

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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PLEASE RUSH THE \$1.00 OFFER DURING THIS WEEK.

Rev. D. W. Morgan, of Oakman, is assisting Rev. J. E. Lowrey in a meeting at Powderly.

The Sunday School Convention of the Carey Baptist Association will hold its annual meeting at Daviston on Saturday and Sunday, June 24 and 25.

I have others in view that I wish to get interested, but will have to wait a while. May the Lord abundantly bless you in giving such valuable service to His cause. Sincerely—Mrs. A. Pratt.

You are giving us a splendid paper, and I shall do all I can to place it in the homes of my people. God bless you in your effort. Fraternally—A. W. Langley.

I have been a subscriber for your paper many years, and just can't do without it. With all good wishes to you and your family, God bless you all. Respectfully—Miss Wyche Walton.

Prof. A. T. Robertson lectures during July to the summer school at Knoxville and supplies the pulpit of the Second church, Richmond, during August.

Rev. Woodie Lett, a student of Howard college, lectured at the Baptist church, Grove Hill, Sunday morning, June 4, in the interest of the Anti-Saloon League.

We are moving along nicely. Bro. W. Y. Quisenberry was with us the fourth Sunday in May and spoke at both hours. At the morning hour he spoke on "Redemption"; at the evening hour on "China". The people were greatly impressed and I am sure will do more for missions. Our people gave \$12,000 to the seminary.—H. T. Vaughan, Vinegar Bend, Ala.

I am enclosing a check for \$2, with which amount you will please credit the subscription of Miss Clara Flanagan, Clinton, Ala., and send the paper to me in future instead of her. Sister Clara died on May 1 at Ralph, Ala., of pneumonia. She had been teaching school there, and died after an illness of 10 days, two weeks before her school would have closed. We brought her back and laid her to rest at Pt. Hill. She was a sweet Christian girl, and we miss her so much. She was a member of the Baptist church. With best wishes for yourself and the Baptist, I am very respectfully—Miss Josie Flanagan.

HAVE YOU HELPED ON THE SPECIAL \$1.00 Offer?



Notes From Brother Crumpton on Sayings of His Correspondents

P. L. Moseley:

"I never had a meeting to do me more good than the convention. It was to me what a good revival meeting is to a church. The inspiration and some facts and figures obtained will tell in my future work. However, Porter, Sunday morning, and Truett, Sunday night, made me feel ashamed of myself.

"The last F. M. Journal had an article on missions that is worth much and will be used by me all over the country."

Where is the pastor who ever went to the Southern Baptist Convention and didn't come away feeling like Moseley says he felt? Shame on those who don't want to go and shame on the churches that don't send their pastors.

R. E. Pettus, Huntsville:

"I want our church to send you at least \$100 for State Missions before July 1."

This is good for the president of the convention to write, but I do hope it will be double that amount.

A Country Pastor:

"I never send off money now from my churches nor do anything else I can get the brethren to do."

A wise pastor that. However, he ought to see that the money is sent. Some of the brethren are awfully slow about sending in the money when left to them. In some cases the pastor must do it or it will not be done with regularity. Some pastors are pack horses for the churches. Generally it is their fault. If our people are developed the burdens must be put upon them. Blessed is the pastor who can get work out of his members.

S. O. Y. Ray, Newton, Ala.:

"I do not know what I can do, but put me down for my level best."

One of my old burden carriers. They never fail me. May their tribe never grow less.

J. H. Longcier, Jasper:

"It greatly excites my sympathy to see you pulling that June hill this hot weather, and I am leaving no stone unturned to get up a little help for you. I know you have borne the burden till you are weary in the way, but we don't forget you."

Longcier can be depended on everywhere. His people come whenever he calls.

J. L. Jackson, Hurtsboro:

"Of course I shall help 'up the June hill.' You may count on me for not

less than \$50. I wish I could make it \$500."

Another faithful one heard from. The brethren are coming. I feel better. The amounts promised are not large, but some will be larger than they write.

"This is the month for Foreign Missions with us. Do you want us to sidetrack that and help State Missions?"

No, brother; never sidetrack the object on the calendar. You break up the system when you do that. Especially would I not want you to put off Foreign Missions. Lay yourself out on that. You know about the debt. Ask your people to make the offering more than liberal on that account. If you can strain a point anywhere and get up something for State Missions to help us in this crisis I would be glad.

Schramm, the Faithful.

Here on my desk is a letter dated June 2, in which he says: "You can count on me to help on State Missions all I can." A day or two later his tragic death occurred. There never was a day when he was not ready to respond to every call of duty. His consecration, abiding faith and courage often put me to shame. He gave himself without reserve to the service of his Master. He was looking forward with much pleasure to a trip to Philadelphia to the World's Baptist Alliance. He is now with the Baptists and all the host of the Lord of all the ages.

Mrs. C. E. Westbrook, of Nanafalla:

In the Alabama Baptist this appears:

"Our church is doing better than it has for some time. It is out of debt; pays our pastor's salary monthly; gave \$60 for missions; always ready to lend a helping hand when called on. But we never see anything in the Baptist from Nanafalla church. I don't know why. We send the money to Brothers Crumpton and Willingham and get their receipts, but that is all. Nanafalla church is not dead, but it never gets credit for what it does."

Glad to see this from Sister Westbrook. I now and then comment on words from my correspondents. Maybe one in a hundred. This only when some word is in the letter on which I can hang a comment with profit.

We never print the receipts, because it would be such a burden on the paper. Blessing on the Nanafalla saints. W. B. CRUMPTON.

PLEASE RUSH THE \$1.00 OFFER DURING THIS WEEK.

We felicitate Dr. E. Y. Mullins and his gifted wife on having reached their silver anniversary.

Rev. E. B. Farrar closed his meeting at Rock West on last Friday night. He will begin a week's meeting at Pineapple this week.—Wilcox Banner.

Martin Ball, in the Baptist Record, says: "Howard College, Ala., conferred the degree of D.D. on Rev. W. F. Yarborough, of Anniston, and LL.D. on Hon. H. S. D. Mallory.—Alabama Baptist. Our Alabama brethren show their appreciation for Bro. Yarborough in many ways—but he is altogether worthy". He is already in harness like a native.

The Oakman Baptists are taking on new life. They have recently prepared three new Sunday school rooms and papered the house and paid off the debt on the parsonage. We congratulate Pastor D. W. Morgan. The Sunday school enrollment has doubled itself. Bro. J. S. Watts has been the faithful superintendent for a score of years.

We regret to learn of the death of Hon. D. P. Bestor, LL. D., of Mobile, which occurred Tuesday night. Bro. Bestor was chairman of the board of deacons of the First Baptist church, and was for many years superintendent of the Sunday school. He was a lawyer of great ability and a Christian gentleman of the highest integrity. We offer our sympathy to the bereaved family.

