.

What Causes the Agitation.

The statements, with resolutions introduced by Rev. J. M. Frost, secretary of the Sunday school board, at the session this morning, which started a debate, rebuttal and all, concerned the lesson text for use in Baptist Sunday schools.

The gist of Dr. Frost's paper was this:

"What is known as the uniform lesson system came into existence about 40 years ago. It originated in the International Sunday School Association. From the first until now it has been operated by the international association through its lesson committee of 15 members, elected in its triennial sessions to serve six years, the several members being chosen from the different denominations. This lesson committee, during its term of office, selects the lesson text for continuous and systematic study of the scriptures, and has adhered, for the most part, to the fundamental principles and policy laid down by Mr. B. T. Jacobs of giving 'the scripture without note or comment.'

"This is manifestly the only safe and wise basis for sympathetic and helpful co-operation between those holding distinct views of the word of God, but all purposing to engage in its concurrent study. But, notwithstanding, among the constituents of the Southern Baptist Convention there is much serious objection and even opposition to recent developments in the matter of lesson text, and the situation into which the affair has come of late. This opposition is specifically against the recent promulgated 'Graded System of Lessons.' This system was authorized by the International Sunday School Association in its Louisville Conference in 1908, and being 'ready made to order' by the 'graded lesson conference' was passed on to the lesson committee with instructions, and the committee having little choice as to this matter, contrary to all precedents, made only such slight modifications as were allowed.

"While the having of graded lessons is generally approved, it does not have, and as it now stands can not have, the high rank among the Baptists which they accord to the uniform lessons. It violates the fundamental principle and policy of B. T. Jacobs by going beyond the lesson text. It arranges the lesson as to teach doctrine which is unscriptural and can not be otherwise than hurtful."

The resolutions appended embodied

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WEDDING INVITATIONS. 100 printed, best style, fine paper for \$3.75. 100 engraved, \$8.75 up. If you mention this paper in ordering, will allow 25c discount. ROBERTS' PRINTING CO., 2007 Third Avenue, Birmingham, Alabama. Send for our booklet "Wedding Etiquette."

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the statements that the convention recorded its appreciation of the uniform lesson system, and that now that the time has come that this convention is directing its own Sunday school cause, it should institute a line of inquiry as to what is best to be done under the circumstances, and what course can be best recommended to its own constituents, and would contribute most largely to the furtherance of its Sunday school interests in the study and teaching of the scriptures. To this end it was said a committee should be authorized to prepare as speedily as possible and furnish to the Sunday school board a system of graded Sunday school lessons with suitable scripture texts; considering, however, the present system of the international association, as to whether it can be so modified and adapted as to meet the purposes of the Baptists.

pastorate to be one of the secretaries of the foreign mission board at Richmond, and right well he is succeeding. J. D. Cook and Thames and A. J. Preston are a trio of Alabamians who slipped the bridle and crossed the line to Mississippi. Another was W. A. McCain, who comes out of the swamps of Louisiana, and still another was W. P. Wilkes, now of Kentucky. Others of our boys flew east to Georgia. H. T. Crumpton, C. C. Heard, P. C. Barclay and W. A. Parker, all of these we have loaned for a little while to these other states. Every one of them still has the same open-faced, honest look characteristic of Alabamians. When the old mother blows her horn they will return from their wanderings, wiser and better men. One of our greatest, J. B. Hawthorne, fell on sleep since the last convention. That was a glorious tribute paid to his memory by John Roach Straton.

NOTICE.

To Those Who Expect to Come to the State Baptist Convention July 19, 20 and 21:

We want to request all who expect to come to the convention to send in their names as early as possible, so as to avoid rush at the very last in assigning homes.

If you will send us your name we will send you a card telling you who you will stop with during the convention. By adhering strictly to this request you will greatly help us in making the convention a success.

Our people are busying themselves getting everything ready for this great meeting, and we expect to have everything ready.

We want to have homes for everybody, and will, but by sending us your name before you come, you will greatly help us in carrying out our plans without confusion.

We have established Baptist headquarters, and from time to time until the convention assembles the entertainment committee will be in session there, and if we get your name you may know with whom you will stop long before the convention meets.

Address all your letters to myself as chairman of this committee or to J. W. Walker. A. B. METCALFE.

During Gypsy Smith's meetings in this country \$40,000 was raised. This amount, however, does not go to the evangelist. He serves on a modest salary and the fund goes to the missionary council under whom he works.

