

# ALABAMA BAPTIST

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State mission books close June 30. Let's pay out.

Just think of it, Independence Day will be celebrated this year in California with a prize fight between a negro and a white man.

Prof. Robt. Koch, the famous bacteriologist and the discoverer of the bacillus of tuberculosis and cholera, recently died at Baden Baden.

Robert Fulton's first steamboat trip between New York and Albany took thirty-two hours. The aeroplane of Curtiss covered the course in two and a half.

Don't forget the Southern Baptist convention voted to undertake to raise \$1,000,000 for home and foreign missions during this convention year. The division is \$400,000 for home and \$600,000 for foreign missions.

A revival meeting begun at the First Baptist church, Blocton, on the first Sunday in June. Rev. J. M. Thomas, of Union Springs, who is conducting the revival, reached Blocton Monday. The pastor, assisted by other ministers of the town, conducted the meetings Sunday.

Robert Stuart MacArthur, D. D., of New York, was the preacher of the baccalaureate sermon at Acadia College, Wolfville, N. S., Sunday, May 29. His daughter, Miss MacArthur, who has been two years in Japan, teaching in the Peereses' schools, has just returned home.—The Watchman.

Dr. Burrell tells of a friend of his, a physician, who, dying after a long life spent in devoted service of humanity, was asked, "Is Christ with you?" and replied: "Yes, but it's no different; he is always with me." That is the brief, complete summary of a Christian life. The Lord's own word is, "I am with you alway." The apostle's thought is, "Not I, but Christ liveth in me."

If the theater, the ball room and the saloon, with its attendant institutions, were robbed of the patronage and support of the children of so-called Christian homes, the whole outfit would have to go into the hands of a receiver. Shame to us that we do not keep our children from the "evil to come" by proper education, both by precept and example, while they are in our power and under our influence.—Texas Christian Advocate.

Mrs. O. H. P. Belmont has attracted national attention on account of the very energetic and practical campaign which she recently inaugurated for the woman's suffrage movement. The part she took in the shirt waist strike marked her entrance into the field of practical economics. She collected many thousands of dollars to relieve the needy, arranged big mass meetings, and interested her friends in the cause of the girl strikers. In short, she left nothing undone to create a favorable public opinion in behalf of these girls.

QUIT WORRYING--TEDDY IS COMING HOME



The First Baptist church of San Antonio, Tex., has called to its pastorate Dr. S. J. Porter, assistant corresponding secretary of the foreign mission board, Richmond, Va.

The Mississippi College recently honored Capt. Ratliff, the commander of Ratliff's battery during the war and since, by conferring upon him the degree of LL. D.

He told of the trials and hardships of the soldier in the terrible struggle of four years, and in closing wished them all the joy and happiness of this life, and sweet rest in the life eternal.—Daily Clarion Ledger.

Capt. Ratliff is the father of Deacon P. C. Ratliff, of Birmingham, and of Mrs. B. D. Gray.

Rev. J. H. McCoy, of Birmingham, who was made bishop by the general conference at Asheville, is a great friend of temperance and did valiant work not only in Jefferson county, but in Alabama. He is a strong, courageous, capable young man.

The present French government professes its willingness to make any reasonable arrangement with the Catholic bishops in France to give them a legal status, and full title of certain church buildings, and to authorize Catholic schools. But it refuses to negotiate with the pope or any one outside of France. The bishops can consult with the vatican if they like; but all arrangements will be made with French citizens.

State mission books close June 30. Let's pay out.

The man to save his boy from the tobacco habit should first "cast the nicotine beam out of his own eye."

Rev. N. B. O'Kelly, of Dawson, Ga., is being assisted in a gracious revival by Rev. W. A. Tallafarro, Dublin, Ga.

Rev. I. G. Murray, of the First Baptist church of Yorkville, S. C., is to begin a meeting in his church on the third Sunday in June.

We regret to learn that Dr. W. H. Whitsitt has resigned the chair of philosophy in Richmond college, Richmond, Va., on account of ill health.

When Simon's wife's mother had been cured by our Lord of "a great fever," as Luke tells us, "immediately she arose and ministered unto them."

Rev. R. E. Chambers, missionary in China, is editor also of the True Light, a monthly denominational paper and the only one printed in the Chinese language.

Rev. Thomas Spurgeon, formerly pastor of the Metropolitan Tabernacle, London, has temporarily accepted the pastorate of the church at Paington, South Devon, England.—The Standard.

Our heart goes out in loving sympathy to Bro. and Sister D. W. Morgan, of Fayette, whose precious little daughter, Edith, aged 22 months, died on Saturday, June 4, and was buried at Dora.

The baccalaureate sermon to Starke's cadet corps was delivered Sunday morning, June 12, at the First Baptist church, Montgomery, by Dr. Charles A. Stakely. His topic, "The Bible as a Text Book," furnished an admirable theme for advice to the young men who will receive their diplomas during the coming week.

On last Sunday morning when Rev. F. M. Woods went to his church to conduct the regular Sunday morning services he found lying upon the pulpit a handsomely bound Bible, printed in large clear type and upon fine linen paper, the gift to the Baptist church by the ladies of the Aid Society. It is indeed a handsome volume, one of which any church could well feel proud.

We are busy, of course, but we are moving on with the work nicely. We are getting everything ready for the convention in July, and are looking forward to a great meeting. We are also busy getting our annex ready. The work is moving on nicely, and ere the convention meets we hope to show you that we mean business. Come to the convention brimming full of good things for the Alabama Baptist, and we will give you a good home, and help you all that we can in every way.—A. B. Metcalfe, Albertville, Ala.



This shows Woodlawn's handsome new stone church, Dr. Anderson is doing things. His people are behind him and he is leading.

**BROTHER CRUMPTON'S TRIP NOTES**  
OF ALL THE TOWNS OFF THE RAILROADS IN ALABAMA

**Eclectic,**  
in Elmore county, is one of the best. They have some great stores, a good trade, and a fine graded school. Of course the town is growing. This is a white man's country strictly, and the farmers are prospering.

The Baptists have a splendid new building in the heart of town. Bro. R. F. Stuckey is the wide-awake pastor. His people are devoted to him and show their appreciation in every way. The meeting was a sort of laymen's rally. Bro. Stuckey thought it would be well to have such a meeting and have one representative or more from each of the churches to make a report. The plan was carried out successfully. The people were there in great multitude. On Saturday the house was full and on Sunday it overflowed. "But for the cold, the ground would not have accommodated them," was the way one brother put it. "That cold spell on the fourth Sunday in April, 1910," will be talked about through the next generation. It cost the farmers of the South millions, but none will go to the poor house on account of it. I shouldn't wonder if we didn't have the best crop year known in history. Certain I am, there is more corn planted than for many years.

The Eclectic church has preaching two Sundays in the month, but they are able to have full time service. They have a fine Sunday school, which, in a little while, will force them to build an annex to the building, which is only a few years old.

Bro. Stuckey was a plain business man, with limited education and a family, when he entered the ministry. By dint of hard study and energetic effort, and the exercise of common sense, he has become a popular preacher, a wise pastor, and is getting a better support than many a city pastor. A brother said: "His heart is in the work; he loves his people; he studies his sermons and they are good." A sister said: "Our pastor never preaches more than thirty minutes, and he tells us something to think about." A brother from one of the country churches said: "We pay our preacher more than double what we used to pay and we do it easier. It is all because he comes to see us and shows he loves us."

The slow speaking brother, the long speaking brother, the brother who will not study and the one who will not or cannot give himself "wholly to these things," so that he may see the people in their homes, is doomed to be left out in this rapidly moving age. What Bro. Stucky has overcome, any man of good sense and energy can overcome.

Like all the towns in the interior, Eclectic is looking for a railroad to strike them some day. My advice to all such places is, if it comes in your reach, put up the money, if needs be, to have it come to you. Many a town, generally under the lead of one man, has made a fatal mistake right there. This conundrum is apropos, "What is the difference between a rifle and a railroad?"

The answer is, "One kills when it hits and the other kills when it misses."

I spent a day in

**Alexander City,**  
"the best town in Tallapoosa county," is the way the Alexandrians put it. Dadeville, the county seat, I expect would dissent from that statement. But it is a fine town. They have disastrous burns occasionally, but very soon splendid brick structures replace the old, and the new town moves gloriously forward. Water works, electric lights and up-to-date school building, two banks, two newspapers, two factories and first-class church buildings is a part of the inventory the town has to show. A showing like that means a growing town. The country around is filled with industrious white people and their trade, which builds the town, shows that they are prosperous. Our Bro. Jake Maxwell is at the head of one of the banks, and the Moderator of the Association. One of the newspapers is owned and edited by our Bro. J. W. Hamner, who for so long a time traveled over South Alabama, putting the Alabama Baptist in the homes of the people.

They say he is making a fine paper of it. "Newspapers are educators," is a truth more realized now

than ever before. A great field of usefulness is opened to any good man who enters on newspaper work. Of course Arnold Smith and the Baptist church are the biggest things in the town to one of "our faith" visiting there. I say not many places have so good a building, and they say "not many places have so good a preacher." He has been there for twelve or more years and will end his days there, if the church has its way.

With the pastor, I visited a churchless factory. More than two hundred white people are there. An occasional sermon in one of the unoccupied cabins and a small Sunday school in the afternoon is all the religious service they have. Talking to one of the employes, he said: "Crap shooting and gambling are ruining our men and boys." We hope that something was set on foot to better these conditions.

Oh, the problems one meets as he travels and studies situations! One of the most serious is the mill problem. God help us in its solving!

**WHAT MORE REMAINS FOR THE SECRETARY TO DO?**

If anyone can suggest something the secretary can do, which has not been done, he stands ready to do it. The clerks of all the churches, with their pastors, in the two State Mission districts, have been written to. The superintendents of all the Sunday schools in the state have been asked to allow each class to say what amount it will try to raise the next Sunday. Fully \$3,000, nearly half the amount we need, can be raised if the classes are encouraged.

The Alabama Baptist has been filled with communications from the secretary. Other brethren will write.

Already, in every part of the state, the brethren are getting ready to go to Albertville. How happy all will be, if everyone can feel he has done his best to bring the Board through.

**Out of Debt.**

Wouldn't that sound good? For a half dozen years we have been forced to report a debt. We can break the record and report a clean sheet if the pastors will that it be so. Heart to heart talks with the members, followed by a rousing collection at the church, will do the work.

"We are going to do our part next Sunday to pay the State Board out of debt. The work has been done; the missionaries ought to be promptly paid. Yes, the Board can borrow the money and pay the missionaries. We doubt not that will be done, if we do not send enough. We are glad our Board has a good credit with the banks; but you know that money must be paid back—with interest. Why not save that interest by giving the Board the money? I want you to give \$10, then give something to your wife and each child, so the whole family will be represented in this great collection. Yes, I know how scarce money is, but this cause must not suffer, if we have to borrow. Let us deny ourselves something to bring this cause up standing. It is the Lord's work and we do it for him."

A speech like that to a member will bring him to see his obligation.

Brethren, I am looking anxiously to the mails every day. Very little has come in, almost none. Our women are working and will be heard from. The Sunday schools will be heard from, too, if the superintendents and the pastors will encourage the classes. Then the hundreds of little churches with their regular collection and,

Finally, the large churches with their great gifts!

**Healing Springs**

is a long way off and I always dread the trip. Over two roads in two counties, northwest of Mobile, in Washington county, and probably sixty miles through the lonely pine woods, one reaches Millry, on the Tombigbee Valley railroad. A mile and a half away is the village of Healing Springs. The springs are the biggest things there, and the next biggest is the Baptist Industrial Academy. It is not big much, but when the country fills up we are hoping to make it a noted factor in the advancement of the country along moral and intellectual lines. The railroad is building from its northern and southern terminus and is destined to be a great road.

Bro. W. B. Speer, who has been our principal for two years, retires with the love and respect of every patron and all the trustees. The school closed one of the best years we have ever had. This scribe delivered the address, taking the question of an ignorant boy for his subject.

**"What Air a Ejucashun Fur, Nohow?"**

The best I could, I answered the question; and some of the folks seemed to think the answer would do good to the parents, who were present, as well as to the students.

The trustees were unanimous in the opinion that we must open up some of our land for cultivation, looking to making our school an industrial academy indeed, which it has only been in name, in the past. It will take maybe \$10 an acre to clear and fence. Right soon we are going to call on our friends for this money. Poor boys there are, by the thousands, in Alabama, who have strong arms and bright minds. They are willing to use their arms, if they have a chance, to cultivate their brains. How can any man say this plan is not feasible, when we have in our state the greatest school for the education of colored youths in the world, founded upon this very idea. They are succeeding. Let that be written in large letters. They have demonstrated that young men and young women will undertake to get an education that way. They have demonstrated, too, that people will give their money for a school like that, as they will to no other.

W. B. C.

**ARE WE WORSE THAN INFIDELS?**

Those who attended the Southern Baptist Convention at Baltimore were rejoiced at the spirit of optimism manifested. Every feature of our denominational work showed advance, both in contributions and in results—\$40,000 more for Foreign Missions, 46,000 more for Home Missions and a corresponding increase in the statistics of religious growth!

Now we face our own special missionary responsibility, that is, our own state. Not that we are not responsible for our own country and for the world, but these responsibilities we share with other states and other people; this is our own particular responsibility, this state work. We must not, either in enthusiasm for the larger and more spectacular work of the home and foreign mission boards, or through selfish indifference to the whole matter, we must not neglect our own particular field. "If any provide not for his own, and specially for those of his own house, he \* \* \* is worse than an infidel." If we missionaries in the next two or three weeks, how properly done without full co-operation. Ignorance far shall we miss coming under the apostle's condemnation?

Let us rally to the help of our State Mission Board.  
RICHARD HALL.

**GIVE THEM WORK.**

Now that Howard College and the Seminary have had their commencements there are a number of worthy and consecrated young men who are eager for work during their vacations, and Alabama Baptists ought to see to it that our men are well placed. We hope all of our Alabama men who have finished at the Seminary will return home to labor in their native state. Let pulpit committees get busy.

## WANTED—A GOOD SYSTEM OF GRADED S. S. LESSONS

The Uniform Lessons promulgated by the International Sunday School Association for about forty years have rendered great service. But in recent years the question has arisen as to whether they have not served their day. Several independent systems have therefore been inaugurated. Many series of Supplemental Lessons have been prepared and widely circulated. The Association itself added a Beginners' Course in 1902 and an Advanced Course in 1905; and in 1908, under protest of the primary and junior workers of the country that the existing courses were not pedagogical, the New International Graded System of Lessons, ready-made and copyrighted, was adopted. It will thus be seen that the Uniform Lessons have been superseded and that the Sunday school world is working for and wants something better. In particular, there is demand for a good system of graded lessons.