Here is Walter Hamner's tribute to Bro. Schramm: "Thus has passed one of the purest, best men we have ever known. The college boys used to say, 'Schramm has more religion than any of us'. So faithful was he in his college duties that President J. T. Murfee named him 'Stonewall Jackson Schramm'. If we ever knew a man who lived ready every day for the 'final summons', Henry R. Schramm was the man."

Rev. George H. Crutcher, who will assist in the simultaneous meetings begun in the Baptist churches of the Tri-Cities, is a man of power and wide success as an evangelist. He is with Brother Willis at Florence. Rev. W. P. Price, who is assisting Brother Chapman, pastor of the Tusculumbia church, is a strong preacher. Bro. Price recently closed a glorious meeting in Selma. We do not know who will assist Bro. Martin at Sheffield.

HAVE YOU HELPED ON THE SPECIAL \$1.00 Offer?

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Watchword for 1910-11: "Saved to Serve"

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Vice Presidents.

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Mrs. Henry Dill, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. F. B. Stallworth, Cuba.Mrs. T. A. Hamilton, State Organizer, 1137 South Hickory Street, Birmingham.
Mrs. D. M. Malone, Associational Visitor, Consul.W. M. U. Watchword:
Whatever He saith unto you, do it.—John 2:5.

Miss Kathleen Mallory, Secretary-Treasurer, 1122 Bell Building, Montgomery.

Mrs. Wm. H. Samford, Recording Secretary, 310 Mill-dred Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tg'm'ry.
Miss Mary Rhoades, Leader of Young People's Societies, 1122 Bell Building, Montgomery.

Mrs. Grace Hiden Wilkinson, Secretary of Relief Work for Aged and Infirm Ministers, Idlewild, Birmingham.

Mrs. R. V. Taylor, Press Correspondent, 910 Government Street, Mobile.

Send contributions for this page to the Mission Room.

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Y. W. A. Watchword:

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

DURING JUNE.

We study about State Missions and also about Roman Catholicism in Italy and Mexico.

We give to State Missions, each organization doing its best to send into the Mission Room before the 30th of the month at least one-half of all that it is asked on the new apportionment card to raise for State Missions by the first of next May. We shall also give as women's societies to the support of women missionaries and schools taught by them on the foreign fields; as Y. W. A.'s to the foreign medical work; as R. A. B.'s to the school for boys at Toluca, Mexico; as S. B. B.'s to the kindergartens and schools for children in foreign lands.

REMEMBER IN YOUR PRAPERS.

Our work in the Southern district. At present we are in correspondence with one whom we believe is eminently fitted for this important position, and we do hope that the prayers of all of us may be heard as we ask God to give us just the right woman to serve Him in this Southern District. Three out of the eight associations in the district are unorganized.

Our work in the Elim Association. During the past year, through the efforts of Mrs. Cox, while she was vice president of the Southern district, an entrance was made into Elim Association for our woman's work. We have two societies there now.

Our missionary to Yang Chow, China, Mrs. A. Y. Napier.

The reaching of our year's apportionment.

The raising of \$2,000 for State Missions during June.

ONE POINT IN THE STANDARD OF EXCELLENCE

Summer is surely here; the thermometer, the fans, the parched gardens, the awnings, all agree to this fact. With the coming of the summer arises the longing to be much at ease, and usually the longing is gratified. Our "Standard of Excellence" for the societies steps right in at this point and reminds us that if we would be in the first ranks, we must not be at ease every afternoon of the summer months, but that we must be energetic enough to hold at least one missionary meeting each month, and that at these meetings we must have at least two-thirds of our membership present.

Many of our societies are accustomed to holding meetings through the summer months, but they have not worried to keep up an average attendance. To such societies we would throw out the suggestion that they study "The Standard of Excellence" and try to come up to it fully.

There are some societies, too, that literally go into summer quarters and hold no meetings during July and August. There is no town in our state so hot but what some cool gathering place may be found where the society may meet and study and talk about the work of the Kingdom. There is so much that needs to be done before He can come, dear friends, that we must not lessen our efficiency by not keeping up to the "standard" all through the year.

THE ALL-DAY MEETING AT SCOTTSBORO.

In some unaccountable and yet inexcusable way, this report of the Scottsboro meeting, which was held in that pleasing Baptist center in April, has not until now been published. The report was sent to the Mission Room quite promptly, so that the delay is due to oversight here:

Scottsboro had as its visitors and Christian helpers, two of Alabama's most devoted leaders in church work—Miss Kathleen Mallory, of Montgomery, and Mrs. Dill, of Birmingham.

They came into our midst to hold a missionary institute for the Women's Missionary Union and Young Woman's Auxiliary of the Baptist church.

A short devotional exercise was held by the pastor, Rev. M. Briscoe. Welcome address by Mrs. Lipscomb, in which she very nicely stated that "we could not have the altar wreathed with flowers nor aisles strewn with roses, but we can give to you a welcome characteristic of Scottsboro. "You are welcome from our very hearts".

Mrs. Dill responded to the welcome with a few chosen words, saying: "Though we are few in numbers, we must not be discouraged, for the Lord has said 'Where you are gathered in my name'. We love you, have loved you before we came. When we came into your town last evening and found so many to meet us and extend a welcome, indeed we were touched".

Such subjects as "How can we make the year 1911 count in our society"; "How you can advance the work in your society"; "Work of the women and children of different societies", were handled as only workers like these ladies can do.

These thoughts give to those that did not get to attend this or other institutes, but still have the blessed privilege of reading their church papers, a clue to what these gatherings mean to not only the societies, but the foreign nations as well.

Not only do we "welcome", but thank these ladies from our hearts for the many ways they showed us we could help to further God's work.

A MEMBER.

MODERNISM IN ITALY.

Miss Heck has a splendid exposition, in this quarter's edition of the Mission Fields, of the effect of "Modernism" in Italy. From the new mission study book, "Southern Baptist Foreign Missions", we quote further concerning this vital subject:

There are at least three things that encourage us to go forward in the work into which we were evidently led by Providence. In the first place, must be mentioned the work already accomplished. Forty-five years ago there were no Baptists nor Baptist work in Italy. Now there are sixty churches, more than 100 out-stations, forty-seven evangelists, eight colporters, 1,615 members, 1,694 Sunday school scholars, 98 Sunday school teachers, a theological school with five professors and eighteen students, two newspapers, several medical dispensaries, an orphanage, several day schools, kindergartens, night schools, Bible women, and fourteen houses of worship. (These figures include the English Baptists, who have fewer churches and fewer communicants than our mission has.)