—Baptist Standard.

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We cannot send free complete sample copies of these courses, but sample lessons and full description will be sent free on application.

The series of valuable helps issued by the Society, based on the Uniform Lessons of the International Committee, is still published. Send for Price List and Order Blanks.

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First-year Lessons prepared by HARRIET HILL

FOR TEACHERS

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Cotton Seed Flour.

From Leslie's.

Analysis shows that cotton seed flour contains thirty-seven per cent more protein than wheat flour, and though it is deficient to the extent of 44 per cent in carbohydrates, the lack easily can be remedied by the use of vegetables or sugar. In Germany potato flour has been used for some time and there are doubtless many new forms of food awaiting only necessity or ingenuity to bring them into common use. The high price of meats has already brought out the fact that, in nutritive value, the cheaper cuts contain as much as, and in some instances more than, the high-priced cuts, and that there are ways of cooking which make them as appetizing as the higher grades. And if we get a new and cheaper flour also, it may be worth, in the end, all the hardship caused by the advance in living expenses.

When "Yankee Doodle" and "Dixie" Meet.

In the upheaval precipitated by one of the chiefs of the library of congress, in a report as to whether "Dixie" or "Yankle Doodle" is the more popular, it has appeared, that both songs have their partisans. These songs were sent in by nearly the same number of people when the collection of music for "Heart Songs" was being made. Abraham Lincoln remarked, after one of the union victories when "Dixie" was being played by the band, that he loved to hear the song, because it was one means of capturing the confederates and winning their hearts for the union.

"Yankee Doodle" will always be associated with old colonial days, but "Dixie" in the soft moonlight of a southern night has about it a witchery which is irresistible.—"Affairs at Washington," in the April National Magazine.

Settin'.

From Judge.

A farmer was sawing wood, when it occurred to him that he ought to have the help of one or more of his five boys. Lifting up his voice, he called, but not a boy appeared.

At dinner, of course, they all appeared, and it was not necessary to call them.

"Where were you all about two hours ago, when I wanted you and shouted for you?"

"I was in the shop, settin' the saw," said one.

"And I was in the barn, settin' a hen," said the second.

"I was in gran'ma's room, settin' the clock," said the third.

"I was in the garret, settin' the trap," said the fourth.

"You are a remarkable set!" remarked the farmer. "And where were you?" he continued, turning to the youngest.

"I was on the doorstep, settin' still."

Three Million Americans Are Sick Every Day.

We are making of health a cult, almost a religion. A few generations ago, says Walter Weyl, in Success Magazine, the American lady considered robustness indelicate. In nov is a vanishing waist, a becoming pallor and a tendency to swoon was the proper thing. Bad health was good form. Today good health is good form. We have learned that a chalk-white face and a bad heart-action do not consti-



Cream of the Magazine

tute true femininity, and that tuberculosis is caused by germs and not by a gentle, pious character. We have discovered that our health is a valuable asset.

How valuable it is we can not exactly figure, for while we know how many sheep and hogs there are in the country, we do not know exactly how many sick people there are. Nevertheless, if we apply a fairly accurate rule-of-thumb method worked out by a great English statistician we must conclude that there are almost three million people constantly sick in the United States—three million people sick every day of the three hundred and sixty-five days. We lose an average of thirteen days a year in illness altogether we give up to illness one thousand million days. Our sick-beds would reach from Portland, Me., far into the Pacific, and would always be occupied. In medicines, doctors' services, hospital expenses and loss of earning power our annual sick bill is about two billions of dollars. And is but a part, for millions of us are sick without knowing it. We are we enough to be up, but not well enough to do our best work or get the best out of life.

What Can Irrigation Farmers Teach the East?

What are the lessons of irrigation farming to the east? It is eleven years since I left the west to reside permanently in the east; and in those eleven years there have been at least four years when drought seriously affected farm values in the east. Yet the east has never thought of irrigation except for truck gardens and green houses. The east has plowed along in the same old furrow it was plowing in 1700. To construct water reservoirs for the east would be a joke compared to what is being done in the west; for water is always plentiful at some time of the year in the east; and the contour of hills lends to natural reservoirs. Even without irrigation storage one is constrained to ask, what would

be the result if the east, right at the door of its markets, adopted the irrigation farmer's methods? Long ago the east gave of its manhood and its means for the winning of the west. The day may be at hand when the west, youthful and buoyant and perhaps even bumptious, will bring back some return for that old obligation to the east. The west has been

What Causes the Agitation.