### A Most Objectionable Series.

The New Graded Lessons, however, do not meet the situation. Our readers will remember the objections raised to them in our issue of May 11 by Rev. Harvey Beauchamp, one of the Field Secretaries of our National Board. He showed that these lessons are unsound in the matter of conversion, unfortunate in the choice of non-Biblical subjects, erroneous in selection of Scripture to teach many of the subjects, and unsatisfactory in what they do not teach.

To the same effect is the following paragraph from the report of the Sunday School Board presented at our recent convention: "This system is almost entirely devoid of the redemptive element in the lessons, practically reduces the Word of God to a story book, and both in the selection and treatment of the lesson is based on the theory that the child, by natural birth, is in the Kingdom and needs not to be made a new creature in Christ Jesus."

### The Call for a Better System.

In view of the fact that there is an evident demand for a good system of graded lessons, and since that offered through the International Lesson Committee is unsatisfactory, Dr. J. M. Frost offered to the convention at Baltimore "A Statement with Resolutions Concerning the Lesson Text for Use in Sunday Schools," which had been very carefully prepared after full study of the whole situation and had been approved by the Sunday School Field Workers' Conference (including the office and field staff of the board, together with most of the State Sunday School secretaries) and several others who are in position to know the sentiment of Southern Baptists on this question. Since this statement, as originally presented, has been published (Baptist Standard, May 19), we herewith submit a summary of its contents:

After giving due credit to the Uniform Lessons and noting the opposition to the New Graded Lessons, six resolutions were offered, which, in brief, were: (1) Appreciation of the service of the Uniform Lessons; (2) the time has come that this convention in directing its own Sunday school cause should institute a line of inquiry as to what is best to be done; (3) that a committee be appointed to consider the situation and report to the convention in 1911; (4) "that the committee be authorized and requested to prepare as speedily as possible and furnish to the Sunday School Board a system of Graded Sunday School Lessons with suitable text; 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 our people"; (5) that Dr. J. R. Sampsey, (for fifteen years a member of the International Lesson Committee) be requested to co-operate with this committee; and (6) that the supreme purpose of the Sunday school is to teach the Scriptures.

### Changes Urged and Finally Adopted.

While the convention would readily have adopted these resolutions, changes were made in three of them at the suggestion of Dr. E. Y. Mullins. The second resolution, calling for an inquiry as to what we should do, was changed to a protest against what the International Lesson Committee had done. The third resolution, authorizing a committee to consider the situation, was changed to instructing them to convey the above protest to the International Com-

mittee and use all possible means to secure a satisfactory modification of the present Graded Sunday School Lessons. The fourth, calling upon the committee to prepare as speedily as possible a system of lessons, was changed to requesting the committee to consider whether the criticized Graded Lessons can be modified to suit the needs of our people, and "if it be found necessary," to consider the propriety of preparing (not themselves to prepare) a series of lessons. And there was this needless but significant addition: "This action does not contemplate withdrawal of co-operation with the International Association."

### A Strong Committee.

The brethren named as the "Committee on Lesson Text and Graded Lessons," appointed by the convention, constitute a strong, representative body of men and they will think through this whole question and bring us into the open and better way. The committee consists of J. B. Gambrell, Texas; O. C. S. Wallace, Maryland; J. P. Greene, Missouri; B. W. Spilman, North Carolina; J. Van Ness, Tennessee; E. C. Dargan, Georgia; B. H. DeMent, Kentucky; W. E. Hatcher, Virginia, and Preston Blake, Alabama. The second section of the committee, chosen from states not already named, and to meet with the former section just prior to the next convention, consists of A. J. S. Thomas, South Carolina; Lee MacDonnell, Florida; L. P. Leavelle, Mississippi; H. A. Sumrell, Louisiana; J. E. Hurt, Arkansas; A. N. Hall, Oklahoma, and John E. Briggs, District of Columbia.

A more representative or efficient committee could not be found in our borders. It has been chosen from our educators, theologians, journalists, pastors, secretaries, Sunday school specialists, from all the states in our territory; from all phases of our best thought and life. What these brethren will do will be accepted as the very wisest and best thing that can now be done.

On the 16th of May the committee met in Baltimore and organized by electing Dr. J. B. Gambrell chairman and Rev. B. W. Spilman secretary. Dr. J. Van Ness was asked to secure information regarding all the lesson systems in use in America and furnish it to each member of the committee. Drs. Van Ness, DeMent and Greene were appointed a sub-committee to investigate the whole situation, ascertaining the opinion of Southern Baptists concerning the need of a new system of lessons. It is expected that the committee will meet again in Nashville in September or October. Meantime, it would be well for all interested in the matter to file their opinions with Rev. B. W. Spilman, Kingston, N. C., the secretary of the committee.

### The International Lesson Committee Takes Notice.

The week following the Southern Baptist Convention in Baltimore the World's Sunday School Convention met in Washington. The International Lesson Committee had a meeting at the same time, and among other things considered the Graded Lessons in the light of the above protest, which, however, was not formally made. They decided to assume responsibility in the future for the Graded Lessons (not "ready-made," however), as they have for the Uniform Lessons; to have no lessons without suitable Scripture material; and to stress the redemptive element which was so strangely omitted from the present series. This is a distinct gain and we are glad to record it.

### WE CAN DO IT.

Alabama Baptists can raise the full amount for State Missions by June 30 and pay our missionaries when the following method is adopted by our churches:

1. A missionary pastor.
2. A missionary committee.
3. A missionary Sunday school.
4. A program of prayer for missions.
5. Systematic missionary education.
6. An every-member canvass for missions.
7. The weekly offering for missions.

### What Now?

However, as we understand the situation, the committee appointed by our convention has in hand work far more serious, constructive and statesmanlike than the mere conveyance of a protest. And we believe the committee will take this view of its appointment and undertaking. If we mistake not, the committee will find that—

(1) The present lesson systems are inadequate to the present-day needs of Southern Baptists.

(2) There is a widespread desire on the part of our great constituency that these systems be by our own scholars adapted and improved, or discarded and supplanted by something better; and,

(3) To meet the demand of the times and of our people the only practicable and proper course before us is to thoroughly re-work the International Lessons or create our own Lesson System.

And if the committee does so find, it will, no doubt, offer to the convention through its Sunday School Board a system of lessons, based, perhaps, on the International Series and utilizing all their valuable features, but vastly improving them, and thus lay before the Baptist brotherhood and the Bible-loving public the best lesson system the world has yet seen.

### No Radical Action.

Such a step would by no means be radical. In fact, we have already taken it. Have we not our Supplemental Lessons to cover ground which the International Lessons do not touch? Have we not introduced into our literature extra and special lessons on missions, orphanages and the like? And are there not front-line workers all over the South who, discarding the regular lessons, pursue special courses of their own selection?

Moreover, the International Lesson Committee is continually changing and trying to improve the lessons they prepare for all denominations. Are we not at liberty to change, adapt and improve for the use of our own people? Such use of their labors, we are assured, would not only provoke no objection on their part, but, on the contrary, would be very gratifying to the members of the International Lesson Committee.

And so if we should adapt, or even supplant the International Series, there would be no interference with the slight connection which we have with the International Sunday School Association. For, as set forth in Dr. Frost's statement, "The function of the International Association, as repeatedly defined by itself, is inspiration in Sunday school work."

### The Gist of the Whole Matter.

We need a system of Graded Lessons for our Sunday schools. The International Association has not furnished what we need, and, under the circumstances, if it can do so at all, it can not do so as fully as our needs require. To the committee which the convention at Baltimore appointed we must, therefore, look for what we need and want. And that is the gist and conclusion of the whole matter.—Hight Moore, in Baptist Recorder.

### OUR FOUNDATION WORK.

State Missions lie at the very foundation of our work. If we are to Christianize the world, we must build up at home. Weak churches must be strengthened and waste places must be occupied. Believers must more and more be enlightened and the unsaved rescued from themselves and their sins.

In the cotton mills and in the mines of Alabama are thousands who need the gospel. In the turpentine camps, in the hill country and in our neglected districts are other thousands—not foreigners, but natives—with similar needs. This work cannot be

Now that Howard College and the Seminary have often says, "It is God's work; let Him do it." Sanctified common sense says, "It is God's work; let us have a hand in it." "For we are God's fellow-workers."

No excuse can plead as a sufficient cause for neglecting the religious needs of Alabama. "How can they hear without a preacher? And how can they preach except they be sent?"

J. A. FRENCH.

Enfauia, Ala.

## LETTER NO. 2—TO A HALF BAPTIST

(Letter No. 39.)

My Dear Brother—In my other letter I promised to write you further, bringing to your notice some other classes of half-Baptists. All half-Baptists are not alike. You represent a class; but there are other classes than the one you are in. All half-Baptists are alike only in so far as they are half-Baptists. In their component parts, however, they are different. In other words, when made, they are all alike; but in the making they are very different. I feel impressed to write you this further word in order that you may know what a mighty host of half-Baptists there are in our ranks. And, after you have read the letter, if you will pass it on to some other brother who ought to read it, with the request that he accept it as a personal letter from me to him, I shall appreciate what you do; and I here stop the writing of it long enough to pray a brief prayer to our common Father that He may see that as it passes from your hands it may fall into the proper hands and under the proper eyes, and thus serve its purpose in changing some otherwise good "Baptists" from the ranks of the half to the whole.

## 1—"Shibboleth" Baptists.

You remember the test word which the Gileadites made use of at the passage of the Jordan after their victory over the Ephraimites, was the Hebrew word "shibboleth." But the Ephraimites could not pronounce the whole word. They could not sound the "r"; and so they could only say, "Sibboleth." (Judges xii, 6.)

Now, there are many Baptists in this age who cannot pronounce the full shibboleth of Baptist faith. There are some silent "h's." They cannot say all the word "Baptist" stands for, in the falling inflection. Their periods are interspersed with interrogation points, and, now and then, a long mark with a dot under it—exclamation!

And these silent h's, these interrogation points, etc., are not the result of geographical differences and local environment, but a matter of intellectual disturbance. In their search after truth they have gone up into the regions of doubt and uncertainty, with the result that they do not know what parts of the Bible to accept and what to reject.

Dr. W. N. Clarke, of Colgate Baptist Theological Seminary, recently thus delivered himself: "Those parts of the Bible, even the words of Christ, which do not commend themselves to his moral judgment, may be rejected by anyone."

There you are! You wouldn't say that for the sake of your right arm, would you? One of the sad results of what is commonly called—or, perhaps, I ought to say, "popularly termed"—"higher criticism," is that of silencing the h's in the shibboleth of faith; and the Baptist who cannot say the whole "shibboleth" of our Baptist doctrine, no matter how genuine his regeneration or how orthodox his baptism, is but a half-Baptist.

## 2—Carnal Baptists.

All the Christians I know are divided into two classes—spiritual and carnal. A spiritual Christian is one whose life is more spiritual than otherwise; but a carnal Christian is one in whose life the carnal spirit predominates. Now, all true Baptists are genuinely (not perfectly) spiritual, some being more spiritual than others, however, and all growing in spirituality. The expression "carnal Baptist" is, in its last analysis, a misnomer.

It is a right convenient way we have sometimes of designating a certain class of half-Baptists. They are they who build on the true foundation a superstructure of "wood, hay, stubble." That is, where they touch the big, busy world in a secular way, they do not "make good." They are like the brother to whom a certain church granted a letter of dismission, and after the clerk had written the letter in due and proper form, he added as a footnote: "To whom it may concern: You had better watch this brother; he is a little tricky." Now, all "tricky" Baptists, granting that they are really regenerated, are, after all, only half-Baptists. The most that it is possible to say in favor of the Bap-



...tist who measures his cloth with a 35-inch yardstick, or sells his sugar and meat under a 15-ounce weight, is that he is only a half-Baptist—and a very inferior grade of half-Baptist at that—and unsavory in every particular. The chances are he is not even a half-Baptist. The Baptists who run to excess after the things after which the Gentiles run; who compromise with the world; who run with the hare and, at the same time, hold with the hounds; who drink liquor, even with moderation; who favor the saloon business in any form whatever; who habitually use language that any woman may not hear; who gamble in any way from the prize parties the ladies hold on up to the rankest forms of the betting evil; who dance on any occasions whatsoever; who will tell a lie for gain; who can be bought at any cost; who will not make acknowledgments when they know they are wrong; who will not forgive; who will put the things of this world ahead of their religion; whose first question touching every proposition is, "Will it pay in dollars and cents?" who will "rule or ruin"; who will have the last word or die—these are not Baptists in the whole, but if Baptists at all, they are only on the "half shell."

## 3—Stingy Baptists.

They of this class are somewhat numerous, and they are exceedingly little.

It is really a reflection on all the other half-Baptists to put these stingy ones in their class. I was talking to a lady the other day who told me that when she was born she weighed only three pounds, "and," she said, "they could easily put me in a one-gallon coffee pot." But I know many Baptists who do not weigh three pounds! They are "babes in Christ," and distressingly little babes at that. The main plank in their ecclesiastical platform is that the loaves and fishes are the main thing in all religious worship. They cannot enjoy the Sunday's sermons because the "collections" make up a part of the worship. If they contribute at all, it is done grudgingly; and they always adjust their "change" before leaving home, so they can give as little as possible, and still make it count. I heard of him at church the other Sunday.

An old stingy, close-fisted Baptist, whose custom (and whose religion in the main) was to do just as little as possible in order to feel that he had done anything at all; and he had just attended the evening service with his little boy. When the contribution basket came around, the little boy observed that his father put in a little old cankered copper. On the way home the old gentleman began to find fault with everything—the heating and lighting of the church, the carpeting and seating of the building, the ventilation, the choir and the sermon. Suddenly the little boy put a stop to it all by asking, "Well, pa, what could you expect for a cent?"

May the good Lord deliver us all from the stingy Baptist. If you'll cut your pencil in two, throw away one-half, then cut the remaining half in two, throwing away one-half, and then cut the remaining half in two, throwing away half—and so on until you have left a half so small you cannot halve it—then you'll see in that "left-over" half the "life-size" of a stingy Christian.

The Proverb, "There is that withholdeth more

than is meet, but it tendeth only to want," has in him a fine example. He has withheld until it has come to be a disease with him, with the result that he has grown as poor as Job's turkey, which, by the way, was so poor he had to stand three times for a shadow, had to lean against the fence when he gobbled, and had to tie himself on the limb when he went to roost, to keep from going up into the air like a balloon.

I refer to the stingy Baptists in this letter, with all sorts of apologies to all the other classes of half-Baptists.