The "modernist movement", while fraught with dangers to "orthodoxy", will doubtless prove to be one of our allies against the common adversary. The "modernists" may be roughly divided into three classes. Some, like Loisy, have wandered away from orthodoxy in the criticism and interpretation of the Bible. Others, like the famous ex-priest, Don Romola Murri, demand liberty of action in politics and refuse longer to be minions of the clerical party, while there is a third class that desires radical reform in both dogma and morals. All these have been the object of severe criticism and repressive measures on the part of Pius X, but many of them refuse to submit. They have even begun in the "modernist" propaganda the publication of tracts, newspapers, and several valuable reviews, which circulate freely among the priesthood, especially the student class. The most recent critical works of German, English and American Protestants on modern Biblical thought are on sale in the leading book stores of Rome. Will the pope be able to stop this rising tide? We hope not. Baptists who have no fear of truth, from whatever source it may come, have much to gain and little to lose in this struggle between the pope and his subordinates.

The strategic position of our field is another ground for encouragement. The Japanese spent millions of money and thousands of lives to take Port Arthur, Russia's stronghold in the East, but it proved to be a wise investment, as the fortunes of war largely depended on that one place. The same may be said of Italy. It is the Port Arthur of Roman Catholicism. If we take it, which will require time, money and workers, the victory will be won more easily elsewhere. If Luther and the Reformers had taken Rome and Italy, the work of the Reformation would have been complete. The importance of saving Italy can not be over-estimated. No city since the fall of Jerusalem has influenced the religious world so much as Rome has, and she still continues to do so. From her went forth the gospel in the early Christian centuries to every part of Europe, and even before Paul visited the "Eternal City", the Roman Christians' faith was spoken of throughout the world. Today millions from every country look to Rome for salvation from sin, but what a contrast between the Christian influence which proceeded from Rome in Paul's day and that which emanates from the Vatican today! Let us, therefore, evangelize the Italians in their home that they may carry the good seed of the Kingdom into other countries. It would also seem that the preaching of the pure gospel in Italy must modify the papacy itself, so far as the doctrine of infallibility will permit. The Catholic church has already established Sunday schools, adopting methods from American and English Protestants. Almanacs for family and popular reading have not only taken leaves from our own publications, but have imitated the adornments of cover and title page. The Saint Jerome Society at Rome has issued a popular translation of the Gospels and Acts, which is circulated freely. Even the Latin Bible is being revised. This is done in order to imitate the work of the British and Foreign Bible Society. May not these new methods adopted by the papacy be attributed to the subtle change in the religious atmosphere of Italy, since Protestant missions have been planted in her midst?

LETTER NO. 50.

Another Letter to the Mother Who Asked Me to Sprinkle Her Baby.

My Dear Friend:

In my other letter I gave as one of the reasons why Baptists do not believe in infant baptism the fact that the act itself is not in very truth an act of Baptism. Immersion only is baptism, the Greeks themselves being our witnesses. But my second reason for Baptist opposition to infant baptism is this:

2. Infant immersion is Not Baptism as a Christian Ordinance.

That is, while all baptisms as a Christian ordinance are immersions, (still all immersions are not baptisms as a Christian ordinance. Baptism, as a Christian ordinance, in the absence of certain qualifications, becomes a meaningless performance. That is, immersion is Christian baptism to those only who have given credible evidence that they have been regenerated—born again—of the Holy Spirit. I think it is a provable proposition that the Founder of the churches of the New Testament would have them composed of persons who, in the judgment of charity, had been twice born. And not only in the Great Commission, but throughout the whole of the New Testament, the "Thus-saith-the-Lord" is that baptism should immediately follow a believing of gospel truth, as exhibiting the spiritual change wrought on the inside of life—an outward declaration—a kind of act-word—of one's inward transition from death to life. In one's godly sorrow for sin he may be said to have fellowship with the sufferings of Christ, being made conformable unto his death. Thus, too, through faith he becomes a partaker of His life; for he becomes dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord (Rom. 6:11). Hence Paul, referring to baptism as the initiatory ordinance of the church, and speaking of it as a thing well understood by those whom he addresses, says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" "Therefore we are buried with Him by baptism into death;" enclosed, so to speak, in the sepulchre of waters, as are the dead in the tomb—that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Now, if this be the significance of Christian baptism, then I ask, with certainty that no Biblical answer can be given, with what propriety is it administered to either those who have never passed through any spiritual renewal, but are still dead in trespasses and sins, or to helpless and unconscious infants? Since the ordinance was designed to represent the great fact of regeneration as having already taken place in the subject, it cannot be administered to the unregenerate, either adults or infants, without utterly nullifying its intent. It becomes, therefore, when avowedly so administered, either a meaningless mummery, or, what is worse, a concrete falsehood.

Therefore, Baptists have always insisted that none but believers in the Lord Jesus Christ as a personal Savior are proper subjects of baptism as a Christian ordinance. And since your baby cannot possibly be a believer in Jesus Christ, it is, therefore, an improper subject for baptism. This is the second reason why, as a Baptist minister, I refused to baptize your baby. Another reason is this:

3. It is Not Commanded in the Bible.

I mean that infant baptism is no where taught in the Bible. I am aware that some have called this the "Baptists' stale and standing objection to infant baptism." Indeed, it is our "standing" objection to infant baptism; and it is "stale" to the Pedo-Baptists only because they cannot meet it. There is not a word in the whole Bible about infant baptism. There is not even a plausible inference for it. And while the Baptists from the very first have been demanding a "Thus-saith-the-Lord" for the practice, still nobody has been able to point to a Biblical reason for it.

Some one has said, very truly, that the passages usually relied on to teach and support infant baptism, as a practice, are divided into three classes: First, those which mention infants and do not mention baptism; second, those which mention baptism

and do not mention infants; third, those which mention neither baptism nor infants.

The scripture which tells of Jesus taking the little children into His arms and pronouncing His blessing on them is a first-rate example of the first class. The household baptisms spoken of in the New Testament are good examples of the second class. In "The Methodist Armor" I was reading the other day what Hudson, the author of the book, has to say about the baptism of the jailer and his "household." He makes out a case of infant baptism in the following way: "The apostolic practice was that of baptizing entire families. And so if modern preachers follow them, they will baptize entire families. And if they go on in doing so, it is certain that they will baptize infants, for the continued practice of baptizing entire families is to baptize infants. That is, the practice of baptizing entire families will necessarily result in the baptism of infants."

My friend, please re-read this quotation; and, as you do so, note the false statements that are necessary to make out the case. Truth is, it was not the apostolic practice to baptize entire families except when entire families ought to be baptized. And the jailer's "household" is a good example of the sort of families that ought to be baptized; for the account caps, point-blank, that the entire family heard the preaching, rejoiced greatly and believed.

As an example of the third class of the scriptures on which the Pedo-Baptists rely for their authority to baptize infants, I give Isaiah 52:15: "So shall he sprinkle many nations." Here is a scripture which certainly does not mention either baptism or children; still it is one of the strong proof-texts for infant baptism.

Now, my friend, I am sure you are so much concerned about the baptism of your baby because you think that the Bible commands you to baptize her. In this you are mistaken. You did not receive this command from God, but from some other source. Infant baptism originated in the Catholic church, and was one of the evils growing out of a dangerous heresy. The Catholics early came to believe about baptism just as they believe now, namely: It is essential to salvation. And so they reasoned this way: If unbaptized adults are lost, so are unbaptized infants. And thus infant baptism had its origin.