The statements, with resolutions introduced by Rev. J. M. Frost, secretary of the Sunday school board, at the session this morning, which started a debate, rebuttal and all, concerned the lesson text for use in Baptist Sunday schools.

The gist of Dr. Frost's paper was this:

"What is known as the uniform lesson system came into existence about 40 years ago. It originated in the International Sunday School Association. From the first until now it has been operated by the international association through its lesson committee of 15 members, elected in its triennial sessions to serve six years, the several members being chosen from the different denominations. This lesson committee, during its term of office, selects the lesson text for continuous

make the isolation seem even more hopeless than the beautiful deep-blue waters of the sea ever could. The most difficult and dangerous trail, constantly manned by government guards, fails escape, if it were ever contemplated by the land side.

Naturally the fear of being isolated at the settlement caused the natives to thwart segregation. Generally it was done by secreting their afflicted, yet there are instances of lepers using violence to resist arrest. The necessity of severing ties of the strongest affection involved grief of the deepest description, and many are the cases of abnegation where the clean have accompanied the afflicted to the settlement to die there with them. Then, too, by degrees, there grew up the belief among the natives that terrible

mistakes of diagnosis by the physicians were consigning innocent and helpless people to the living sepulchre. And as each year failed to eradicate the disease as had been represented, but still claimed its toll, the belief became almost universal that a larger proportion of those committed were sacrifices to the despotism and ignorance of the white man's medical science that boasted, but could not cure.

By degrees, as the government realized the inability of the afflicted to care for themselves, conditions were improved, until finally the authorities took entire charge of the lepers, and today the appropriations for the maintenance and care of these wards are most generous, and exceed \$125,000 annually.—R. B. Kidd, in Harper's Weekly.

America's Opportunity.

China distrusts all Occidentals, but Americans a little less than others, and has reason for both elements of this feeling. Alike through the official representatives of our nation, and through American missionaries, educators and merchants, America has, in larger measure than any other nation, the opportunity to atone for the wrongs the east has suffered at the hands of the west, to help China acquire those elements of our civilization that will make her new civilization strong and good, and to convince the east that the Christian nations of the west are not, in fact, barbarians, and that Christian civilization is really worthy of their admiration and adoption.

This situation presents to us, as Americans, a clearly defined issue. Shall we on the one hand, following what has been too often the practice of western nations in relation to the east, look upon this as an opportune moment to exploit China for our own benefit? Or shall we, in accordance with the policy that the better sentiment of the nation has approved in respect to Cuba and the Philippines, and the precedent set by our return to China of the excess of the boxer indemnity above a just amount, regard this as our opportunity of applying to China the golden rule, which we approve and to some extent practice in relations between man and man?—Ernest D. Burton, in the World Today for March.

Hamlet's Soliloquy.

(With apologies to William Shakespeare.)

To smoke or not to smoke—that is the question;

Whether it is the more manly to give up

The weed and cease acquaintance with my Lady

Nicotine, or to assume with braggart air

The manners of a worldly man, and defy

The laws of health and women's velleled disgust?

To quit smoking—yes, if by that means we gain

Our heart's desire; then, 'tis a consummation

Devoutly to be wished.

—Estelle May Nolte, in Judge.

In Railroad Parliance.

From Judge.

Timekeeper—A pawnbroker.

Fast Mail—A dissipated man.

Meeting Point—Lips of lovers.

Division Terminal—Matrimony.

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Costs a little more than the other brands, but by using it you will save at least \$1.00 on every barrel, because Henry Clay Flour is really cheaper—usekeepers know. Besides, it makes such superior bread and biscuit. If you will try it once, you will never be led, dead white flours.

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Give us the name of one of our "Blue Grass Millers" and we will send you "A Few Famous Receipts by an Old Kentucky Cook."

Gelatine in Ice Cream.

The use of gelatine in the making of ice cream is rapidly increasing. It has been demonstrated beyond question that the right kind of gelatine improves the texture and lasting qualities of ice cream and at the same time lessens its cost.

It is very easy to explain how gelatine improves the quality of ice cream and reduces its cost. If you attempt to make ice cream without the use of eggs, gelatine or some other similar ingredient the result is a coarse, gritty or sandy product which will not keep firm for any length of time and is a disappointment in many ways.