## 4—Trunk Baptists.

Now, among the meanest half-Baptists I know are the trunk Baptists. They are really Baptists hiding out; they are on the dodge. They are like a man I once knew who kept his trunk outside the corporate limits, but slept in town—thus dodging alternately both the county road and city street taxes.

If I have never seen but one class of Christians guilty of the sin of hiding their candle under the bushel, that class are the trunk Baptists. I say so because the average Baptist, holding a church letter, is as really lost to the denomination as he would be were his religious life shut up in a cave.

The little girl was not altogether wrong in her conclusion when, finding her mother's church letter stowed away with the other useless and idle things, she said: "Oh, mamma, I have found your religion here in the trunk!"

It ought to be a religious disgrace to hold a church letter more than six months; and non-church affiliation (actual attendance) for twelve months, without valid reasons for same, ought to be good grounds for church action and, as a last resort, expulsion. A Baptist who is not Baptist enough to be actively so is really not Baptist enough to count. And the Baptist brother who holds his letter is not in actual fellowship with anybody, and, consequently, cannot possibly be in good standing with the denomination.

As a matter of fact, he is in very bad odor with everybody, himself not excepted, and ought to be so regarded by all. So far as the bit of paper he holds is concerned, it does him no good except in so far as he is able to use it as a sort of soothing plaster for his outraged conscience. It enables him to believe, notwithstanding he knows he isn't, that after all, he is, in some mysterious way, a member of the church somewhere. He knows that he is at least enough Baptist for it to be recorded somewhere, were he to die, that he was a church member. But he isn't Baptist enough to prefer a life of active Christian service to an existence shut up in his trunk. And he may be a good man on the inside; but on the outside he is trifling and good for nothing.

A pastor told me the other day that, speaking to a trunk Baptist, he said: "Now, you'll feel much freer every way if you'll come on at once and put your membership in our church." Her reply was: "Oh, no! I am sure I'll feel much easier to keep my letter in my trunk." What is more trifling than an answer like that? What is more trifling and worthless than these shy trunk Baptists? They are like the horse the son's father sold to the other gentleman. Soon after the trade had been closed, as the gentleman was leaving for his home with the horse, he met the son, who was away when the trade was made. The boy said: "So you have bought our horse!" "Yes," said the man, "and now that the trade is closed, tell me if there are any serious objections to the horse." "Only two," said the boy. "What are they?" asked the man. The boy went on: "One of them is, he is mighty hard to catch when he gets loose. You'll decide before you catch him that you'll not be able to catch him at all. And the other objection is, when you catch him he ain't no count."

And I may say there are but two serious objections to trunk Baptists.

The illustration suggests what these two are. There are some other classes of half-Baptists I must call your attention to in another letter later.

Yours sincerely,

R. S. GAVIN.

If we mistake not, there are some moral lessons to be drawn from a study of the comet, and the first one is the immensity of God in space. We get a slight conception of this when we consider the fact that our own planet, traveling around the sun at a mean distance of 92,000,000 miles, gets around once a year. But this comet sweeps out into space at such a great distance that it takes it about seventy-five years to make the journey of its orbit. If, then, the bodies are traveling at the same pace the distance of the comet's journey simply staggers the human mind. But further yet. The modern telescope has multiplied the distance from here to the stars by more than two hundred times. That is to say, by means of the telescope men can see more than two hundred times as far the other side of the stars as it is from here to the stars, and in this vast expanse of space thus opened up we are told "there burn a hundred million suns." These facts have led to ungrounded skepticism on the part of many. Why, men say, this whole earth, compared with the measureless ocean of star-thrugged space, is but a pinpoint. They say it makes God immeasurably remote, too far off for either prayer or love. "How can the sigh of need or the cry of penitence or the whispered prayer of a child find its way through all of these whirling planets to the God that sits above them?" What is man, anyway, in his business, in his science, in his politics and in his art? How can it matter what he is or what he does when placed against the background of a hundred million suns? And certain of the poets have united with the skeptics and have given us some dark and lurid lines:

"Stately purpose, valor in battle, splendid annals of army, and fleet;  
Death for the right cause, death for the wrong cause,  
shouts of triumph, cries of defeat.

"Raving politics, never at rest while this poor earth's history runs;  
What is it all but a murmur of gnats in the gleam of a million million suns?"

Now, it has to be frankly admitted that if mere bulk, if merely the physical mass of inanimate nature were all that is taken into account by God, then man does dwindle away into insignificance. But is this true? We think not. These planets we are talking about are mere bulks of inanimate nature; they are unconscious of their own existence, and of the vast curves they make through space, and one human soul made in the image of God, with personality, with intelligence and conscience, is greater in the sight of God than all of the whirling planets combined. Not only so, but in the kingdom of love in which God exists all talk of physical mass is always irrelevant—it is not to the point. A mother, as she stoops over her infant, may be told that a brick house is a thousand times bigger than her baby, and that is true, but if there is any suggestion on your part that the two are equal in value that mother will laugh at you. Is there, then, any reason to suppose because of the vastness of space, and the physical bulk of inanimate nature, that God sits too far off to hear the whispered prayer of a child?

But further yet. If the vastness of material nature which has been revealed by the telescope has led some to doubt that God is concerned with man, the infinitesimal which has been revealed by the microscope has led many more to the faith. We made the statement a month ago that by means of the telescope human vision upward has been multiplied by more than two hundred times, but by means of the modern microscope human vision downward has been multiplied by more than three thousand times, and in this vast realm of the infinitesimal God can be more clearly seen than in all the heavens above. So, then, the microscope is the counterpart of the telescope—it offsets it—and if any man thinks that God is not concerned with men because of the magnitude of the heavens, let him contemplate for a moment the infinite number of things far below the scale of men with which God is concerned. My friends, what I know of the telescope is because of what I have read, but what I know of the microscope is because of what I have seen. Ah, if you want to see God's wonders in a real way, then you must spend at least a year in some laboratory, and

Moral Lessons  
Drawn from the  
Study of.....  
Halley's Comet



see the wonders of the infinitesimal creation come up before your eyes after it has been magnified from five hundred to three thousand times. When one sees this for the first time, as he must see in any thorough study of biology, he cries to himself, "Wonderful! Wonderful are Thy works, Lord God Almighty! Not only do the heavens declare Thy Glory, but the earth and things under the earth."

And so the microscope has spoken to us in a tone that drowns every utterance of the telescope. It is says Oliver Lodge, a single dew drop could be expanded until it reaches the size of this planet, the molecules of hydrogen of which it is composed would resemble oranges or footballs. How many oranges would it take to form a mass the size of this earth? A good many, you say; and yet there are as many particles of hydrogen packed away in a single dew drop; and further yet, science has discovered a stellar system as complete in each of these molecules as the one that shines above us. So we see how science answers its own challenge and shows that with God physical mass is irrelevant.

Furthermore, a thought suggested by Dr. Fitchett in a book of his entitled "The Unrealized Logic of Religion" needs to be meditated just here, viz, that God is greatest in the realm in which he is highest. When God thinks in terms of matter He thinks in planets; when He thinks in terms of love does He think in inches? If so God has inverted in regard to himself the highest laws of reason he has made imperative upon the human mind; for in everything else there are laws of proportion. As the above mentioned author has suggested, the preface must bear some true ratio to the length of the book, the prelude to the length of the song; the pedestal to the height of the statue. If a sculptor were to construct a pedestal a hundred feet high and perch a little statue of a dozen inches upon its top his work would cover him with ridicule. There must be a law of symmetry and proportion in everything or it is rendered ridiculous, and this law of proportion is true when applied to human beings. A man who had the limbs of Hercules and the most symmetrically formed body, and yet had only the brains of a flea, would be an imbecile; if he had a perfect body and a perfect brain, and yet bereft of all moral quality, he would be a devil. "The utmost for the highest," said Watts, the painter, and the highest qualities are always found at the top. Some man complained to one of the officials in the army of Wellington, "Your duke is such a small man." "Yes," was the rejoinder, "but the duke is biggest at the top." Now, all of this must be true of God; He must be biggest in the realm in which He is highest. The seventy-five years' journey of Halley's comet gives us some conception of God in space; the whirling planets some conception of God in matter, but do these "are the outskirts of His ways; the thunder of His majesty who can understand?" And what of Him in the realm of love and mercy? "As high as the heavens are above the earth so great is His mercy toward them that fear Him."

In addition to these facts, I might draw many lessons from the appearance of this comet had I the time. I observed that it was very bright, and not only was it brilliant within itself, but throughout the length and breadth of it, it seemed to be giving light to the other stars. If you and I will do as well—shine ourselves and so far as possible give the

light to others—this is all that God requires.

Soon it will take its leave of this planet, and I venture no prediction as to what it will find when it comes again. Only this—it will find some other standing in your place and in mine, a new generation and a new order of things, another people with other customs.

It is said that Artaxerxes marshaled the largest army ever marshaled by mortal man; he had more than a million men in one army, and one day as he stood viewing the splendid array he was seen to burst into tears. When asked why he wept, the answer was "Because I realize in fifty years not one of that magnificent army will be left." It is enough to sadden the thoughtful mind to contemplate the fact that when this burning orb comes again not one who has reached maturity now will be here then to greet it. Although we shall not be here we shall be somewhere. The comet will burn on in its orbit after it has gone from the view of this planet, and we, too, when we leave, shall still exist.

"Immortality overweeps all pain, all tears, all time,  
all fears,  
And peeling like the eternal thunder into our ears,  
"We live forever."

So then, if I could, I should have you see that "the heavens declare the glory of God," and if I could I should have you see the invisible things of God through his visible manifestations, and if I could I should have you with Isaiah to "lift up your eyes on high and see who hath created these."

STATE MISSIONS FOR JUNE.

Sunday Schools, Women's Societies, One District,  
Loyal Individuals—Study Each Word  
in Its Setting.

State Missions—The laborers should all be paid for their services, and the time is at hand, God has greatly blessed us in Alabama. Shall we not offer sacrifices of thanksgiving? Or shall we let our noble workers suffer and hinder the cause?—With those who say, "We see no cause for anxiety or looking at a dark side of the situation which will not appear," I gladly covenant, before God, to do our best in a material way, that is, in sending an offering of money, to His glory and to the joy of those who have served the cause in our state. I think we are right in being hopeful, and we shall prove our faith by our works. Gifts will speak louder than words.

June—About three weeks to do our duty. The sooner the better.

Sunday Schools—Called upon to make and redeem pledges in June for State Missions. Brother Superintendent, Brother Pastor, see to it.

Women's Societies—In all of the churches in Alabama, it was said if each society would give a certain amount all would be well. They always do more than asked. The women of our church did that last Monday.

One District—The churches of Limestone, Lauderdale, Lawrence, Morgan, Cullman and Jefferson Associations to make their regular offerings in June to State Missions. By special efforts they can be numbered with their sister churches in responding to the extra call this month.

Loyal Individuals—All of us love our secretary and his co-laborers, but the tie is strengthened, for many love them in the Lord, and for the Lord's sake they will loyally render unto them their dues. How great has been the encouragement by those who can always be counted on! Let others join the ranks to prove our claim on their confidence this month. Let us see what we have already done and then do more.

The churches in districts 3, 5, 9 and 11, that gave Foreign and Home Missions right of way of State Missions in March and April, ought this month to hear Bro. Crumpton's plea and "come to the help of State Missions."

Lafayette, Ala. ELDRED M. STEWART.

Two hundred and five women hold positions on the Isthmus of Panama as nurses, postal clerks, stenographers and teachers. The first woman employed by the commission was Miss Eugenia Hibbard, superintendent of nurses, who took this position in 1904 when an epidemic of yellow fever was prevalent.

## 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:

Whatsoever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122  
Bell Building, Montgomery.Mrs. William H. Samford, Recording Secretary, 915  
S. Perry Street, Montgomery.  
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land Avenue, Birmingham.Mrs. Grace Hiden Wilkinson, Secretary of Relief  
Work for Aged and Infirm Ministers, Idlewild, Bir-  
mingham.

## Advisory Board.

Mrs. W. B. Crumpton, Montgomery.  
Mrs. A. J. Dickinson, Birmingham.  
Mrs. McQueen Smith, Prattville.  
Mrs. Jessie L. Hattimer, Montgomery.Send contributions for this page to the Mission  
Room.

## Y. W. A. MOTTO:

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

## THOUGHT FOR THE WEEK.

Brave thy men and true thy women,  
Better this than corn and wine;  
Keep us worthy, God in Heaven,  
Of this goodly land of Thine.Hearts are open as our doorways,  
Liberal hands and spirits free.  
Alabama, Alabama,

We will aye be true to thee.

—Julia Tutwiler.

## OUR NEW FRIEND.

It is a genuine pleasure to welcome from her far-  
away Missouri home to our Alabama hospitality  
Miss Mary Rhoades, the new leader for the young  
people's societies. As this goes to the press, she is  
spending her first day in Montgomery, and while we  
regret that nature is not giving her as warm a wel-  
come as our hearts have for her, still we do hope  
that she will soon become acclimated and that the  
work for us will be an ever increasing pleasure to  
her. Henceforth the Sunbeams, Royal Ambassadors  
and Auxiliaries will find it to their advantage to  
write to her when they wish literature or informa-  
tion. Her address is given in the list at the top of  
the page. All these societies should, however, send  
their offerings directly to the Secretary-Treasurer.

## NEIGHBORS ALL.

"And who is my neighbor?" These words keep  
ringing through my life, and especially since I at-  
tended the May conventions. While in Baltimore,  
I heard them as I listened to the heart-stirring ap-  
peals from Mrs. Green, of Africa; Mr. Walne, of  
Japan; Mr. Daniel, of Texas; Miss Salter, of New  
Orleans, and Miss Buhlmaier, of Baltimore. Then  
in Washington as the delegates to the World's Sun-  
day School Convention eagerly listened hour after  
hour to the wonderful addresses made to them, I  
still heard the cry of the nations coming up. I was  
particularly impressed by the talks, one by Miss  
Slattery on "As Thyself," and the other by Mr.  
Speer, "Our Nearest Neighbors." They seemed to-  
gether to set forth the teaching of our blessed  
Savior, "Thou shalt love thy neighbor."