And if you go on and have your baby baptized, please remember, when you do so, that you are doing not what the Bible says ought to be done, but what the Catholic church says you ought to do!

4. It Does No Good.

This is another reason why Baptists have never practiced infant baptism.

The ordinance of baptism has an important place in the economy of God's plan under grace. But it is not a channel of grace through which, as a material conduit, heavenly blessings flow upon mankind, irrespective of any faith on their part. God, in His Spirit, binds Himself to no fixed methods, much less does He put into mortal hands the means by which He will quicken the dead in sin. After all, what good does infant baptism accomplish? It either does good or it doesn't. If it does any good at all, then what?

The Catholic view is that it does good—it makes the baptized a Christian.

This view is what gave rise to our word "christen." It means, in its first sense, "to make a Christian." Hook, in the Church Dictionary, says: "To christen; baptize; because at baptism the person receiving that sacrament is made, as the catechism teaches, a member of Christ."

The Baptist view is that it does no good at all. For as the baptized children of the Catholics, and Episcopalians, and Presbyterians, and Methodists, grow up, no difference at all, for better, is seen between them and the unbaptized children of the pious Quakers, or the Baptists, or even of the unbeliever. "By their fruits ye shall know them," is what the Bible says. It is a good rule to go by in more senses than when one is judging a tree.

Now, all the other beliefs about infant baptism come between the Catholic and the Baptist views. Do you believe more nearly with the former or the latter? For what good is it that you wish your baby baptized? In other letters I'll point out some of the evils of this practice.

Huntsville, Ala.

Yours sincerely,
R. S. GAVIN.

RADICAL CHANGES MADE IN METHODISM.

The following was sent out some time back by the Church News Association:

The Laymen's Association, a part of the annual Methodist conference of New York, unofficial but composed of influential men, takes the lead in proposing to American Methodism four radical things, all four of them going to the very foundations of Methodist polity. The propositions will now go to Laymen's Association in all other Methodist annual conferences, and are expected to have important bearing upon the election of delegates to the quadrennial general conference to be held in Minneapolis next year, which elections begin at once. The four propositions are:

1. Abolish the office of district superintendent, or as it is better known, presiding elder. This office has existed in American Methodism since 1784.

2. Elect general superintendents, commonly called bishops, in sufficient numbers to enable comparatively small districts each to have its own, and locate each bishop for a period of at least four years in one field. Some favor their permanent location.

3. Give laymen membership in the annual conference. Equal representation is not asked. Laymen are now members of the general body, the Quadrennial General Conference, and so even are women, if any happen to be elected. But annual conferences have always been limited to ministers.

4. Restore the pastoral time limit, making a uniform period of five years, and prohibiting absolutely the transfer of ministers who command high salaries and prominent pulpits in all cases where, under similar circumstances, the small salaried minister, occupying the inconspicuous pulpit, might not be transferred.

New York Methodist Laymen come out boldly and declare that there is unrest throughout Methodism on all four of these matters. They further say that because of this unrest, and because of conditions which bring it on, Methodism is not growing as it ought to do, especially in the large cities either west or east.

The presiding elder has been a prominent person and power ever since there was an American Methodism. He is at the head of a district in a conference. He gives all of his time, and he has voice in both temporal and spiritual affairs. Together the presiding elders form a cabinet, and assist the bishop, when he comes to preside over the annual conference, to make pastoral assignments. Wiping out the office is accompanied by a demand made by the New York laymen, that laymen have seat in the cabinet, and assist the bishop in selecting ministers for the various charges.

At present there are twelve effective general superintendents in the Methodist Church North—twelve bishops as the public knows them. They itinerate, holding conferences as they themselves make up a schedule, and perhaps getting back to a conference a second time in two years, five years, may be never. Laymen charge that bishops under such system cannot know local needs, and that their leadership among the rank and file of the membership amounts practically to nothing at all. The diocesan bishops, after the manner of Roman Catholic and Protestant Episcopal practice is favored very generally, it is said. If such plan be adopted fully one hundred and fifty bishops would have to be chosen.

OUR MISSION ROOM GUESTS.

Miss Jane Judkins, Shorter; Miss M. S. Pinkston, Shorter; Mrs. McQueen Smith, Prattville; Miss Maude Ellison, Williamsburg, Ky.; Miss Una Gatlief, Williamsburg, Ky.; Mrs. Charles A. German, Eclectic; Mrs. G. S. Dozier, Mt. Meigs; Mrs. Walter Cullars, Opelika; Miss Pauline Couric, Eufaula; Mrs. George B. Eager, Louisville, Ky.; Mrs. W. H. Edmunds, Enterprise; Mrs. R. A. Paschal, Union Springs; Miss Ethel Salter, New Orleans, La.; Miss Louise Sparks, Eufaula; Mrs. R. G. Roberts, Oxford; Mrs. James A. Kyle, Scottsboro; Mrs. J. R. Mullins, Clanton; Miss Addie Cox, Carrollton; Mrs. S. P. Lindsey, Belleville; Mrs. W. J. Nettles, Tunnel Springs; Miss Ethel Nettles, Tunnel Springs; Mrs. D. Z. Woolley, Gordo; Miss Cassie Caine, Blalock; Mrs. James Hayden, Demopolis.

BACCALAUREATE SERMON BEFORE THE LOUISVILLE SEMINARY.

Rev. Paul V. Bomar, D.D.

"The Exceeding Greatness of His Power".

"In the knowledge of him...know...the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead"—Eph. 1:17-20.

Thomas Jefferson, that marvel of mind and master of men, laboriously cut out of his New Testament, or rather the four gospels, all that involved the miraculous or supernatural, and put the remainder together so as to form one continuous whole exhibiting the moral teachings of Jesus. Arranging his material in four languages, Latin, Greek, French and English, in parallel columns, he called the resultant book, "The Morals of Jesus". Of it he was very proud. He called it "the most beautiful or the most precious morsel of ethics I have ever seen", and he pointed to it as evidence of the fact that he was a Christian, that is, as he said, "a disciple of the doctrines of Jesus".

Imagine now, if you will, Jefferson in the place of Paul in the first century, a missionary as Paul was, going from city to city and preaching, as Paul did; but instead of the gospel which Paul preached and which he called the power of God unto salvation, presenting this most beautiful or most precious morsel of ethics. Imagine him confronting the jailer in Philippi crying out what must he do to be saved, and the wicked citizens of the most wicked city of Corinth, and by means of this most precious morsel endeavoring to bring to them assurance of salvation and change of lives. Would they have listened to him? Would they not have laughed at him? Would not even he have been like the one Paul describes in those immortal words to the Corinthians, "Though I speak with the tongue of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal"? For there is a hollowness and a mockery about the most perfect ethical system, however graciously and eloquently presented, if it be not accompanied by some loving force or person enabling to attain.