On the other hand, if you use a small percentage of Boston Crystal Gelatine—say one per cent—the ice cream will have and maintain a rich, smooth, velvety texture so much desired.

The sugar, milk and cream when subjected to extreme cold form minute crystals or crystalloids. Crystals, as you probably know, have tiny points, and as the ice cream is cooled quickly with brisk agitation, the crystals or crystalloids. Crystals, as you probably know, have tiny points, and as the ice cream is cooled quickly with brisk agitation, the crystals formed would be very small, very numerous and the number of crystal points uncountable. If nothing were added to prevent the forming of these crystals the ice cream would be harsh and unpleasant to the taste.

Boston Crystal Gelatine will not form crystals. Its ultimate particles are much larger than crystalloids, and its slow moving molecules prevent crystallization, and instead of being an adulterant it is a wonderfully economical and a healthful substitute for eggs and full strength cream, giving a creamy body to the ice cream.

Good ice cream can be made in your own home at a very moderate expense, especially if you use Boston Crystal Gelatine.

Try this Ice Cream recipe. One quart of thin cream, 1 quart milk, 2 cups sugar, 1 envelope gelatine, flavoring. Soak one envelope of Boston Crystal Gelatine in one cup of cold milk for two minutes. To this add one cup hot milk to dissolve the gelatine. Now add two more cups of milk, one quart thin cream, and two cups of sugar. Mix the whole thoroughly together, flavor to taste, and freeze in the usual manner.

Sample package free for your grocer's name. Address Crystal Gelatine Co., 121 A. Beverly St., Boston, Mass.



We ask the indulgence of our contributors, as many news items and a number of articles were crowded out on account of the convention matter.

Tetterine Cures Piles.

Fort Scott, Kansas. Again I am calling for the best salve I ever used. Enclosed find \$2.50. Send me one-half dozen boxes of Tetterine.

N. J. Kipp. Tetterine cures Eczema, Tetter, Ring Worm, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Itching Piles, Cankered Scalp, Chillsblains, Corns and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Year druggist or by mail from the manufacturer, The Shup-trine Co., Savannah, Ga.

ALABAMA'S CONTRIBUTION TO OTHER STATES.

A glance at the convention at Baltimore revealed the fact that Alabama's worthy sons are numerous. John Prestridge, the editor of the Baptist World and a leader in the great World's Baptist Alliance, is a son of Alabama from Selma, where his worthy grandfather lived and ministered to the Baptist years ago. P. T. Hale, of Kentucky, a native of Alabama, and once in Birmingham, the acknowledged prince of finance, is the great leader of the seminary forces for raising the \$700,000 endowment for that school of the prophets. Travis Thames, an honor to the old St. Francis Street church, Mobile, but never a pastor in the state, was a visitor from New Jersey, where he ministered to a great church. W. H. Smith, reared in old Ruhama church at East Lake, was called from the pastorate to be one of the secretaries of the foreign mission board at Richmond, and right well is he succeeding. J. D. Cook and Thames and A. J. Preston are a trio of Alabamians who slipped the bridle and crossed the line to Mississippi. Another was W. A. McCain, who comes out of the swamps of Louisiana, and still another was W. P. Wilkes, now of Kentucky. Others of our boys flew east to Georgia. H. T. Crumpton, C. C. Heard, P. C. Barclay and W. A. Parker, all of these we have loaned for a little while to these other states. Every one of them still has the same open-faced, honest look characteristic of Alabamians. When the old mother blows her horn they will return from their wanderings, wiser and better men. One of our greatest, J. B. Hawthorne, fell on sleep since the last convention. That was a glorious tribute paid to his memory by John Roach Straton, one of Alabama's near sons. When he was a boy his father was pastor of the writer at Macon.

How many are the men who have reached greatness through Alabama!