Certainly on the eve of these two wonderful gath-  
erings I cannot be unfaithful to the Home and For-  
eign work, still I feel that at least during this month  
of June we should see the needy places of Alabama  
as "neighbors all" to us. There are portions of our  
state which challenge us as Baptists to hold as our  
very own; there are places where the Baptists are  
practically the sole workers in the field; and in our  
large cities there is much to arouse us to do our  
best to save for Christ these "neighbors all" of  
ours. We would give all due praise and thanks to  
the local organizations in the needy portions of our  
state for what they are doing for themselves, and  
to the stronger churches in our cities for what they  
are doing for the weak mission churches under their  
fostering care. Our cause would suffer indeed but  
for them, and yet the best friend after Christ which  
the needy Baptist localities have in Alabama is the  
State Mission Board. They know this, and from  
them to Dr. Crumpton's office come not only appeals

for help, but also heartfelt thanks. I have seen a  
letter from an Episcopalian begging the Board to  
establish a Baptist church in his locality!

Our women have always worked in the heartiest  
sympathy with the Board, and by virtue of the fact  
that but for its help we could scarcely carry on our  
work, we do want to foster every one of its agencies.  
Since April of 1909, we have given into the work  
only about \$1,900, and since November, when we  
set our aim at \$5,000, we have raised only about  
\$700. To raise our \$5,000, we should average over  
\$400 a month, so that by now we should have raised  
nearly \$3,000. Our aim is for this month to raise  
\$2,000, which will about bring us up to the normal.  
Oh, friends, will we do it? One society has arranged  
for a thorough canvass of the lady members of the  
church, with the purpose of raising at least \$250.  
From several societies the special offering of \$10  
has been gratefully received. We lay it upon your  
hearts in just as strenuous a manner as the claims  
of the other boards were ever presented to you, to  
do your best for State Missions, and while loving  
all missions as mercy deeds to our neighbors all  
over the world, to love especially our own Alabama  
people, as our very selves, our "neighbors all."

## A COURTSY.

One good favor deserves another. It so happens  
that the managers of our Home Field are going to  
do us the courtesy of sending a complimentary copy  
of the thoroughly attractive June number of their  
magazine to every society president in our state.  
However much we would like to have to ourselves  
the credit for such a favor, we admit that it is thor-  
oughly voluntary on their part and should be ac-  
cepted by our workers in the same generous spirit.  
It is certainly to be hoped that each one who is thus  
honored will read the magazine and determine to be-  
come a regular subscriber to it. In all of Alabama  
there are only about 1,400, as against the 44,000 or  
more Baptist homes in our state. It is not hard to  
know what to do in such an instance, is it?

## THE CHAUTAUQUA PLAN.

Not very many years ago, people used, even if  
they didn't work while they worked, certainly to  
play while they played. A summer vacation meant  
then total abstinence from all occupation. This  
may have been restful to some, but as a whole people  
tired of it, and the result was the Chautauqua plan  
of pleasure interspersed with study. All over our  
country such resorts are found, until today there is  
a chance for workers in every department of activ-  
ity to be satisfied. The churches have caught the  
spirit of the age, and are conducting mission and  
Sunday school institutes in many sections. For us  
in the South, the one to be held July 1-10 at Ashe-  
ville, N. C., is the most practical. It is the annual  
conference of the Young People's Missionary Move-  
ment of our country and Canada, and is strictly an  
interdenominational affair, but such Baptists as Dr.  
Carver, Mr. Leavell, Dr. Ray, and Mr. George Green,  
of Africa, will be there, so we have no fear but  
every hope for fine results from our viewpoint.  
The climate and scenery about Asheville are ideal,  
the cost of travel and board are given at a minimum  
rate, so we do wish we might persuade our young  
people to plan to take their vacation there. It  
would mean much to them and their churches. If

any of our readers think they can go, they should  
write to Miss Rhoades for further particulars.

## FINANCIAL REPORT FOR MAY.

## State Missions.

Jackson L. A. S., \$6; Shiloh W. M. U., \$5.50; Hope-  
well (Cahaha Association) W. M. U., 96c; Girard W.  
M. U., \$5. Total, \$17.46.

## Howard College Library.

Pleasant Hill L. A. and M. S., \$1; Huntsville  
(First) W. M. U., \$5. Total, \$6.

## Orphanage.

Alexander City W. M. U., \$15; Thomasville S. B.  
B., \$2; Huntsville (First) W. M. U., \$10. Total, \$27.

## Mrs. McCollum.

Montgomery (Highlands avenue) W. M. U., \$1.75.

## Aged Ministers.

West Woodlawn L. A. and M. S., \$1.25; Prattville  
W. M. U., \$10; Repton W. M. S., 25c; Fitzpatrick M.  
and A. S., \$1.31; Montgomery (Highland Ave.) W. M.  
U., \$3; Shelby L. A. and M. S., \$4.50; Friendship  
(Pine Barren Association) L. A. and M. S., \$5; Shil-  
loh (Union Association), \$1.60; Northport W. M. U.,  
\$1.50; Allenton L. A. and M. S., \$6.50; Louisville L.  
M. S., \$5.75; Dadeville W. M. U., \$10; Columbia W.  
M. U., \$5; Montgomery (First) W. M. U., \$18.10.  
Total, \$73.71.

## Home Missions.

Jacksonville L. W. U., \$3; Clayton L. A. S., \$5.10;  
Jackson L. A. S., \$2; Repton W. M. S., \$3.15; Mobile  
(Dauphin Way) W. M. U., \$4.25; Montgomery (S. S.)  
W. M. U., \$18.05; Hopewell W. M. U., 96c. Total,  
\$36.51.

## Mountain Schools.

Anniston (P. M.) M. J., \$10.

## Thank Offering.

Oakdale L. A. and M. S., \$2; Hollywood L. A. and  
M. S., \$1. Total, \$3.

## Indians.

Bridgeport R. A., \$1; Thomasville S. B. B., \$5; An-  
dalusia S. B. B., \$10.75. Total, \$16.75.

## Foreign Missions.

Montgomery (Highland Ave.) W. M. U., \$3.90;  
Tuscaloosa (First) W. M. U., \$1; Jackson L. A. S.,  
\$4; Repton W. M. S., \$5; Town Creek (Selma Asso-  
ciation) L. B. S., \$2.35; Montgomery (S. S.) W. M.  
U., \$46.60; Hopewell W. M. U., \$2.40. Total, \$65.25.

## Christmas Offering to China.

Greenville S. B. B., \$5; Montgomery (S. S.) S.  
B. B., \$5. Total, \$10.

## Bible Woman in China.

Montgomery (S. S.) Friend, \$12.

## Miss Willie Kelly.

Montgomery (Clayton St.) W. M. U., \$5.

## Training School Endowment.

Furman W. M. U., \$10.95; Montgomery (Clayton  
St.) W. M. S., \$2.25; Jackson L. A. S., \$1.20; Repton  
W. M. S., \$5; Pleasant Hill L. A. and M. S., \$3; Fitz-  
patrick W. M. and A. S., \$2; Anniston (P. M.) Mis-  
sionary Jewels, \$3. Total, \$27.40.

## Calendars.

Birmingham Association, \$1.75.  
Grand total for May, \$315.91.

## SCRIPTURE THOUGHT.

The harvest truly is great, but the laborers are  
few; pray ye, therefore, the Lord of the harvest,  
that He would send forth laborers into His harvest.  
—Luke x, 2.

A GREAT ANNIVERSARY.

The historic First Baptist church of Talladega celebrated its seventy-fifth anniversary Sunday, May 29, amid circumstances most auspicious and inspiring. Rarely has an occasion of this character been more happily ordered.

There were two great congregations, there was excellent special music by the choir, there was glorious melody when the congregations united their voices in the old songs sung by the fathers and mothers of the past. Tender and beautiful was the interest, manifold were the memories which flooded the occasion, and uplifting to the spirits of those present were many of the words spoken.

At the morning hour the service was opened with an organ voluntary by Mrs. John C. Williams, who presided during the musical program. Mrs. Williams' position recalls the fact that in point of service, having been organist for more than thirty years, she is now the oldest official member of the church. She has occupied the position with short interruption, since she was fourteen years of age, and is one of the truest and noblest of women, as well as a gifted musician.

An anthem, "In God Is My Salvation," was rendered by the choir with inspiring effect. For the occasion the choir members were Meedames P. M. Rowland and M. N. Manning, Misses Susie Bishop, Maud Chambers, Deulah Burns, Sarah Williams, Alma McLaugh, and Messrs. J. H. Hayden, F. H. Manning, W. M. Graham, W. B. Boynton and R. S. Morris. On the rostrum were the pastor, Rev. James D. Gwaltney, Rev. J. A. French, of Eufaula, a former pastor; Revs. F. G. Mullen, J. H. Pope, T. M. Nelson and S. A. Austin, local Baptist ministers.

Rev. F. G. Mullen led the invocation, which was followed by the offertory, a very beautiful vocal number, "The Plains of Peace," by Miss Maud Chambers. The morning prayer was offered by the writer, and one of the old songs was given.

Rev. James D. Gwaltney, the honored pastor, preached the morning discourse on "The Succession of the Godly," based on this text: "And he took up the mantle of Elijah that fell from him, and when the sons of the prophets saw him they said, The spirit of Elijah doth rest upon Elisha." II. Kings 14, 15.

It was a timely, original and strong presentation. There was a beautiful tribute to the noble sons and daughters of the church who have gone to be with God. There was a thoughtful, earnest and insistent demand that we recognize the trust and the task left us by them. This was finely enforced by illustrations drawn from the Word and from nature. Any attempt to reproduce the treatment of his theme would be but to mar it. Noble in conception, fine insight, felicitous in illustration, it was one of the noblest sermons ever heard on a similar occasion.

At the evening service there was another great outpouring of people, and Rev. T. M. Nelson led the opening prayer. The choir rendered an anthem, "Clap Your Hands All Ye People." Rev. James D. Gwaltney read a beautiful letter of congratulation and fraternal good wishes from Rev. F. B. Webb, pastor of the Presbyterian church, regretting his enforced absence from the city and hence from those anniversary services.

"Just as I Am," a vocal number, was rendered by a quartette composed of Messrs. J. H. Hayden, F. H. Manning, W. H. Boynton and R. S. Morris, followed by a hymn selected by the choir and sang by the congregation in memory of the writer's fondness for it when he was pastor here:

"There is a name I love to hear,  
I love to sing its worth;  
It sounds like music in mine ear,  
The sweetest name on earth!"

Then the writer spoke to the people on "Precious Memories." The text was, "Son, remember." Luke xvi, 25.

The points were: (1) Consider the conservative power of memory in this life; (2) consider the conservative power of memory at the assize of heaven; (3) consider the conservative power of memory in the future world.

With an anthem, "I Was Glad," and the singing of "Blest Be the Tie that Binds," a day long to be remembered closed upon the Talladega Baptists.

This report may not close, however, without my testimony to the faithful and loving friendship of this noble people throughout the years. Fourteen years ago I left them to go to the First church, Austin, Tex., telling them the name "Talladega" would always be dear to my heart. It has been true thus far, and my second visit to them, freighted with loving courtesies, and fraught with innumerable reminiscences, has written it afresh upon my heart.

J. A. FRENCH.

Eufaula, Ala., June 8, 1910.

METHODIST CLOSE COMMUNION.

By W. W. Lee.

Baptists are often embarrassed by the professed broad liberality and Christian charity of their Methodist friends in contrast to Baptist close communion. For the information of such Baptists, I wish to call attention to the extreme closeness of our Methodist brethren on communion, not for the purpose of criticism, but for information. It will be a great surprise to some to know that the supreme law of the Methodist church is as close on communion as Baptists, if not closer. I have before me the 1906 edition of the "Discipline of the M. E. Church, South." Paragraph 489 gives the vows taken by members when received into the church:

"Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions? Ans. I will endeavor so to do, by the help of God."

So all members of the Methodist church have promised to be subject to the discipline of the church, and without exception they are bound by the teachings and requirements of the discipline.

The invitation to the supper is itself restrictive. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near," etc., etc. This invitation is certainly very limited, very close. But many who might be included in the above are positively shut out by other definite prohibitions of the discipline.

A note at the bottom of page 234 says: "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church." To find out who are forbidden to come to the supper by this note it is necessary to learn what are some of the practices for which they would exclude a member of their church. From pp. 128 and 129 we learn that they exclude a member for immorality, and so of course those guilty of immorality are not to be admitted to the supper. But question 2, page 130, is as follows: "What shall be done in case of improper tempers, words or actions, or disobedience to the order and discipline of the church? Ans. (Par. 300) \* \* \* the offender shall be dealt with as in case of immorality," that is, expelled. Notice, disobedience to the discipline is classed with "improper tempers, words and actions," and must be "dealt with as immoral." Those who do not obey the discipline are to be excluded from the church, and "no person guilty of any practice for which they would exclude a member shall be admitted to the supper among them."

Do any but Methodists really obey the discipline? Surely this excludes all Baptists, to say nothing of others. But this is not the only thing that excludes Baptists.

"Ques. 3. What shall be done when a member disseminates doctrines contrary to our articles of religion? Ans. (Par. 301) \* \* \* the offender shall be dealt with as in case of immorality." Then, of course, those who disseminate doctrines contrary to their articles of religion shall not be admitted to the supper, for they would "expel" a member of their church for such practice.

Article 17 says: "The baptism of young children is to be retained in the church." Now, no person who teaches a doctrine contrary to this article of religion shall be admitted to the supper.

Article 22 says: "Every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification." Do not Baptists teach that God alone has the right to ordain, change or abolish religious rites and ceremonies, and that God has given His churches only two such rites, baptism and the Lord's Supper, and that no

power on earth has the authority to change them? Do not Baptists teach doctrine contrary to these two articles of religion? If so, they are certainly forbidden to be admitted to the supper.

But the discipline is closer still. In the form for the reception of members (par. 489, p. 245), the discipline says in speaking of the church: "None who have arrived at years of discretion can remain within its pale or be admitted to its communion without assuming its obligations." Notice how positive—"none can be admitted to its communion without assuming its obligations." There are two possible meanings of these words. One is that by being admitted to the communion they are by that very act made members of the church, assume its obligations. The other is that none can be admitted to the communion until they have assumed the obligations of the church; that is, become members. I think from the connection it means the latter. Any possible construction you put on these words limits the communion to those who have already joined the Methodist church or to those who assume the obligations of the church; that is, become members, by the very act of being admitted to the communion.

The discipline, therefore, clearly and emphatically forbids the following classes of people to be admitted to the Lord's Supper among them: First, those who disobey the discipline; second, those who teach doctrines contrary to their articles of religion; third, those who have not assumed the obligations of the church or who do not assume those obligations by the very act of communion. If these things do not limit the Methodist invitation to members of the Methodist church it is hard to see how it could be done. When a preacher insists on those coming to the communion whom the discipline forbids to be admitted, is it through ignorance of the discipline, he has vowed to obey or is he deliberately breaking his vow "to keep and not mend the rules of the church," for the sake of popularity with the unforgotten?

"Those who live in glass houses should not throw stones."