We never hear Paul saying: "I have here a system of ethics more precious than that of Epicurus, Zeno, Plato, or Semeca". Not that, but: "I offer you the power of God, power able to raise the dead, to change the world". For him the normal experience of the Christian, the experience for which he here prays, is a growing sense of power as the Christian through the indwelling spirit of wisdom and revelation grows more and more into a true knowledge of God. Naturally as the Christian faces the might of opposing forces without, within, there will be a deepening sense of difficulty, but at the same time as he grows in the knowledge of God his sense of power will ever be greater than his sense of difficulty. I believe it was Tolstol who called faith "the sense of life, the force whereby we live". The Christian's faith is a sense of power because it is a sense of life, of God's life filling his own life.

Jefferson and Paul stand for two opposite classes of disciples today. One class magnifies the teachings, saying: "How beautiful and precious they are, accept them as your philosophy of life". The other class magnifies the Teacher, saying, "How mighty he is, trust him as your very life". To this latter class Christianity is first of all dynamic and then doctrine, and the character of the dynamic within Jesus raising him from the dead, quickening today those in trespasses and in sins, fashions for them the doctrine of his essential deity.

Jefferson closes his "Bible" with these words: "And there (referring to the sepulcher) they laid him, and they rolled a great stone to the door of the sepulcher and departed". If all God had to offer in Jesus was a truer or more perfect set of ideas, then his work was done, let him rest in the tomb. But God's great gift for us in Jesus was not a thought, but a life, not a truer thought of life, but the life victorious over every form of death. Therefore he must rise from the dead, he must ascend, he must be glorified that through him God may provide the power for the accomplishment of his wonderful purpose for us.

Two simple thoughts, therefore, are suggested to me by the text.

I. To Know God is to Know that He Means for Man to Triumph.

Man was made for victory. For no less thought than this is in the mind of God for humanity. See man as God made him on the morn of creation. Not a mere thing to be trampled under foot, or to be driven hither and thither as the wind might chance to blow. Not a mere animal to herd with the lion of the world, and with no power of becoming other than his ancestors had been before him. But a being in God's image, placed not in heaven above the atmosphere of temptation and difficulty, but on the earth where the mountains challenge him by lifting their heads toward heaven, and where the broad ocean sends her resounding waves against the shore for victory with the command from God to "subdue, have dominion".

No less thought is in the mind of God, and no less thought should be in our minds. The true thought as we look at the child lying helpless in its mother's arms is not the thought of the child's frailty, but of his possibilities, the thought that says, "He can", and strives accordingly so to train that life that all its glorious possibilities may become realities.

God made man for dominion. Therefore whenever we see a man victorious over any lower opposing forces, let us look upon him as God's man doing at least thus far God's will. That early man standing on the bank of the deep, rushing stream and wondering how to get across is a picture of a man listening to the whisper of God's command, "Have dominion". The man who looked at the mountain and said, "I can walk through it", was God's man. Carlyle pointed to the day laborer going forth in the early morning with shovel on his shoulders to clean out the sewers of the great city, and said: "It is a beautiful sight". And so it is. The vision of any man in any way doing God's will is beautiful.

When I read of the daring aviators, Johnstone, Hoxey and Moissant, within a few hours of each other dashed to death as they tried the conquest of the air, the word "fools" came to my lips. And then I said, "God, forgive me. Foolish perhaps in that they forgot God and dared for the applause of the multitude (to seek the glory of men rather than the glory of God ever means to be dashed to the earth); but in mastering the air, in striving for victory over the opposing winds, they were God's servants carrying out his command, 'Have dominion'."

In God's name, then, cheer men on to greater and greater victories. And may his triumph over any opposing force anywhere cheer us on in our conflict with the mighty triumph in the moral and spiritual world, just as truly as in the material world, and the means for our ultimate triumph are at hand.

II. To Know God in Christ is to Know not Merely that He Means for Man to Triumph, but that He has Provided Every Means for His Triumph.

"In the knowledge of him know the exceeding greatness of his power to usward who believe according to that working of the strength of his might which he wrought in Christ when he raised him from the dead". His purpose nothing less than our final victory, the power he offers nothing less than Christ risen from the dead and exalted at his right hand.

We have here in our text a remarkable grouping of words almost co-extensive in meaning, "that working of the strength of his power". Maclaren likens them to "the blows of the billows upon the beach", giving some "hint of the infinite ocean that lies behind".

But although these words are almost co-extensive in meaning, and sometimes overlap, being often interchangeable in meaning, yet here they also present certain different shades of meaning suggesting the kinds of power we may count on in Christ.

1. First, the word translated "might" means inherent power manifesting itself in overcoming. It is almost our word "ability", the word used, for example, when Paul said, "I can do all things;" when it is said they were not able to draw for the multitude of fishes, and again when it was said the wind was not mighty enough to destroy the house founded on a rock. It suggests, "In touch with the risen Christ we may know God and may count on power to overcome". The power to overcome every temptation,

however great. Wherever Satan opens the way to do wrong God opens the way to do right, and furnishes the power to walk therein. John R. Mott, who has made himself an authority by many years of travel and patient investigation, says that heathen nations "have not the power of resistance that we possess as the result of our Christian heredity, our Christian environment, and the dominance of Christian ideas and ideals and institutions". It was a Christian poet that sang,

"Was the trial sore? The temptation sharp?
Thank God a second time.
Why comes temptation but for man to meet
And master, and make crouch beneath his feet,
And so be pedestaled in triumph"?

Again, power to overcome every difficulty in the path of duty. They told Napoleon he could not go to Italy because of the Alps. He said: "There shall be no Alps." They told Zerubbabel he could do nothing because of the mount of difficulty in the way, and he faltered not because of the promise, "What art thou, great mountain. Before Zerubbabel thou shalt become a plain." Say to the Christian, "Impossible," and he replies, "All things are possible to him that believeth." For he believes that Jesus came to make the impossible possible. It is the power offered that Christianity differs from other religions. One illustrates it this way: Here is a man drowning. Confucianism says: "Profit by your experience;" Buddhism: "Struggle;" Brahmanism: "You have another chance in a new incarnation," Mohammedanism: "Whether you sink or survive, it is God's will." But in Christianity Christ comes and says: "Take my hand." "Because I live ye shall live also."