J. M. Frost, once pastor of Selma, now the most lauded man among Southern Baptists because of his successful management as the secretary of the Sunday school board at Nashville. Not less honored is B. D. Gray, once pastor of the First church in Birmingham, now the secretary of the home mission board, and by all odds the best platform speaker of the Southern Baptist Convention. John Purser, pastor at Troy and Opelika, now pastor at West End, Atlanta, and president of the home mission board. W. Y. Quisenberry, pastor at New Decatur, now one of the seminary field workers in raising the great endowment. Besides this, or along with this, Quisenberry is doing the greatest possible good to the foreign mission board in his lectures on China. Having been there, he brings vividly before the churches the needs as he saw them. Right at the front, at every convention, is the sweet-spirited, faithful O. F. Gregory, one of the convention secretaries. He was pastor of one of our Montgomery churches and years ago of Tuscaloosa. V. I. Masters, the able assistant home mission secretary, was pastor at Abbeville, and Otto Hamber, one of the board's evangelists, was pastor at Jasper and held some great meetings in many sections of the state. While W. L. Pickard, now of Savannah, was preaching that great convention sermon, it was pleasant to call to mind

that he began his career as preacher and pastor at Eufaula and First church, Birmingham. A. C. Davidson, now of Covington, Ky., was once pastor of old Siloam at Marion and later the Southside, Birmingham. "Davy," as his college chums know him, has a way of walking right into the hearts of the people wherever he goes. The Kentucky people never allowed him any peace while away from them and so they worried him into leaving Alabama. A. J. Cross and Austin Crouch, from Texas, once pastors at Selma and Woodlawn, looked like they wished they had never gone, and J. M. Shelburn, of Bristol, Va., formerly of East Lake, looked the same way. Johnson, once pastor at Jacksonville, now of Georgia, knows he never will be better loved than when he was in Alabama. Some day, some sensible church in Alabama will call him back, and he will come. McCormick, who found a wife in Alabama and so acceptably supplied for Southside, Birmingham, is back in his old home in Virginia, but has a tender spot in his heart for Alabama. How many more of our wanderers were there I know not. I mention only those whom I can recall.

Alabamians There

numbered, all told, about one hundred. Their heads were not so high nor their faces as bright as usual, because there in front of all were the figures that showed Alabama behind last year \$565 for home missions and \$1,565 for foreign. The secretary entered fully into their feelings. We know it could not be helped; but not a man of us is willing to have the matter stand that way another year. Watch us and see if we don't take away that reproach! Later on I shall have other notes of the convention.

W. B. CRUMPTON.

**Superior to Lemonade
Horsford's Acid Phosphate**

A teaspoonful added to a glass of cold water with sugar, makes a refreshing drink.

"As part owner and as one of the editors of the Baptist Courier since 1882, and as a deacon of the First Baptist church, afterwards of the Central church, as superintendent of the Sunday school, as a member of the state mission board, and more recently of the board of trustees of the Greenville Female College, and as auditor of the State Baptist Convention, he filled a large place in denominational affairs, and his going from us is a loss inestimable."

We offer the dear wife and noble sons and consecrated daughters our heartfelt sympathy.

The Baptist Advance is authority for the statement that Dr. J. B. Searcy, of Little Rock, will be a candidate for the chaplainship of the next house of representatives of that state. If he is elected that body can be assured that they never had a truer Christian gentleman to fill the place than Dr. Searcy.—Baptist and Reflector.

Rev. T. M. Callaway, who has resigned the First church, Pensacola, Fla., to accept a call to the church at Fitzgerald, Ga., has many warm friends in Alabama.

The reports of the Judson and the Howard college commencements will appear in next week's issue.



MR. EUGENE ANDERSON,

President Georgia-Alabama Business College, Macon, Ga.

Mr. W. B. Feagle, formerly a school teacher at Fort White, Fla., writes: "As one interested in education and one who has had an opportunity to study conditions, I believe I am safe in saying that Mr. Eugene Anderson, president of the Georgia-Alabama Business College, Macon, Ga., is conducting the greatest practical training school in the entire country. He is a man of the highest ideals and he accomplished great things for his patrons."

Mr. Anderson's motto is: "Train a boy or girl, put him to work, and then let him pay his tuition afterwards."

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, box 543, South Bend, Ind.

Effects of Opium and Cocaine.

When improperly used, opium and cocaine are two of the most powerful, life-destroying drugs in the world. But even worse is the slave these drugs produce on those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for any one, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga., however—Dr. B. M. Woolley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their condition. His success in effecting cures is something phenomenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers. Address him at No. 107, Victor Sanitarium, Atlanta, Ga.