WHAT MAKES A MAN A MAN.

What makes a man a man? How much more is a herdsman than the swine he cares for? The swine's angle of the head is an acute angle, and the man's forehead is built at a right angle. Does this mean capacity for brain? Does capacity for brain make a man a man? No. A man is not a man at the point of intellect.

Nor is a man a man at the point of love, affection. Animals love their young, love other animals, love men. I was reading just the other day how the late King Edward's dog grieved and pined when its master was dead and gone. Have we not seen it so? How faithful a dog almost always is, how kind, how affectionate! Man is not a man at the point of love.

Nor is a man a man at the point of foresight. A man builds bridges, but so does a beaver. A man stores wealth in a bank, a factory, and so do the honey bee and the squirrel. A man sails the seas, and penetrates the forests, and digs into the earth. But the golden plover also sails the seas, and the wolf and deer are in the forest, and many animals burrow in the ground for rich roots. Man is not a man at the point of foresight.

And man is not a man even at the point of his home. He shares the instinct of home with the birds that build their nests, and with the foxes that have lairs for their young. I suppose there is no living thing but makes and has a home. A man is not a man at the point of his home.

What is it, then, that makes a man a man? This. He parts company with the animals at the point called moral obligations. Conscience whispers the word "ought," and points to the path of righteousness. Then man dwells at a remove, compassed only by an archangel's flight, from and above all animals.

What makes a man a man? What makes man the son of God? This law of oughtness, that bids the child be like the Father. Righteousness is the golden thread that runs through the Bible. Man is at his best, his very best, only when righteousness is dominant in his life. JAMES D. GWALTNEY.

Talladega, Ala., June 6, 1910.

## A RECEPTIVE HEART.

One of the best means of personal Christian progress is that of being constantly in a receptive state of heart. This means an entire abandonment of one's self to God's will, for the particular purpose of having Him disclose such truths to the believer as may be needed by him. There must be a perfect willingness to receive just such truths and suggestions as the Holy Spirit chooses to impart. Those Christians who have maintained such an attitude for years have testified to the great spiritual benefits which they freely received. Many a time they were made to rejoice over the blessed revelations which came to them in this way. Meanings of truths, which had never before been discovered by such a person, were brought to his mind while receptively waiting on God. When one earnestly says, as young Samuel of old said, "Speak, Lord, for Thy servant heareth," he is certainly to receive precious messages from his Lord. It may be said by some people that this course is not altogether a safe one, for many Christian people, who claim to receive rare revelations from God, are often in error. This may be admitted, yet it does not make void the fact that God does give rich revelations of His truths to those who long to receive them, not merely for their own good, but for the benefit of others. A careful discrimination needs to be made between mere flashes of one's mind and such thoughts as evidently come from God. Anything which is not in real harmony with Bible doctrine is certainly not from God, however sincerely one may think it is. There must be most earnest prayer for wisdom to discern what is from God, and what is one's own imagination or previous belief. Calm and continued meditation should accompany one's waiting upon God in a receptive spirit, and large blessings may be expected.

## AFFLICTED ONES.

We take it for granted that among our readers there are many afflicted ones. In one form or another they are suffering from affliction. We would like to bring to them some message which will help them to endure their bitter experience as bravely and cheerfully as possible. It is a great consolation to afflicted ones to know that they are being sympathetically thought of by Christian people. Mere sympathy cannot entirely remove from one the source of his affliction, but it can alleviate it; it can do much to assist one in bearing it. We know of no better consolation to one in affliction than that which is presented in the Bible. "Through it God speaks to worn and weary ones. By it He expresses His tenderest interest in behalf of those who are tortured by pain, those who are wasting away by disease, those who are weighed down by physical or mental infirmities, and those who are in mourning because of the death of dear ones. The great God of heaven pities you! Especially does He pity those who have committed their hearts and eternal interests to Him. Never think that He cares nothing for your welfare. Do not imagine that He could help you a great deal more than He does. Oftentimes even afflicted Christians doubt that God is helping them as much as He might; but this doubt is groundless. God does the best that He can do for those of His people who are suffering and sorrowful. But you ask, "Why, then, does He allow so much affliction to come upon me?" Because, being constituted as you are, and living in such a world as you do, He cannot deal with you as He could if you were an angel, living in heaven. Then, too, you have inherited a nature which has in it certain elements that tend to disease and infirmities. Many are afflicted from childhood, and God has no control over such a thing.

There are mysteries in affliction which we cannot presently understand, but we do know that God is mindful of you in all of your afflictions. Be of good cheer!

When the offering was taken you were not there. Many others are in your fix. You don't want to be counted out in an important matter like this. Join with your brother absentees and make glad the secretary's heart by sending in a good purse to supplement what the church has already done.

## EDITORIAL

## The State Board's Receipts for

June, 1907, amounted to .....\$7,715.64  
 June, 1908, amounted to ..... 5,271.00  
 June, 1909, amounted to ..... 5,863.56

Why not make them \$8,500 for June, 1910, and put the Board in good shape to begin the new year?

Carson and Newman Colleges recently conferred upon Woodlawn's popular pastor, Rev. W. M. Anderson, the title of D. D.

The speech of Senator Lorimer, of Illinois, in reply to the charge that bribery was used to secure his election, fills some fifty-one pages of the Congressional Record. Yet he told the reporters he had nothing to say.

When you have a heart to heart talk with your representative, bear in mind the fact that the only good saloon is the one which is closed for all time, and get him to use his influence against their return to Alabama cities.

According to the annual report of Harvard University, which has recently been issued, that institution has nearly \$23,000,000 in funds invested which bring it about \$1,000,000 a year in revenue. Wish Howard College had its income as an endowment.

No wonder Bro. Crumpton talks of a "dry drouth," with \$21,487 in April and only \$1,109 in May. The first week of June only brought \$318. When these lines are read only two Sundays more in June will remain. Don't put off collections to the last.

A note from Bro. Crumpton says: "So little is coming in now, I fear the brethren are putting collections off to the last. Maybe it is because my faith is weak, but all the same, I fear a rainy Sunday may bring to grief those who are putting it off. That would be a disaster which the Board could not easily recover from."

Don't stand on collections. If the collection at your church has been taken and it was small, let a committee go to work with the pastor to have a supplemental collection. If you were absent when the collection was taken, hunt up others who were absent and ask them to join with you and get up "the absentee purse." Thousands can be raised in this way.

President Taft recently told the girls at Bryn Mawr that the higher education was good for them, no matter what they finally turned to. If they got married, it ought to make better wives and mothers of them, and if they didn't, it ought to make them happier and more useful in the independent state.

To bring an illuminating philosophy to the things which have become the commonplaces of existence is a privilege given to the few who have the broad sympathy and far vision that enable them to see life in its largest relations. Some of our preachers have demonstrated that they possess the rare power of reaching heart and brain, and the people flock to their ministry.

Some one asked Bob Burdette, "May Christians dance?" He replied: "Of course, they may. They may swear and lie also, but it would not make them better Christians. Surely, Christians, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christian, dance, if you cannot live without it. Join hands with Salome and Herodias and circle to the left. But don't be surprised if you are taken for a goat."

## MILLIONS EDUCATED ON CONSUMPTION.

Over 4,000,000 churchgoers, nearly 40,000 sermons and preachers, and more than 1,250,000 pieces of literature, are some of the totals given in a preliminary report issued by the National Association for the Study and Prevention of Tuberculosis, of the results of the first National Tuberculosis Sunday ever held, on April 24.

The report states that fully one-eighth of the 33,000,000 listed communicants of the churches of the United States heard the gospel of health on Tuberculosis Sunday, and that the number of people who were reached by notices and sermons printed in the newspapers will aggregate 25,000,000. Hardly a paper in the country failed to announce the occasion.

From clipping returns received at the National Association's headquarters, it is estimated that fully 20,000 newspapers, magazines, religious and technical journals gave publicity to this national event. For this assistance on the part of the press, the National Association desires to express its thanks.

Although the movement for Tuberculosis Sunday was handicapped by a lack of time and funds, the National Association feels that the campaign has been worth while. Many foreign countries observed the day also. Plans are now under way for a wider observance of the day in 1911. The active co-operation of every religious denomination, besides that of the governors, mayors and public officials, as well as that of other agencies, will be sought.

The promoters of this movement announce that they do not wish to interfere with the church calendar of any denomination. It is not planned to have a special tuberculosis Sunday as a regular church day. The plan is to have the subject of health, and particularly tuberculosis, brought up in the churches for any service or part of a service and as nearly simultaneously in all parts of the country as possible.

## GERMAN BREWERS AMAZED AT TEMPERANCE PROGRESS IN FATHERLAND.

No longer can Germany be regarded as the beer-makers' paradise. Amazed at the inroads being made by the total abstinence movement in their very midst, the brewers of the fatherland are hastily organizing a nation-wide anti-teetotal propaganda by means of which they hope to stem the tide of public opinion which is so rapidly setting against them.

No recent event in the progress of reform throughout Europe is more significant.

The astonishing paradox of a defensive movement which is felt to be required by the brewers in Germany is a graphic flashlight on the changing ideas of the people and the rapidly growing sentiment in favor of total abstinence.

An alliance against the spread of the teetotal movement in which brewers, saloonkeepers, wine dealers, vineyard owners, liquor machinery makers and others have combined, has just been organized with headquarters at Breslau. So urgent appears to be the need of their "educational" propaganda that large advertisements have already been inserted in nearly all the leading newspapers of Silesia, trying to prove to the people "The Value of Alcohol" and "Facts and Fictions of the Brewing Industry."

The chilly transformation from happy contentment and security to an attitude of alarm and anxiety must be a novel though disagreeable experience for these big brewer barons of Emperor William's domain.

"No matter what laws may be made to cripple the beverage industries of our present time, they cannot and will not be observed by those managing these industries." This is the latest ultimatum which is editorially voiced by a leading organ of the liquor trade, the *Brewers' Journal*, New York, in its issue of May 1. This frank statement from one of the most representative journals of the liquor traffic is most unfortunately timed to reach the public at the very hour the national convention of the wholesale liquor dealers at Cincinnati is attempting to allay public agitation and indignation by sly promises to drive the law-breaking members of their trade out of their ranks and reform the rottenness which the saloon breeds wherever it goes.



THE ALBERTVILLE CONFERENCE.

Dear Brethren—We are hoping, according to the resolution adopted by our last Alabama Baptist State Convention and recorded on page 73 of the minutes, to make the conference of the moderators and clerks a memorable occasion.

As chairman of the committee to look after this matter, we mailed the following letter to all the Associational moderators and clerks of the entire state whose addresses we could obtain, and we are asking it to be published in the Alabama Baptist in the hope of reaching any others who may have failed to receive our letter. The letter is as follows:

Union Springs, Ala., April 4, 1910.

Dear Brother—By referring to page 73 of the last Alabama Baptist State Convention minutes you will note the appointment of a committee to arrange for a conference between our district associational moderators and clerks at our next convention in July at Albertville. As chairman of this committee, I am writing you in the interest of this work. Will you earnestly endeavor to attend this meeting? What do you think of the probability of your so doing? We feel that this might easily be made one of the greatest gatherings we ever had among the Baptists of this state. The possibilities for the future good of our denomination in such a meeting are all but limitless. We want a thorough exchange of views, and let no brother come away with an unmade speech. Please write me at once in answer to the above questions, and also give a short statement of your views on such a conference, as well as the objects that may be attained through the organization. Then add a few words as to the advantage and needs of your association as you see them. We want these to go into some articles we are preparing for the Alabama Baptist. We hope you will oblige us with an early reply. Yours fraternally,

C. H. FRANKLIN, Chairman.

We have received replies from only about half the moderators addressed and from very few of the clerks of the associations. Of the letters received, however, many of them contained most inspiring and helpful suggestions, indicating, as we think, a hearty desire for such organization. We hope that others who shall read this notice will write us as fully.

We expect in a short time to pull from these answers in furnishing another article for our paper, in which we hope to give our brethren some food for thought along the lines that seem to us to lead to effective organization.

Now, brother, if you did not receive the letter referred to above, or if you did receive it and merely laid it aside, we beg that you sit down just now and give this ten minutes of your best thought and let us at once hear from you. We are ambitious to have a word from every moderator and clerk in the state. We feel that the combined wisdom of the brethren will give us a basis and a helpfulness in an organization that will be effective and enduring.

Fraternally yours,

C. H. FRANKLIN, Chairman.

Union Springs, Ala., June 6, 1910.

STATE MISSIONS FUNDAMENTAL.

By J. L. Rosser.

After being wounded, and as he was being borne from the field of Chancellorsville, General Jackson was accosted by General Pender, who said to the wounded hero: "General, I fear I shall have to retire my troops, they are so broken by this fire." The stalwart Jackson raised himself on his elbow and replied: "You must hold your ground, General Pender; you must hold your ground," and thus gave his last order on the battlefield. The truth is self-evident. If more ground was to be taken, they must hold what had already been won by blood and bravery.

This truth is self-evident as to State Missions. We must hold our ground here, if we are to gain more from the realms of spiritual darkness. The hand that rocks the State Mission cradle is the hand that ultimately rules the missionary world. While we lengthen the cords, let us also strengthen the stakes.



The Landscape Beautiful.

This book, by Frank A. Waugh, professor of horticulture and landscape gardening, Massachusetts Agricultural College, Amhurst, Mass., is a study of the utility of the natural landscape, its relation to human life and happiness, with the application of these principles in landscape gardening, and in art in general. It is out of the ordinary. There have been many books put out during recent years on nature study, gardening and rural pleasures, but nothing at all like this one. Most of the books leave the reader just where they find him. They are not constructive. They may give information—or sometimes misinformation—but there are no ideas essentially fresh. The present work sets forth a whole new system of nature study and nature appreciation.

The principal argument is for the beauty and the utility of the natural landscape. The author insists, with many persuasive pleas, that the love of the beautiful is a large part of all men's lives, and that the enjoyment of beauty is one of the great experiences in every life. He goes on to show that the landscape is the chief store of beauty available for the majority of common people. The art galleries are almost unknown to the world at large, but real landscape pictures are everywhere. The reader will surely be surprised when he has the facts pointed out to him. Here he will see for the first time how truly useful the landscape is in his own personal everyday business.

But Prof. Waugh, who is an experienced teacher, and who prepared some of these essays originally for the use of his classes, is by no means content at the mere statement of these facts. He goes on to give in detail some very practical methods by which the landscape can be taught by teachers, studied by pupils and enjoyed by all. These methods have been thoroughly tested in colleges, and in the common schools, and have proved a decided success wherever introduced.