2. Again the word translated "strength". It is used almost if not entirely, of God, and is from a root means to "perfect" or "complete," the power, therefore, which God uses in perfecting and completing, the power by which he uses imperfect things for perfect ends, the power by which he makes things against us to be for us, the power by which he brings life out of death, the power that transforms. In touch with the risen Christ we may know God and may count on the power that transforms. We may may out of stumbling blocks stepping stones. We may become creators of value, for they are creators of value who take that which is of little value or no value and make out of it something of great value. In the material world they are the ones who make oil out of cotton seed, paper out of corn stalks, aluminum out of common clay, healing medicines and gorgeous colors from coal tar, radium from pitchblende. In the spiritual world the creators of value making the world richer, are those who turn suffering into a song, gather from opposition and bring victory out of defeat. They are the spiritual chemists who extract from every experience, however dark and forbidding, a bit of spiritual radium. Such was the great apostle who, in his bitterest experiences, gloried in tribulations that Christ as power might make his home in him.

3. Again the world translated "working." It is our word, "energy". See that man. Marvelous might, surpassing strength, but no energy, no working. His might, his strength count for nothing. Now look at this other man. Of little power, but his abounding energy multiplies manifold the other power he has. This is the power, then, that increases power. In touch with the risen Christ we may know God and may count on the power that increases power, the power that gives to every thing said and done the greatest possible force or efficiency, the power that enables us to do our work with the greatest ease, without worry or fret or strain, the power that makes our talents count for the most, not as human talents alone, but as human talents filled with divine power. For this word in the New Testament is used only of superhuman power. It is the word that Paul uses when he speaks of himself as made a minister "according to the effectual working of God's power". Is not the thought that of God taking whatever natural or acquired powers he might have and making them efficient for highest ends by his own working within? The value or efficiency of the small copper wire is increased a million fold when the invisible current

of electricy takes possession of it and by it wakes into life the mighty mill and drives away the darkness of the street and of the house. Every man, every movement for reform, social, political or otherwise, needs the indwelling power of Christianity, this power that increases power.

My plea, then, is that we shall interpret Christianity in terms of power, as dynamic rather than doctrine, or as doctrine because it is first of all and always dynamic. When Christ came into the world a new force, a different force a force that had never before been in the world entered. And when Christ comes into a man's life a new force different from any that had ever been there before enters. It is because Christianity is dynamic that a man is saved by faith and not by works. For works say, "Make a better use of the old force or forces;" but the boiler is rusted and leaking and a better use of the old often means only a "blow up". Faith, on the other hand, makes, a man discard entirely the old in favor of the new force which God supplies in Christ. Because Christianity is dynamic, when the Christian is weak he is strong, for here is where the new force may exert all its power. Indeed, we understand Christian doctrines only as we understand Christian dynamics, and a doctrine is often rejected because men do not feel its dynamic. For example, our clearly-proved doctrine of baptism does not meet with general acceptance because the people do not feel the dynamic in it. It is to them an idle doctrine. There is for them no dynamic, no power in it. When we can show by our victorious living that it is Christ's chosen symbol of victory men will rejoice to receive it.

But let us not make the mistake of supposing that the power is not present because we do not manifestly feel it. Remember that Christ reveals not only the measure of this immeasurably power for us but also the manner in which this power works. It came in his own experience only as he subordinated himself, intellect, heart, will to God. It was not manifested at once. There were years of strenuous preparation, years of laborious ministry in which he was unappreciated and misunderstood, yea, times when there seemed to be no power at all, when as a lamb he was led to the slaughter, when beneath the load of the world's sins he cried out, "My God, My God, why hast thou forsaken me?"

Before "wherefore God hath highly exalted him and given him the name above every name", there is the statement, "He emptied himself, became obedient unto death, even the death of the cross." Had there been no cross there would have been no resurrection power. The only way to triumph over the tomb is the way of the cross, but thanks be unto God that way can have no other ending than that of victory. He who is willing to know God in whatever experience he may have for him shall know the exceeding greatness of his power.

Yes, man was made for victory, for victory over sin, For victory over selfishness and every wrong within, For victory over circumstance, o'er mountain and o'er sea,

O'er every might of opposing force, whate'er that might be;

For victory over darkness, however dark the night, For victory over ignorance, however however fierce the fight.

For victory over Satan's hosts that round his pathway lie,

For victory over death itself, man was not made to die;

For victory o'er the air above, and o'r the earth beneath,

Until he gain the victory his sword he may not sheathe.

Oh, man was made for victory, and victory he shall win,

If only he will ope his heart and let the Spirit in. If only he will know his God, the power that he supplies,

E'en from defeat the bitterest to triumph he shall rise.

Then know your God, and knowing him you strength and power know,

For he delights his mighty hand on your behalf to show;

He'll lead you 'bout in triumph, in triumph over sin, And by death's gate, through Heaven's door, will the victor in.

WAR ON THE CIGARETTE.

"If we are hoping to reform mankind, we must begin, not with adults whose habits and ideals are set, but with children who are still plastic. We must begin with children in the home, the school, the street and the playground."—Charles W. Elliot.

The world has never seen an agency so destructive of young life nor one so swift in its operation as the cigarette habit, now epidemic among the boys of America. People of all ages and both sexes are smoking cigarettes-but it is among the boys, often of tender years, that the greatest harm is being done. The very future of America is in peril, if the cigarette smoking among boys is not checked.

Result of Neglect.

In most communities good citizens have not yet aroused themselves to make war on the cigarette and kindred evils, and the result of this neglect in safeguarding the young is seen in an increasing number of cases of "moral insanity." This "disease" is now held to be responsible for the shocking and often inhuman deeds of mere boys and youths, as the courts bear abundant testimony. By weakening the will, deadening the moral sense and stupefying the mind, cigarette smoking prepares its victims for deeds of devilish daring. Society will soon be unable to stagger under the increasing burden of taxation made necessary to provide reformatory and penal institutions for the present and oncoming crop of cigarette smokers. Insane asylums are also filling up with young men who are the victims of cigarettes, drink and sexual abuses, and tuberculosis institutions are increasingly needed to take care of cigarette "inhalers" whose lungs have been affected. The Henry Phipps Institute for the treatment of tuberculosis reports that tobacco users make very unfavorable progress as compared with those who do not use it. In 1907, 15.58 per cent of those who used tobacco died as compared with 5.15 per cent of those who did not use it.

Cigarettes and Business

When asked if cigarette smoking was discouraged in his bank, a well known Chicago banker replied, "No, we forbid it." This is the attitude taken by the Sante Fe R. R. Company. Since Jan. 1st, instant dismissal for cigarette smoking has been the rule in all departments. The same rule is being adopted by an increasing number of firms and corporations in self-defense.

Results of an Investigation.

A "boy expert" made a careful study of 500 boys in a number of private schools. He found that 15 per cent of the 12-year-olds, 20 per cent of the 13-year-olds, 38 per cent of the 14-year-olds, 29 per cent of the 15 year olds, 57 per cent of the 16-year olds, 71 per cent of the 17-year olds, were either smoking or had smoked recently. The scholarship showing for the smokers ranged from 10 per cent to 17 per cent lower than the non-smokers. Some smokers he found to be quite tall and broad for their years, but inclined to be dull mentally, while the little "stunted" ones were in some cases quite bright. His conclusion was that smoking is very likely to stunt either mind or body and usually both. He had ample opportunity for very careful observation and for heart to heart talks with the boys, as he was their physical or gymnasium director.