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25 YEARS. NOW I HEAR WHISPERS
with my artificial Ear Drum in my ear. I never felt them—they are so perfectly comfortable, and no one sees them. I will tell you the story of How I Got Deaf—and How I Made Myself Hear. Address your letter to me personally, 114 Adelaide St. This is important, as letters sent to other addresses often do not reach me. I stand back of every claim, made Medicated Ear Drum for MY drums. GEO. P. WAY, Pat. July 15, 1906
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CONVENTION PARAGRAPHS.

The temperance report occupied most of the Monday afternoon session, and after it was read the meeting developed into a rousing temperance gathering with many virile speeches by southerners whose names have been linked with the desperate fights for prohibition which have been fought in that section during the past decade.

In the report the committee censured congress in one place and in another praised it. This was due to a change of ideas by different men whose writings made up the report. In the first part it was stated that the present interstate commerce law, by allowing liquor to be shipped into "dry" territory, was not compatible with the constitution of the United States, which did not anticipate that any state would be deprived of its rights.

Congress was asked to pass a law which would give back to the states now under prohibition the police power to prevent the entrance of liquor into the state, which was taken away from it by the interstate commerce law. The attitude of the government is put down as "unjust and unsympathetic" and not subservient to harmony between the states and the government. It says that the constitution never contemplated "the antagonism of moral interests which has grown up through the unfortunate and indefensible attitude of the federal power."

The report further urges upon congress the necessity of adjusting the situation so that a prohibition state can keep out all liquor.

Another member of the committee then inserted a paragraph which praised congress for "reflecting the increasing public sentiment of the people by the enactment of numerous laws during recent years which have assisted the cause of prohibition."

President Taft was also commended in the same paragraph for "his example and for his recent action in insisting upon changed regulations governing the issue of United States government special tax receipts of retail liquor dealers" who were, it declared, openly violating the law before the changes took place. The new law, it said, had greatly helped the situation.

The report then asked for the appointment of a committee by President Levering to go to Washington, with Mr. Levering at the head, to present the report to congress and urge such legislation as was now pending there that would correct the evils pointed out. The Miller-Curtis bill, introduced through the efforts of the Anti-Saloon League, will be favored.

It has been the greatest convention ever held by the Southern Baptists when considered from every viewpoint. More money was pledged for missions, more collected on the floor of the convention, greater plans made for the advancement of the Baptist faith and more delegates attended the sessions than at any previous convention.

Besides the material things, such as raising money and attendance, in which the convention outdid all former efforts, the Southern Baptists became a militant body, going forward instead of being content to stay in the realm of the Southland.

The convention has voted to develop its missions; it has laid plans to extend the work throughout Europe.



Memorize this package and ask your grocer for it.

With Crystal Gelatine in the house dessert troubles disappear. Crystal makes the tenderest jellies as well as the greatest variety of dishes.

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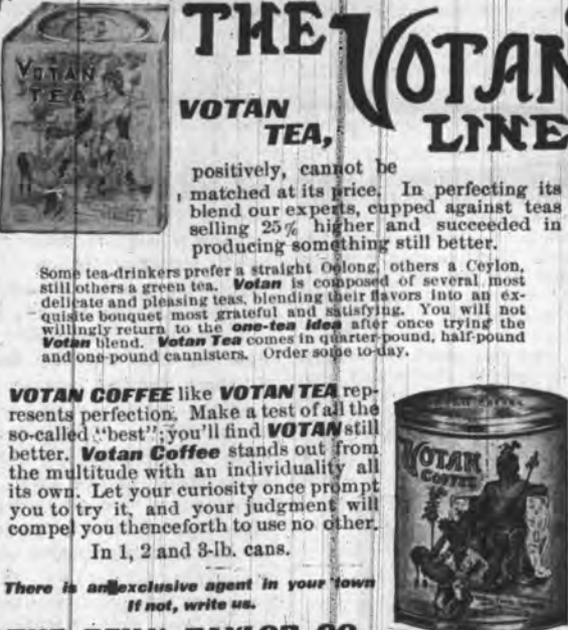
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following a stirring address by Rev. Dr. J. H. Shakespeare, of London; and it has decided to secede from interdenominational movements where such movements encroach upon strict Baptist tenets.—Baltimore Sun.

The passing of a child labor law, calling upon the authorities and employers to stop the evils surrounding that kind of labor, and the censuring of congress for failure to pass what the delegates term adequate laws concerning prohibition bring the convention into the social and political field, upon which it has never until this session encroached except in the general sense of advocating prohibition.