Landscape gardening necessarily comes in for liberal treatment. The works of the landscape gardeners should show the landscape at its best. This book shows just what has been accomplished in this field, especially in America. It offers, in fact, the first critical study of American landscape architecture ever attempted.

The literary style of the book is far above the usual level, reminding one sometimes of J. C. Van Dyke, but oftener of Thoreau.

It is a strictly popular work, and good for everybody. It will prove especially valuable to all teachers, whether in school or college, to nature lovers, to artists and art students in every line, and to landscape architects.

The illustrations are also a very attractive feature, numbering 49 full-page engravings from landscapes by the leading photographic artists of America. The text is printed from large, clear type, with wide margins, on an extra quality wove double-edge paper, and is beautifully bound in cloth and boards, gilt tops, with handsome gold side and back stamping, and will meet the most exacting taste as an example of artistic book design. Price, \$2 net.

Orange Judd Company, publishers, 39 Lafayette street, New York.

The Winning of Immortality.

By Frederic Palmer, A. M.

A study of the doctrine of immortality, beginning with its origin in Hebrew thought, and thence followed through its treatment by New Testament writers to the position it holds at the present time, including a consideration of the difficulties which cause many thoughtful minds to reject the idea of immortality. Eight chapters leading up to a philosophical answer to the question, "Are you immortal?"

This book aims to show that while the evidence for a life beyond death is trustworthy, it does not

follow that every one will enter on that life, or will persist in it after entering it.

Those who read this volume will be surprised at the author's contention that it happens to be the case that a belief in immortality as an inherently necessary endowment of humanity is at present counted the orthodox doctrine. But for the first two or three centuries of the Christian era this opinion was either unknown or was regarded as unorthodox. The accepted Christian belief was that immortality is the result of the soul's harmony with Christ. Those out of harmony are not kept forever in conscious torment, but are automatically eliminated from existence. This view, which submits to the vote of each individual whether he will exist hereafter or not, is the one held by the majority of the writers of the New Testament.

Thos. Y. Cowell & Co., New York. 235 pages. 12mo. cloth, \$1 net; postage, 10 cents.

The Trial Before Pilate.

This pamphlet, published in two sections, can be purchased at the Congregational Book Store, 14 Beacon street, Boston, Mass., for \$1. The author, Edward Holton James, writes us from Paris, France, calling our attention especially to the following facts:

1. That Jesus, in driving the money-changers out of the temple and in speaking about the pulling down of certain things in the temple, was protesting against the heathenization of the temple which had been accomplished by the Romans, assisted by their adherents, the chief priests.

2. That the chief priests of the Sanhedrim had obtained and were enjoying the political privileges of the Roman equestrian order (Chapter I).

3. That the proceeding in the house of Calaphas was not a Jewish trial, but a proceeding to find evidence upon which Jesus could be punished for a violation of Roman law (Chapter XVIII). The "blasphemy" was a violation of the Roman law of majesty.

It is an intensely interesting study, and the author is evidently a scholar of no mean ability.

The Judgment Day.

This is a story of the seven years of great tribulation, by Rev. Joshua Foster, D. D., who says: "It is considered presumptuous for any one to understand the Book of Revelation, and that a majority of Christians never read it because they think of it as highly figurative. Still, a blessing is pronounced upon those who do study it," and for more than fifteen years Dr. Foster made preparation and this volume is the result of much study. The object of the book is to call people's attention to the mercies of God and to the fact the time is imminent when these mercies will cease and fearful judgments of God will begin. Dr. Foster's many friends in Alabama will be glad to know of his marked success as an author.

Published by Baptist World Publishing Company, Louisville, Ky., at \$1.

Baptizo Dip Only.

The World's Pedobaptist Greek Scholarship, containing scores of answers to the authors' questions, from Pedobaptist Greek scholars in ten different countries, baptism a picture of the atonement. By W. A. Jarrel, D. D., with introduction by B. H. Carroll, D. D., LL.D., president Southwestern Baptist Theological Seminary. Published by the Texas Baptist Book House, Dallas, Tex.

Ten Years in Texas.

While this volume from the gifted pen of Dr. J. B. Gambrell will make its appeal primarily to Texans, yet it is filled with material which ought to be read with interest by every Southern Baptist, and in fact by Baptists throughout the world, for there never was a man better fitted to write such a book than Dr. Gambrell. Its pages abound in humor, common sense and wisdom. Baptist Standard, Dallas, Tex. Price, \$1.50, postpaid.

The American Baptist Year Book for 1910, published by the American Baptist Publication Society, Philadelphia, for 50 cents net (postage 6 cents), is full of information of interest to Baptists.

## THE ALABAMA BAPTIST

### HINTS TO TEACHERS.

By Miss Frances Gunter, Bridgeport, Alabama.

The Sabbath school is a work established long ago and there is perhaps danger of our failing to be progressive, but we must not make the mistake of "leaving well enough alone."

We teachers should seek to develop our capability for teaching and make constant effort to advance that we may be more efficient teachers of the holy word of God. We should realize the responsibility of having the office of a teacher of the young minds of boys and girls.

We should by all means have a teachers' training class. That is a weekly meeting of those who teach for a wider vision of the lesson to be taught and to exchange ideas or thoughts on the lesson. Many teachers have had no special training and are not informed as they should be to instruct, and it is very necessary we should improve the character of work done by an untrained teacher. Our prayer should be for a clear understanding of the principles we are to teach and an earnest plea. "That which I see not, teach thou me."

Our Sabbath schools will never accomplish the purpose of God in the salvation of souls (which is our highest aim) until the workers have learned how to study and how to teach. This teacher training work should and must have attention. Let the teachers consecrate and devote themselves to their work and take pains to educate themselves so they may use the best methods for leading souls to Christ. We must be skillful and to be skillful we must fit ourselves for broader conceptions and daring leadership.

The interest of the classes is largely dependent upon the interest and spirit of the teacher.

We must have loyalty and courage. Let us arouse the ones who need support with the rallying cry of courage. We must strive to win the love and respect of our pupils. Each one should be made to feel his or her presence is an absolute necessity—make them to feel they are really a part of the whole. No favoritism should be shown. The one who is dull or awkward or poor or friendless should be just as welcome and we should extend the tenderest sympathy to the unfortunate because this is the spirit of the Master we wish them to learn to know and love. We must remember: He was a "teacher from God." He taught as one having authority and not as did the other teachers of His day.

Did He not leave us the commission to "Go ye therefore, and teach all nations?" Let us study his life and methods. Let us not forget that He was not easily discouraged, but even though a pupil was unpromising and difficult, He was not turned from His purpose, and taught with intense earnestness and illustrated the great truths He would teach by simple objects near at hand. In this we teachers are able to find a good model. We should illustrate more. Blackboard work should not be neglected. This brings splendid results, for the reason that it is then through more than one of the five senses they are able to understand the truths presented. We should have maps for tracing the different journeys and for getting ideas of the situation of the cities and countries we may be studying.

Let us not be slothful in this busi-

ness of our King. We teachers can easily reach the class room a few minutes earlier on Sunday morning and do some blackboard work that will make the lesson more real and interesting. Another important factor is that of being prompt. Nowhere do we need promptness more than in worship. God and angels come on time, so should the worshipers.

In my class I have special work by different pupils. We have such helpful lessons because there is interest shown by the one who has a topic assigned, also the others are attentive and they feel they themselves are helping and the teacher isn't doing all the work. When we have finished the lesson we have drill in special work—that is, reciting the books of the New Testament, 12 apostles, etc., and we always have our morning prayer. Often I ask one of the Christian members of the class to dismiss us.

A good plan for getting new pupils is to appoint committees for the work. The boys into a band of scouts and the girls into a band of lookouts. An absentee committee to go for absent scholars has proved a good plan.

The teacher should try to see the members of class often—visit them, and especially those who are prone to lose interest. A card or note written often wins them.

Little pleasures planned for them creates interest and causes a closer companionship, for we should be in touch with them to understand their different dispositions and very often the teachers can draw from them ideas which will cause them to reach the center thoughts and correct erroneous ideas and install right ideals.

It is general when in class, but in talks with individuals we are more apt to get at the root of the tender plant.

Let us be one of them and sympathize with them in so much that they will learn to have confidence and love in us, in our Bible, in our Lord who has left us in charge of His work to bring it to perfection. We must wake up to our task of explaining to tender minds, which we are helping to mould for work in God's kingdom here, the old, old story of Jesus and His love!

### A Wholesome Tonic

#### Horsford's Acid Phosphate

Quickly relieves that feeling of exhaustion due to summer heat, overwork or insomnia.

Owing to my physical condition, I have offered my resignation as pastor of the First Baptist church at Huntsville, Ala. The arduous work of the past few years has so broken my health that it now becomes absolutely necessary to take a much needed rest from the burden of study and pastoral work. Seldom does one see brighter prospects, more devotion and loyalty or more perfect harmony than existed in our relationship here. Together with the church we discussed the separation and the conditions which made it necessary, and took the step with deep regret.—W. D. Hubbard.

(We sincerely hope Bro. Hubbard will find rest and health.)

A young man desirous of obtaining a higher education and willing to pay a part of his expenses by his work is invited to correspond with Miss Julia S. Tutwiler, President Alabama Normal College, Livingston, Ala.

## BOSTON CRYSTAL GELATINE



Clear as crystal—pure as snow—The richest, tenderest and most healthful jellies are made from Crystal Gelatine. No home should be without it.



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G. P. Way, Inventor

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25 YEARS. NOW I HEAR WHISPERS with my artificial Ear Drums in my ears. I never lost 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—at Adelaide St. This is important—no letters sent to other addresses often do not reach me. I stand back of every claim made. Medicated Ear Drums for my drums. **GEO. P. WAY,** Pat. July 25, 1905. 8 Adelaide Street, Detroit, Mich.



**LASTING HYMNS, NOS. 1 AND 2.**  
Free sample to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns are endorsed by our denominational leaders. Address Rev. J. A. Lee, Glenco, Ky.

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### RECIPE:

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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."

**DEWBERRY SCHOOL AGENCY.** Established 1892. How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled. We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

**DON'T DEPEND ON THE STATE.**

We have tried various means to overthrow the whiskey traffic. My honest opinion is we will never succeed unless we begin like David when ancient Israel was defied. He began with the giant. Little resistance followed.

The giant is the members of the churches of the United States. If we put them to common level of all the rest of the world, you can not employ men and women to handle illicit intoxicants. We have pounded on the rear part of the army of fiends long enough. For it does not take our Lord long to give victory when we face the enemy and His majesty at the same time, and follow the commands laid down in I Cor. 5:13, "Put away from among yourselves that wicked person." They are named in the 11th verse of the same chapter, viz: If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railor, or a drunkard, or an extortioner, etc.

We have many of these characters among us, and they are the giant. The world is afraid of the church when her members stand for the purity of the Bible. But I am fully persuaded that enough of our members favor this evil to make a balance of power in its favor. So long as the churches cloak the perpetrators of any crime you need never hope to rid the world of the crime.

Our much loved mission cause will fail if we do not unload our churches of the opposers of sobriety and missions. God has not changed. We read that He commissioned men to do just what I am doing now, and they did it. The people, to-wit, Israel, and they failed to obey and God overthrew them, and He will do us that way. The "boosting" our mission work gets would be unnecessary if Israel were in line.

The opposite of right goes on successfully; they gain not to be the church of God, and they are not, and they prove it. But we are trying to carry some of their crowd, and there is an excuse for it, and that is the snare that entangles the feet of saints today. I am proud of our mission work and want it to prosper more and more; therefore, I dare give this stammering protest against toleration of unscriptural membership. When our Baptists were few and had many disadvantages that we have not today, they disciplined their members. Pastors gave the first and principal part of the discipline, namely, preached the gospel to them. The churches aided the pastors in that part of the discipline and dismissed their members for violating their training.

As long as we depend on the state to rid us of this abominable evil and tolerate drunkenness so lavishly in our churches; we need not hope to get rid of it. Fraternally, Stanton, Ala. W. H. CONNELL.

Here comes an old worn out preacher. I am 81 years old. I have fought many a battle for the Lord and hope I have won the victory in many, but now my health is so bad and my eyesight so dim I can scarcely see to read your paper. But inclosed please find \$1, for which extend my subscription for one more year. Many good wishes to the dear editor and the readers of the Baptist. I ask the prayers of all saints.—Rev. F. M. Jackson, Tusculumbia, Ala.

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resulting from rheumatism or neuralgia, stiff joints, strained or lame muscles, sprains, tired, aching feet, sore hands, and all sorts of bruises; also for painful chest or tubes, heavy colds, sore throat and hoarseness; as well as for scores of every-day emergencies and accidents that happen in every family. MINARD'S LINIMENT is a safe and reliable standby, and should be on every medicine shelf.

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If you are not one of the thousands who are already familiar with its merits, we want you to **TRY MINARD'S LINIMENT AT OUR RISK**. Buy it from your druggist or dealer, use as directed, and if not found exactly as represented, we will refund your money. Prices: Small 25c., Medium 50c., Large \$1.00. MINARD'S LINIMENT MANUFACTURING CO. SOUTH FRAMINGHAM, MASS.

**FREE TO YOU—MY SISTER** Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Uteration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Ulcers or Ovarian Tumors, or Growths; also gains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you will not interfere with your work or occupation, just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 543 - South Bend, Ind., U. S. A.**

**MEDICAL STUDENTS.** Are invited to write for free catalogue and bulletins of the college and hospital of the **Combined Medical School OF THE UNIVERSITY OF NASHVILLE AND THE UNIVERSITY OF TENNESSEE**. Fifty-one teachers, twelve laboratories, three hospitals and dispensary. Bedside instruction a special feature. Nearly 8,000 graduates. For catalogue and full information as to expenses and educational requirements for entrance to a medical college, address **E. Y. TURNER, Registrar, 632 Second Avenue, South, NASHVILLE, TENN.**

## PASTOR RESIGNS.

The Baptist congregation were somewhat surprised on last Sunday morning when Rev. F. M. Woods, for many years the pastor of that church, announced that on the first Sunday in September he would sever his connection with the congregation. It has been less than a year since the pastor was re-elected by the congregation for a term of one year, and the probability is that his term as pastor would have continued to the day of his death had it been left to the choice of the congregation. This being true, the announcement of the reverend gentleman came as a great surprise to most of the congregation. To what point Rev. Mr. Woods will go after he leaves here he has not yet determined, and it is altogether too early to prophesy as to who will be his successor at Clanton church.

Rev. Mr. Woods has many warm, devoted friends who will genuinely regret to see him leave Clanton.

Wherever he may decide to cast his lot he shall take with him the warm affections of those who know him best—for to know him is to love him.—Clanton Press.

(Here is a chance for some church to get a good man.)