In many public schools a large majority of the boys are smoking, and from their ranks come the truants, who are taking the first steps towards delinquency. By picture cards, unobjectionable often in themselves, the coupon system, and other allurements, many boys are led to take up the cigarette habit.

Colleges.

Prof. William G. Anderson, director of the gymnasium of Yale University, says: "I know from long experience with smokers that cigarettes are fearful in their effects upon the system and that the expression, 'the deadly cigarette,' is not an idle term." Yet the college authorities are in many cases allowing

their institutions to be the great distributing centers for the cigarette manufacturers. The Ohio State Journal suggests that a college that would advertise "The use of tobacco positively for bidden at this college" would be popular with thoughtful parents.

Statistics.

Almost 100 cigarettes for every man, woman and child in the United States were manufactured last year, according to the Internal revenue report for the year ending June 1, 1910. The figures given in the report do not, however, include those imported nor the billions that are rolled by hand. The total for 1910 of 8,644,537,090 is an increase over 1909 of 1,856,487,308, and this in spite of an increase in the revenue stamp tax of 71 cents and of the growing anti-cigarette agitation. There was also an increase of nearly 150,000,000 cigars and 15,000,000 pounds of manufactured tobacco. Five hundred million cigarettes reported were "ladies' size," but many women are said to prefer the 'regular' makes.

Legislation and Law Enforcement.

Eleven states previous to 1911 have placed a quarantine on cigarettes and the papers by prohibiting the manufacture and sale. Similar measures have been pending in other states this year in an effort to free themselves from the cigarette curse. The vested interests at stake have been alert and in many cases successful in causing the defeat of anti-cigarette legislation. Law enforcement campaigns should be undertaken in every state for the enforcement of anti-cigarette laws.

The Anti-Cigarette League Active.

The only organized agency which is actively at work with effective plans and an increasing volume of literature is the Anti-Cigarette League of America, which has recently established headquarters in New York, where the work is getting a strong foothold. Chicago, the original home of the movement, and New York are each aiming to recruit for the One Million Club at least 100,000 boys pledged to abstinence from cigarettes and tobacco in any form at least until 21 years of age. Girls join as associate members, and non-tobacco users over 18 as honorary members. The crusade is to be carried from city to city and state to state in the coming months in the effort to turn the tide against the cigarette in America. The One Million Club (started in 1909, his 100th anniversary year) is a fitting memorial to Abraham Lincoln, an abstainer from tobacco, as well as intoxicants.

Chicago business men suggested the anti-cigarette organization in 1899 and offered financial support if the present superintendent, Miss Lucy Page Gaston, would undertake the much needed work. The name of John Balcom Shaw heads the list of officials as honorary president, taking the place of Theodore L. Cuyler, deceased. David Paulson, M. D., is president, with David Starr Jordan, Judge Lindsay, E. Thomson Seton, Ozora S. Davis, Charles Bulkley Hubbell, William A. McKeever and John L. Whitman as vice-presidents. Mrs. Caroline F. Grow, of Chicago, is corresponding secretary, and Charles S. Roberts, of the First National Bank, Chicago, is treasurer.

There are thousands of anxious parents, teachers and other friends of the boys who would gladly aid in this crusade if they were fully informed. Full information will be sent on receipt of the following, which should be forwarded to the nearest headquarters:

To the Anti-Cigarette League of America, Lusy Page Gaston, Superintendent and Founder; General Headquarters, 1119 Woman's Temple, Chicago; Eastern Headquarters, 156 Fifth Avenue, New York:

I am in sympathy with the effort to stamp out the cigarette evil and to check the use of tobacco by boys. Please send me full information regarding the work of the Anti-Cigarette League of America.

Name.....

Address.....

Date.....

There is but one way to solve any race problem, and that is to give that race the gospel of the Lord Jesus Christ.

PARAGRAPHS

"He always was a bad egg, but nobody seemed to notice it while he was rich."
"Yes, he was all right until he was broke."

Diner: "Walter, kindly remove this egg."
Walter: "What shall I do with it, sir?"
Diner: "I think you had better wring its neck!"

It has recently been discovered that ink was used nearly nine hundred years before Christ. This is contrary to most previous claims, as it is held that papyrus, or any of the ancient substitutes for paper, were not in use at that time.

No orator living was ever great enough to give out the same power and force and magnetism to an empty hall, to empty seats, that he could give to an audience capable of being fired by his theme.

The waves forever move;
The hills forever rest;
Yet each the heavens approve,
And love, alike hath blessed
A Martha's household care,
A Mary's cloistered prayer.

—John B. Tabb.

"Ten years from now America will be an absolutely birdless land, unless some action is immediately taken to stop the present destruction of song and game birds," said William T. Hornady, president of the New York Zoological Park and author of "The American Natural History."

The policy of patience and sound reason is vindicated in the yielding of the Russian government to the remonstrances of our own foreign office and the opening of Russia to Americans of Jewish faith traveling on business. Hitherto Russia has forbidden her diplomatic representatives in the United States to sign passports for Jews, and has held that all travelers are subject to local laws of residence which confine Jews to the small region of Russia called the Pale.

A Missouri law-maker snatched a sheet of paper from his desk, wrote an amendment to a pending bill, sent it to the clerk, arose and said, "Mr. Speaker, I offer an amendment." The clerk was asked to read it. The clerk with an interested expression began in an unusually loud, clear voice. "My dearest Maggie, I am awfully lonesome without you." "Hold on there, Mr. Clerk," here yelled the legislator, "that is the wrong side." He had been writing to his sweet heart had taken the wrong sheet.

A young lieutenant from a New York regiment surveyed the Texas scenery gloomily and reflected upon his great distance from the lights of Broadway. The smoke from a smelter, and the swirling sand from the low-lying hills had spoiled the lieutenant's disposition.

"Tell me," said an editor from El Paso, "isn't there some hidden purpose behind this mobilization?"

"There is," replied the lieutenant, "we are going to force Mexico to take back Texas."

Noah's Ark was 87 feet wide, 52 feet high and 525 feet in length, with three decks. Magellan, the first circumnavigator of the globe, sailed from Seville, August 1, 1519, with five vessels,—two of 130 tons each, two of 90 tons each and one of 60 tons. The Olympic is 882 feet long, 105 feet high and 94 feet wide, with 11 steel decks. It carries 45,000 tons of freight and displaces 66,000 tons of water. Its crew numbers 860 and it carries 2,500 passengers. Its rudder which will be operated by electricity, weighs 100 tons. Each link in the anchor chains weigh 175 pounds. The rivets which hold together the plates of steel weigh 1,200 tons. The Olympic standing up lengthwise would be 182 feet higher than the Metropolitan tower in New York, the highest office building in the world. It is about as long as three city blocks, or 327 feet longer than the Washington monument.