The Lyric was crowded Sunday afternoon when the Southern Baptist Convention met to hear Rev. Dr. John R. Straton, pastor of the Seventh Baptist church, deliver a eulogy on Rev. Dr. James Boardman Hawthorne, who died last February at Richmond.

Before the address all those in the audience who had been helped by Dr. Hawthorne in his long career as a Baptist preacher were asked to stand, and about 1,000 persons in the audience arose. It was pronounced a remarkable demonstration of Dr. Hawthorne's widespread influence.

Expansion of territory and freedom from alliances with other church organizations was the dominant note of the last two business sessions of the convention. This trend toward making the Southern Baptists a national and world church power instead of a sectional organization has been apparent all through the convention, and when the business was finally finished it was evident that the convention had actually done what it had set out to do.—Baltimore Sun.

Dr. A. J. Barton reported the findings of the committee which was considering the question of whether or not the Southern Baptists would help the Northern Baptists in the latter body's work of educating the negro preachers of the South. The report recommended that the invitation be referred to the home mission board for action and that the appointment of a committee of Southern and Northern Baptists, to confer on the subject, as suggested by the Northern Baptists, be dropped.

This killed the invitation, the reference to the home mission board being a peremptory and parliamentary way of getting the subject disposed of. The report sets out the work which the Southern Baptists are doing among the negroes and the expense that it entails, and says that "we have done all we might or ought to do."

The Southern Baptists were asked to participate in having summer courses for negro ministers and to do other educational work now being done by the Northern Baptists. The feeling that led to the practical refusal was that the negroes are in reality attending to that work themselves.

It was decided unanimously to allow the Sunday school board to become a publishing house. Because of the

withdrawal from the South of the branch houses of American Baptist Publishing Company, Rev. Dr. J. M. Frost, the secretary, said there is a good field for disseminating Baptist literature throughout the South, and it is expected that a number of books written by Baptist ministers will be put out during the year.

The resolution adopted by the delegates at the Hotel Belvedere on Friday, in which the convention was asked to pledge its support to the Baptist World Alliance Convention in Philadelphia and raise funds to bring 100 poor Baptist pastors from Europe to this country to attend, was passed unanimously.

THE NEGLECTED CITIZEN.

He never registers at all;
He has no time to hear the call
Of public duty in his ear;
His private work takes all his care.
He does not like to mingle in
The primary's rude push and din,
Nor take the trouble that it means
To circumvent the "boss" machines.
He has no graft to gain, and thus
He saves himself a lot of fuss.
But when things wrong and crooked
go,

He's first to say, "I told you so."

He does not mix in politics;
He thinks it just a lot of tricks;
He leaves it to the men who made
Its management a paying trade,
And will not go outside his door
To look the situation o'er.
He knows naught of the candidate,
Nor of the issues he doth make:
He knows that on election day,
If busy, from the polls he'll stay.
Yet when bad men are voted in,
And trickery and corruption win,
And good men, voted out, must go,
He's first to say, "I told you so!"

When bosses henchmen take their
seat,
And in law-making halls they meet,
And disregard the public need
In clever loot and graft and greed,
Spend public funds for private waste,
Laugh when with public anger faced;
When business feels the burdens high
Piled by misrule on industry;
When public work is but half done,
When all to ruin seems to go,
He's first to cry, "I told you so!"
—Baltimore American.

The way a man takes his defeat is a pretty good test of his caliber. The strong man uses his failures for stepping-stones instead of stumbling-blocks. I know a very successful young man who has made it a rule of his life to use every misfortune that comes to him as a point of departure for something better. He has had losses and misfortunes which would have crushed most men, but they only stiffen his resolution, nerve him up for a new start. They only make him more determined to conquer the next time.—Success Magazine.

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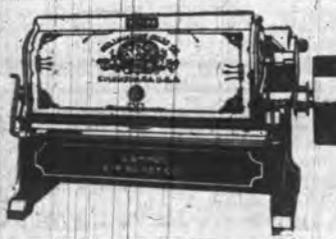
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E. S. CRILL, M. D.

Rev. Robert MacDonald, D. D., pastor of "the strongest Baptist church in Brooklyn," came out for open communion and open church membership, and his church repudiated for itself the pastor's deliverances. At present there is a patched-up truce, each claiming to speak only for its side. This is the church to which the great, Dr. F. M. Ellis gave his life.—Baptist Banner.

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