Immediately after reaching home from the two great conventions in Baltimore and Washington we began a meeting with our church at Geneva and continuing ten days and nights, which resulted in a widespread revival. Brother R. S. Gavin, the newly installed pastor at Enterprise, did the preaching, and to say that he did it well does not fully express our estimate of his work. It was superb. Our entire congregation as well as sister congregations were delighted. The entire series of twenty sermons were strongly and clearly presented and held the attention of our people from start to finish. We had splendid congregations both day and night. We had two additions by letter and five by baptism. The spiritual atmosphere of our town is greatly improved. Some of our brethren say the meeting is the best one that has been held in Geneva in many years.—A. T. Sims.

A great audience crowded the Broadway Baptist church Tuesday, May 31, at 8 p. m., to witness the fifty-first annual commencement of the seminary. Fifty-three graduates received diplomas. The baccalaureate sermon of the seminary was preached in the Broadway Baptist church Sunday evening by Dr. S. C. Mitchell. The commencement missionary address was delivered by Dr. Emory W. Hunt, D.D., LL.D., president of Denison University, and president of the Northern Baptist convention, on May 30 at 10:30 a. m., subject, "The Reflex Influence of Missions." The alumni address was delivered by Rev. Rufus Weaver, Th. D., Nashville, Tenn.

During the Virginia Baptist summer encampment at Virginia Beach, June 21-30, Dr. J. J. Taylor, of Knoxville, will be heard on "The Annals of the Dance" and one other theme. Mr. C. E. Crossland, of Nashville, will be a member of the faculty and have charge of the teacher training class.—Baptist and Reflector.

Pastor J. A. Lee is overjoyed on account of a great revival in his church at Glencoe, Ky.

## Write for this Booklet Today.

If you value your health you will be more than interested in reading a little booklet which is being distributed free, by mail, by the Harris Lithia Springs Co., Harris Springs, S. C. It contains letters from eighteen of the most prominent and successful physicians in the South, including the editor of our leading Southern Medical Journal and the president of one of our oldest and most honored Medical Colleges.

The free booklet gives the experiences of these physicians and others in the use of Harris Lithia Water for the cure of those diseases that are related to uric acid, viz., rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease, and catarrh of the stomach. Uric acid is a powerful poison, but is readily dissolved from the tissues and eliminated through the kidneys and skin by Harris Lithia Water.

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For the past seven years I have prescribed Harris Lithia Water with the most satisfactory and gratifying results in the treatment of the following diseases and disorders: Acute and Chronic Nephritis, Renal Calculi, Uric Acid, Diathesis, Acute and Chronic Gastritis and Disorders in Pregnancy.

In my judgment, there is no alkaline water to equal Harris Lithia Water.

Yours sincerely,

A. C. WADE, M. D.

State mission books close June 30. Let's pay out.

Please say once more to those who expect to come to the convention in July to please write me at once so that I can assign them to a home. This will save us a great deal of trouble, and will be but little trouble or expense for them to write me a postal card. Our hotel accommodations are limited, so delegates better not depend on stopping at a hotel. We have arranged for homes for all, and we are assigning as homes are sent in without respect to any. So if you fail to get a home near by, don't blame us, but charge it to your own negligence. Address me as chairman of entertainment committee.—A. B. Metcalfe.

If you want a copy of the Southern Baptist convention minutes write Bro. Crumpton and send 5 cents for postage.

## MORTGAGE SALE.

Under and by virtue of a mortgage executed to the undersigned by L. W. Moore on the 14th day of February, 1910, and recorded in Vol. 551, record of deeds, at page 564, in the office of the judge of probate of Jefferson county, Alabama, the undersigned will proceed to sell at public auction to the highest bidder for cash, in front of the court house door in Birmingham, Ala., on the 5th day of July, 1910, within the hours of legal sale, the following described property situated in Jefferson county, Alabama, to-wit:

That certain real estate situated in or near the town of East Lake, in said county and state, which is designated on the map of Lake Highlands prepared and filed by the East Lake Land Company and recorded in the office of the Judge of Probate of said county, in map book six (6), page thirty-one (31), as lot No. eight (8), block No. twelve-H (12-H).

JOHN W. PRUDE,

## NOTICE OF SALE UNDER MORTGAGE.

Default having been made in the payment of the debt secured by the mortgage executed by Lola Bell and T. L. Bell to Mrs. Elizabeth Gage on the 26th day of September, 1907, which mortgage was duly recorded in volume 475, page 108, of the records of mortgages in the probate office of Jefferson county, Alabama, on the 30th day of September, 1907, and which said mortgage was on March 28, 1910, transferred, sold and assigned to Bains Brothers Investment Company, the undersigned Bains Brothers Investment Company, the present holder and owner of said mortgage, will, under the powers in said mortgage, offer for sale and proceed to sell on Saturday, July 18, 1910, in front of the county court house door in the city of Birmingham, Alabama, within the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated in or near West End, Alabama, to-wit:

Lot 18, in block 6, in Kenilworth, according to the map and plat of Kenilworth of the Rugby Land and Improvement Company, recorded in map book 5, page 93, in the office of the probate judge of Jefferson county, Alabama, and being the property conveyed in the above described mortgage.

BAINS BROTHERS INVESTMENT COMPANY,

Transferee of Mortgage.

Z. T. RUDOLPH, Attorney.

## NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court 5th Day of June, 1910.

Estate of James T. Stevenson, Deceased.

This day came Sarah L. Stevenson, administratrix of the estate of James T. Stevenson, deceased, and filed his account, vouchers, evidence and statement for a settlement of the same.

It is ordered that the 9th day of July, 1910, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE,

Judge of Probate.

ALLEN & BELL, Attorneys.

## NOTICE TO NON-RESIDENTS.

The State of Alabama, Jefferson County, Probate Court, June 7, 1910. Estate of H. Abel, Deceased.

On this day came Mrs. H. C. Abel, administratrix, with the will annexed, of the estate of said decedent, and filed her application in writing and under oath, praying for a sale of certain lands therein described belonging to the estate of said decedent, for the purpose of paying the debts due by said estate, and setting forth therein, among other things, that the following heirs of said decedent are non-residents of the state of Alabama, viz.:

Mrs. Carrie Hall, residing in Atlanta, Ga., and Miss Maymie Abel, residing in Asheville, N. C., and the 9th day of July, 1910, having been set as a day for hearing said application and the testimony to be submitted in support of the same.

It is therefore ordered that notice of the filing of said application, and of the day set for hearing same, be given said non-residents, and all other parties in interest, by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county, so that they may appear on said day and contest said application if they see proper so to do.

S. E. GREENE,  
Judge of Probate.

## NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 4th Day of June, 1910.

Estate of Nora P. Tompkins, Deceased.

This day came Blanton E. Fortson, administratrix of the estate of Nora P. Tompkins, deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 6th day of July, 1910, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREENE,  
Judge of Probate.

## Where Will You Spend the Summer?

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Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

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Fine cotton truck and stock corn lands, near splendid schools and railroad facilities. Near Anniston and Gadsden, Alabama. For particulars address at once. W. T. OWEN, 1208 Noble Street, Anniston, Alabama, or 504 Broad Street, Mobile, Ala.

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The forty-fifth session will begin Sept. 19th, 1910. Four courses of lectures, eight months each, required for graduation. All laboratories thoroughly equipped. Instruction by lectures, recitations, laboratory work and practical operations. Hospital advantages excellent. Catalog and circular containing full information sent on application. Write

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## The Aged and Broken Jewelry Pieces.

gathered together may be worth considerable money in old gold. Before you discard entirely any locket, neck or watch chain that seems loose, is out of order or broken, let us look at it. Very likely we can fix it up like new, otherwise we will accept it in part payment for the worth of the old gold. Write to us.

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ESTABLISHED 1873  
16 DEXTER AVE. MONTGOMERY, ALA.

If you want a copy of the Southern Baptist convention minutes write Bro. Crumpton and send 5 cents for postage.

A few renewals would be appreciated while we are climbing up the June Hill.

State mission books close June 30. Let's pay out.

The preacher of the baccalaureate sermon before Eskine college this year was a Baptist, Dr. B. F. Riley, now of Birmingham, Ala.—Baptist Courier.

Rev. V. C. Kincaid has accepted the work at Boyles. He is a consecrated worker both in Sunday school and church work. If the Baptists of Boyles will co-operate with him a great work will be done, for it is a field of great opportunities. I have accepted the evangelistic work for the Bethel Association.—W. R. Seymore, Former Pastor.

The Baptist young people have their international meeting for methods and inspiration at Saratoga, N. Y., July 7-10; the Barrens and Philadelphia at Jamestown and Chautauqua, N. Y., from July 9 to 14. Did you get enough enthusiasm at Washington to make you try to send some one else to these conventions?

Dr. Elizabeth Blackwell died in England on June 1st. She was the first woman in America to take a medical degree and to practice medicine. Having been refused admission to all of the medical colleges in Philadelphia and New York city, she made application to twelve schools in smaller places. One of these schools only, that connected with Hobart college, consented to admit her.

A flight from England to France and return without stopping on French soil was the feature of aeroplane work last week. An Englishman, Hon. Chas. Stewart L. Rolls, son of Lord Langatock, made the round trip over the English channel to Calais and back. He was in the air an hour and a half, and the distance covered was probably about fifty miles. He used a Wright machine.

**Mr. Harriman and the Telephone.**  
The late Mr. E. H. Harriman, the famous railroad magnate, was almost inseparable from the telephone. Not only in his business offices, but also in his home, he had 'phones galore. There was one on the dining table—another in his library—one close to his bed—and even by the bath tub there rested a telephone.

As the farmer deals in cotton, so Mr. Harriman dealt in railroad stocks. Like the farmer who sells cotton when the market is up, so did this railroad man sell stocks when they were highest.

Mr. Harriman kept in constant touch with the market through the telephone. Every farmer must do the same to get the best prices for his cotton.

"Harriman," once said a friend, "you are a slave to the telephone." "No," replied Mr. Harriman, "the telephone is a slave to me."

The cost of rural telephones is from 50 cents to \$1 per month. There is an interesting booklet with full explanations waiting for you at the Southern Bell Telephone and Telegraph Co., 19 South Pryor street, Atlanta, Ga. It's yours free, if you write for it.

A few renewals would be appreciated while we are climbing up the June Hill.

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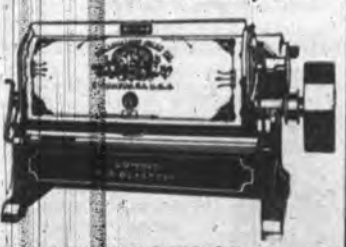
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## THE ALABAMA BAPTIST

### LANGUAGES IN CHURCH SERVICES.

**Only English Used by Eighty-five Per Cent of All Religious Organizations.**

Washington, D. C., June 11, 1910.—English was in 1906 the sole language of worship in 187,393 religious organizations, with 23,648,267 members, or 85.5 per cent of the total number of the organizations, and 71.8 per cent of the total membership, in continental United States, according to Part I, now in press, of the Census Bureau's comprehensive report on the Census of Religious Bodies for 1906. The report was prepared under the supervision of Wm. C. Hunt, chief statistician for population, and Director Durand will transmit it to Secretary Nagel, of the Department of Commerce and Labor.

It shows also that English and some foreign languages were used in 7,906 organizations, with 3,371,628 members; while foreign languages only are used in the church services of 16,888 organizations, with 5,022,601 members, or 7.9 per cent of the organizations, and 15 per cent of the membership, or 6 per cent of the estimated population in 1906.

The census of 1906 was the first in which an attempt was made to secure complete reports from the various denominations as to the languages used in the conduct of religious services. This was considered in the report for 1890 an important element in the statement of the work of the churches, especially among the foreign population, but there was in the 1890 report no general enumeration or classification, although summaries, recognized as approximate, were given of the languages used in the Lutheran bodies and the Methodist Episcopal church, and mention was made of those used in other bodies.

#### Record is Reasonably Complete.

It is stated in the present report that the total number of organizations reporting was 204,268, or 96.2 per cent of the grand total. A considerable number of organizations which made no report apparently, it is asserted, took it for granted that it would be understood that English was used. It follows, therefore, according to the report, that the record of languages used in church services is reasonably complete.

With reference to those using foreign languages only the report points out that, as approximately 2,000,000 immigrants, using foreign languages, entered the United States during the years 1905 and 1906, it is evident that the adoption of English by these immigrant communities has progressed rapidly. It should be noted, the report states, that by no means all of these immigrants are identified with church life.

The bodies reporting the largest number of organizations using foreign languages only are naturally those most largely made up of immigrants, or those most closely identified with church work among immigrants. In the Lutheran bodies 7,242 organizations with 1,227,981 members report the use of a foreign language only; in the Roman Catholic church 2,176 organizations with 3,064,436 members; in the Methodist Episcopal church 1,428 organizations with 84,530 members, and in the German Evangelical Synod of North America 952 organizations with 201,137 members. The average membership in organizations using

foreign languages only is smaller than that of organizations using English and a foreign language, except in the Roman Catholic church, where some very large parishes are reported. Thus a French parish in California reports 6,800 members, and an Italian and Portuguese parish 8,075 members; while in Illinois 32 Polish parishes average 3,823 members each, and nine Bohemian parishes 3,884 members. There appear, therefore, to be large non-English speaking communities provided in each case with a single church whose numerous services meet the wants of the people.

#### The Combinations of Languages.

The number of languages reported is 44, though two of them, Austrian and Scandinavian, are probably German and one of the three Scandinavian languages. The list includes, aside from the well-known European languages, Arabic, Armenian, Chinese, Estonian, Gaelic, Modern Syriac, Lettish, Montenegrin, Wendish and Yiddish.

Scarcely less significant than the number of languages are the combinations as reported by local organizations. Some are natural, as Slavic and Servian, the former the language of the liturgy and the latter that of the address; or where they are cognate languages, as Norwegian, Swedish and Danish. Such combinations, however, as "German, Italian, Scandinavian and English," or "Armenian, Chinese, Hebrew, Italian and English," illustrate very vividly the cosmopolitan character of the congregations.

It appears from the report that German, aside from Austrian, is reported by 77 denominations; the American Indian languages, by 25; Norwegian, by 22; Swedish, by 21; Danish, by 19; French, by 15; and Italian, by 13. In respect to the number of organizations, German is reported by 13,034; Norwegian, by 2,849; Swedish, by 2,177; Hebrew, by 946; French, by 889; Spanish, by 732; Polish, by 570; and Indian (American), by 524. In respect to the membership of organizations using the various languages, German continues to lead with 3,601,943; the second place is held by French, with 1,160,420; the third by Italian, with 867,549. Other leading languages, with membership of the organizations using them, are Spanish, with 379,549; Norwegian, with 337,865; Swedish, with 266,603; Bohemian, with 201,791; Greek, with 114,495; and Slavic, with 113,852. The large figures shown for French are chiefly attributed to the large number of French Canadians in the country. In the case of the figures for all languages, it should be remembered that a greater or less proportion represents members who in their worship use English or a foreign language other than that specified.

#### The Geographical Distribution.

The 24,594 organizations which report the use of a foreign language either alone or in connection with English, are distributed among the geographic divisions as follows:

North Atlantic division .....	5,177
South Atlantic division .....	340
North Central division .....	15,685
South Central division .....	1,445
Western division .....	1,947

The states reporting more than 100 organizations using a foreign language are as follows:

Minnesota .....	2,793
Wisconsin .....	2,592
Pennsylvania .....	2,318
Illinois .....	1,738
New York .....	1,409

Iowa .....	1,401
Michigan .....	1,150
North Dakota .....	1,132
Ohio .....	1,097
South Dakota .....	960
Nebraska .....	950
Missouri .....	709
Texas .....	640
Kansas .....	608
Indiana .....	555
California .....	452
Massachusetts .....	444
New Mexico .....	429
New Jersey .....	382
Oklahoma .....	375
Washington .....	355
Connecticut .....	266
Colorado .....	245
Louisiana .....	170
Oregon .....	158
Maryland .....	144
Maine .....	104

Of the 41 individual languages tabulated, New York naturally reports the largest number, 29. Pennsylvania reports 28; Illinois, 26; and Ohio, 24; while 5 states, Massachusetts, Michigan, Wisconsin, Minnesota and Washington, report 21 each. Three states—South Carolina, Georgia and Kentucky—report only 3 languages, and 17 others less than 10 languages. Of these 17, only 2—Louisiana and New Mexico—are included among the states reporting more than one hundred organizations using a foreign language, and in each of these states some one language greatly preponderates—in Louisiana, French; and in New Mexico, Spanish.

Any comparison between the membership of church organizations reporting the use of foreign languages, and the foreign-born element of the population, however interesting, is impracticable on account of the widely different dates for which the information in the two cases is available, the figures for church membership being for 1906 and those for the foreign-born population for 1900. Such comparison is also rendered difficult by the facts that a portion of the foreign-born population is not identified with church life, and that in some sections, especially in the west, it is so scattered that organizations have not been formed, and consequently there is no report of membership.

#### DR. MONTAGUE AT CENTERVILLE.

It was an occasion of much delight to the citizens of Centerville and Bibb county last Sunday to meet in the high school auditorium for the first commencement sermon of Bibb county high school. The school opened last October and has made the best record of any high school in the state for the first year. Bibb county high school has ideal grounds, a magnificent building, splendid enrollment and, according to Prof. H. J. Willingham's statement, the best teachers of any school in the state. The whole county is proud of the school. In spite of the inclement weather last Sunday morning, near 500 people assembled to hear the sermon by our noble Dr. Montague, president of Howard college. This accomplished, scholarly gentleman caused all to say that we have never heard such an able address in Bibb county. He thrilled the audience with his eloquence and filled every one with enthusiasm. May the Lord permit him to continue his great work and do wonders in our land for Christian education.

Sincerely,  
J. O. WILLIAMS.

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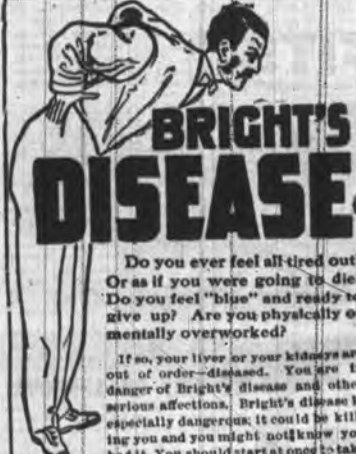
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Or as if you were going to die?  
Do you feel "blue" and ready to  
give up? Are you physically or  
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If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous. It could be killing you and you might not know you had it. You should start at once to take

**Dr. DeWitt's Liver, Blood & Kidney Cure**

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

By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you. Transportation prepaid. Address  
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Wanted—Good men and women agents at once for "Roosevelt's Famous Hunt for Big Game"; also for "Traffic in Girls." Immense sellers. Price \$1.50. 50 per cent commission. Outfit free. Send 15c for mailing. Both outfits 25c. Also district managers for easy payment instalment plan. Permanent work. \$2,000 to \$5,000 per year profits. Particulars free. Address A. B. Kuhlman Co., Chicago, Illinois.

**LET US HAVE SOME RELIGIOUS EDUCATION.**

I have been in this world a few years—have observed closely, experienced largely, and learned a great many things I know to be absolutely true from my contact with them.

Most religionists are ready to throw up their hands in holy horror if the positions they have sought out and occupy are touched with anything to the reverse of them, with no regard whatever to the truth of what proposes an interference with them.

These positions are positive of money getting and getting along easy in the world at the expense of any truth or truths contained in the Bible. They are as ready to make trades for the dollar and personal favor, at the expense of the truth, as ever Judas was. They grow tired, yawny, stretchy and contemptible in a pair of minutes with one presenting them the inexorable in religious affairs, for the truth's sake, and the soul's sake of men.

The real truth is, they care nothing about either. If they did, they would adhere to them with a tenacity that would verify their concern in them. Let us take first the lesson of the

**"Evangelical Denominations."**

There are about five hundred and fifty of them in their divisions and subdivisions in the United States. I frequently see in the religious literature sent out from our Baptist press, in tracts and otherwise, references to "the evangelic denominations." Really I want to know the ones thus designated—evangelical—the ones included and the ones excluded, by the expression. It is wrong to use words or terms that convey no definite conception of what is involved in them. The presumption is the ones using the expression can give the names of the ones included at least. I want to know as a religious lesson to me. In the same connection I want to know the definition of the words "evangelical denominations," as theological terms. I want to know further if there is more than one kind of evangelism in the sense in question Biblically considered—that is, is one denomination more evangelical than another? If so, which ones, with the differences, defined, or expressed? It might be well for me to give my view for correction as a start. Speaking denominationally I don't know of a single evangelical denomination. What was once a Baptist denomination has gone into a pseudo-Baptized-Baptist concern and ceases to be evangelical in the New Testament sense. It classes itself as evangelical in its literature in common with others in the way to create the impression that there is no difference between it and the others. If there is no more difference than it makes in the way stated, I about have my consent to join another, as "there is no difference," etc. Evangelism is evangelism, if it is evangelism; and one might as well be a member of one as another. When this lesson is given me, with the strictness required, I will submit another. I know of nothing to hinder except the doctrine of the absence of time for anything except money-getting on the basis stated in the beginning of this lesson. I want no "blunderbuss" reference to it, but a straightout, analytical and logical presentation of it, so as to clear the heads of folk in regard to every single detail involved, as a constitu-

ency in the evangelism of each included in the designation. I always believed in straight goods.

W. R. WHATLEY.

**GET RIGHT WITH FOLKS.**

"Get Right With God" cards have been freely distributed over the country. Thousands of Christian workers are using them. The "stickers" are also much used. Years ago the writer stepped up to the ticket window of a railroad office in Natchez, Miss., and for the first time saw the sticker over the window, "Get Right with God."

It was very suggestive and calculated to make one think. But of equal importance is the suggestion, "get right with man." Differences between church members is doing more to disrupt, chill and retard religious interest than any other one thing. It is well nigh universal, too. There are alienations in almost every church. Members who do not speak to each other and others who speak disparagingly of each other.

Is there a remedy? Yes, but it requires the grace of God to apply it. Here are two courses that will cover the ground.

1. Matt. 18:15, "Moreover if thy brother trespass against thee go and tell him of his fault between thee and him alone."

It takes grace to apply this remedy. The most of people will go off and pout and tell other people of their brother's offense, but will not go alone to him. It is hardly worth while here to suggest the spirit in which one should go to his brother, for if one will go at all it is apt to be in a brotherly way. Those who can not go in that way are not apt to go at all.

2. Matt. 5:23, "Therefore, if thou bring thy gift to the altar and there rememberest thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift."

This completely puts up the gap. Reader, you may not hold any malice against another nor any ill feeling, but if you know or hear of those who have aught against you it becomes your duty ere you come to God's altar to pray or worship to go and seek reconciliation. Brotherly love is a fundamental quality. No Christian can be happy without it. No church can prosper and be blessed of the Lord when this quality is lacking.

This was distinctly a mark of primitive Christianity.

"Behold how these people love one another" was extorted from their enemies. Behold how these people hate one another is often heard today.

There is but one way, Get right with men.

L. N. BROCK.

Rev. H. H. Shell, of Lake Charles, La., is happy. The new church building was dedicated Sunday, April 24. Rev. J. B. Lawrence, of New Orleans, preached the sermon, and at 3 p. m. there was a meeting to hear addresses from pastors of other denominations.

**St. Louis Lady Cured of Eczema.**

5639 Vernon St., St. Louis, Mo. I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Your medicine has cured me after six months' trial. Miss A. B. King. Tetterine cures eczema, itching Piles, Ring worm, Dandruff and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from the Shuptrine Co., Savannah, Ga.



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This is "Foolish question number 44." It needs no answer. We know that you want to live on the "Sunny Side of Easy Street"—but perhaps you haven't yet found the way. There's nothing dearer to the American man or woman than "Home, Sweet Home" and it is doubly dear when your earning capacity is diminished by the inroads of Time.

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We have a surprisingly simple plan which makes it possible for you to build your own home and pay for it in monthly amounts the same as you are now paying rent—no more and perhaps less. By this plan you will be free of the landlord's shackles in a very short time. It obligates you in no way to investigate. Do it now. Write us.

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**BRO. CRUMPTON TO THE BAPTISTS OF THE BIRMINGHAM DISTRICT.**

Montgomery, Ala., June 15, 1910.  
Dear Brother:

I am looking for great things to be done by the Baptists of the Birmingham district for state missions before the close of June. I will not be disappointed if the churches, the women's societies and the Sunday schools can be aroused to the gravity of the situation.

For many years the board has been lavishly spending money in the district. We do not regret it. We are only sorry we could not do more. We have often been criticised by people in other parts of the state for what we were doing for you. They did not realize the imperative need.

Now, when the board is in a critical condition on account of debt, would it not be the noble thing for Birmingham Baptists to come to the rescue with liberal contributions? It would have a stimulating effect on your churches; it would have a greater effect on the churches of the state.

Your newspapers go out almost every day laden with the news of gigantic enterprises projected by the people of the Magic City which involve millions of dollars. The Baptists of the Birmingham Association ought to learn to think in large figures for God and the advancement of his cause.

Only two Sundays remain in June. On the last day of the month the state board, which has done so much for the Baptist cause in and about Birmingham, must close its books. Shall it close with a disastrous debt?

Such a fate is inevitable unless the Baptists of the state put forth an effort the next two weeks. The Baptists of the Birmingham Association ought, in the most emphatic way, say there must be no debt on the board at the close.

Dear brother, won't you read this to your congregation next Sunday and then organize the whole force to meet this emergency?

God bless you and your people.  
Fraternally, W. B. CRUMPTON.

**SELMA GLEANINGS.**

By J. L. Rosser.

This pastor regrets not having gathered with the clans at Baltimore; but the distance, combined with a previously accepted commencement engagement, hindered us. But we caught some of the reflected glory from your "Convention Paragraphs." We are glad that our far South is to be honored with the convention's presence next year.

We began a meeting in the First church here on the first Sunday in this month. Rev. John A. Wray, of Miami, Fla., is assisting us. Bro. Wray is one of the pastor-evangelists in whose wake results seem always to follow, and we are hoping for a great harvest. While no church ought to forget the record about those who were daily added unto the Lord, we ought also to remember the three thousand that were saved on a special day. Our churches must not let revivals languish.

We have had the privilege of making the commencement address for the Marion Military Institute this year. These old Howard College grounds are likely to see some new things ornamenting them before much more time shall pass, we believe. We

preached the baccalaureate sermon for the Alabama Brenau College, at Eufaula, Ala. All the churches closed their doors and united in a service at the Chautauqua theater both morning and night, and it was a joy to try to speak a word in season to those young lives who are standing at the point where the brook of youth begins to pass into the river of early womanhood. The Baptists have the most beautiful house of worship in the city, and Bro. French is to be congratulated on holding such a pastorate.

Selma now has four Baptist preachers. Bro. DeWitt is at the Second church, and Brethren L. M. Bradley and L. N. Brock have all their time taken at adjacent points.

**THE B. C. I.**

The Baptist Collegiate Institute has just closed its twelfth session. There were eleven full graduates, most excellent young men and women. This school is still doing what it has been doing for the past twelve years, that is, supplying a need that no other school in the state can do. It is doing much toward educating the young men and women from the rural districts of southeast Alabama, and even down in Florida its helpful hands are reaching, and into yet other states. If there were nothing else to recommend it the high moral status of the school is inducement enough to guarantee patronage among all Christian families. But from an educational standpoint there are none who can boast of superior advantages, except in buildings. But even now we are encouraged that soon things will be better. Already the auditorium is well-nigh finished, is two stories high with a gallery and all solid brick walls. When fully equipped this school will be one of which Alabama will be justly proud. As an educator, the principal, Prof. A. W. Tate is a remarkable man, a fine disciplinarian and an organizer. And all of his teachers are first-class helpers. There were about eighteen young preachers here this session. Some of them go to Howard College, some to the Seminary and some return to finish their course here.

The commencement sermon was preached by Bro. Allen Smith, of Columbia. The preacher is an alumnus of this school, and well deserves all honors conferred upon him.

Newton is an ideal home for a school, being free from many hindering causes in some other towns and cities. That your boy or girl may be prepared for college or university work, send him or her next session. A six weeks' drill commences here within a few days. Yours truly,

R. M. HUNTER.

(We regret this was misplaced.)

7747 Fourth Ave., N. E.,  
Green Lake, Seattle, Wash.,  
May 26, 1910.

Rev. W. J. Elliott, 71-2 Dextex Ave.,  
Montgomery Ala.

Dear Brother—The check you mailed to me May 6 has been received. Mr. McCollum and his family do thank you and the Alabama friends for the gift. It was indeed kind of the society to pay all of Mr. McCollum's dues and assessments. Thank you for speaking so kindly of him whom we love. With best wishes,

Sincerely,  
D. C. M'COLLUM.

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## To Every Reader of the Alabama Baptist

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

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

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

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

### We Have Everything to Wear:

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

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

## LOVEMAN, JOSEPH & LOEB

BIRMINGHAM, ALA.