"We all might do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

"What has your boy learned at school this season?"
"He has learned that he will have to be vaccinated, that his eyes aren't really mates, and that his method of breathing is entirely obsolete."

In 1900, during the Boer war, Queen Victoria sent to all the sick and wounded British soldiers in South Africa a Christmas box of sweet chocolate. One of these boxes has just been delivered to Alfred Cussell, after following him for 11 years. England has seen two new sovereigns since that package was mailed.

Even the nobility can no longer defy the tariff laws. Lady Duff Gordon, a grand English lady who is in business "on the side," posing as "Lucille, Limited," has been caught in the customs net at New York systematically undervaluing importations of women's fine wearing apparel.

Some people collect birds' eggs, postage stamps, first editions, or prehistoric pottery; others play golf, raise pansies, or go to baseball games. But there are folks who spend all their leisure time believing that Bacon wrote the works of Shakespeare. The confirmed Baconian knows very well that the immortal William was a low fellow, with more of a taste for poaching than for literature, and that it is extremely doubtful whether he could read or write.

Breathes there a girl who with soul so dead
Who never to herself has said,
"I sure must have an Easter hat!"
Whose heart has with its envy beat,
When meeting girl friends on the street,
Upon whose heads—they stopped to chat—
The very latest style she spied,
Then straightway to the milliner hied?

A chauffeur who had just returned to the garage after taking the state's examination to be licensed, says the New York Sun, was asked by a fellow worker what the questions were. "One of them was about meeting a skittish horse," he replied. "They asked me what I would do if I approached a horse which showed signs of being afraid of the car and its driver held up his hand to me." "What was the answer," asked a by-stander. "Oh, I had that all right," the chauffeur replied. "I told them I'd stop the car, take it apart, and hide the pieces in the grass."

The simplest Baptist organization is the local church. It preserves the New Testament democracy. All its members have the same rights and responsibilities. It really has no "officers." Pastors, deacons, functionaries are only servants without authority, charged with duties. Christ is the only head such a church. No binding creed can be imposed upon its members since such action would violate soul liberty in thinking. Hence, the unity of Baptists is not creedal and can never be. It is the loyalty of the members of the body to the Head, and therefore to one another—W. C. Bitiny.

Said a physician: "I wonder that women fail to appreciate how much nervous force as well as physical strength they consume in worrying over the little things of life. Look at the mother and housewife as she goes about her tasks, and observe how often she utters an impatient exclamation, how often she sighs over her servants' short-comings, how often she starts nervously at a noise from one of the children. And each time that she loses control over herself, her nerves, her temper, she loses just a little nervous force, just a little physical wellbeing, and moves a fraction of an inch on in the path that leads to premature old age and to invalidism."

Caller: "I didn't know your son was at college. Is this his Freshman year?" Mrs. Bundery: "Oh, no, indeed! He's a sycamore."

Among the bills passed by the Ohio legislature is an excellent one prohibiting the sale of brass knuckles, sling shots, billies, sandbags, and black-jacks.

The Chinese people are bent on having "all modern improvements." The long-awaited edict abolishing the grand council and establishing a constitutional cabinet of 10 members, answerable to the parliament, has been issued by the emperor. Prince Ching becomes virtual head of the government, as premier and minister of foreign affairs.

"I walked in the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses,
A bird with a broken wing,
I healed its wing, and each morning
It sang its old sweet strain,
But the bird with the broken pinion
Never soared as high again."

The recent feature of the coronation festivities was the visit of Emperor William of Germany, and the empress, to witness the unveiling of a marble memorial to Queen Victoria, in front of Buckingham Palace. King George delivered a speech in eulogy of Victoria describing the monument as "the tribute of races and legions more various in character and circumstances than have ever been combined before upon a common purpose."

One wonders how Marcus Aurelius would have judged the moral possibilities of flats or apartment hotels? When one gets light by pushing a button, heat by turning a screw, water by touching a faucet, and food by going down in the elevator, life is so detached from the healthy exercise and discipline which used to accompany the mere process of living, that one must scramble energetically to higher plane or drop to a much lower one."

But we as in a glass, espy
The glory of his countenance;
Not in a whirlwind hurrying by,
The too presumptuous glance,
But with mild radiance every hour,
From our dear Saviour's face benign,
Bent on us with transforming power,
Till we, too, faintly shine.

—Keble.

If a genius for publicity is, as it seems to be these days, a most important qualification for political life, the franchise should be handed to the English suffragettes with deep salaams, says a writer in "Success Magazine." It is foolish for a woman to slap a great burly policeman, says English editorial opinion, a perfect lady will not kick a prime minister, a womanly woman will not leave home and family to spend her days in jail. Thus the suffragette and her methods are condemned. Meanwhile the press groans with the record of her doings, the world reads with admiration, disgust or amusement and more people are thinking suffrage than ever before in history. There is more method in this kind of madness than the opposition editors realize.

\$5,000,000 and 5,000 lives a year is what Chicago pays for the social evil, according to a report of a commission which has made a careful examination. And it is claimed that Chicago is morally better than other cities of its class. The population of Chicago is more than 2,000,000 and the population of the larger cities of the country is more than 40,000,000. If we figure the cost to them in the same proportion, the cost of the social evil to the larger cities of the United States is \$300,000,000 and 100,000 lives each year, not to mention the cost to the smaller towns and the rural districts which it is estimated would bring the total cost to the country to more than \$500,000,000 and more than 150,000 lives every year.

"MEN AND RELIGION FORWARD MOVEMENT" AND THE INDIVIDUAL CHURCH.

By Fred B. Smith.

It is not at all strange that many of the most thoughtful men in the church, both of the ministry and laity, should hold their breath and look askance when there comes the announcement of a new and unused effort which proposes to invest time, thought, physical energy and money in attempting to yet more fully solve the problem of the church and its men. The years have been so filled with such announcements that another one here or there does not make much of an impression.

Notwithstanding this handicap at the beginning, the fact is, that "The Men and Religion Forward Movement" is rapidly gaining the commendation, hearty approval, and personal co-operation of the greatest men of the church, east, west, north and south. Men who three or four months ago said they did not feel as though they were called upon to take hold of this new enterprise, are today found among its strongest advocates. The question may reasonably be asked; "How can such a change be brought about in short a time?" Two or three answers can be given:

First, the ideal of "The Men and Religion Forward movement" is so vast that countless thousands of men are seeing in it a hope of enlarged vision for the men and boys of these two nations. North America is today flushed with prosperity. Life is full of things that make it charming and fascinating. No great shadow overhangs the future. It takes only a casual glance at history to remember that such periods have not been times of greatest permanent progress for either nations or individuals. North American life needs an ideal that is vast enough and compelling enough to demand the best blood among its men. Serious men among us believe "The Men and Religion Forward Movement" furnishes such a program.

Second: "The Men and Religion Forward Movement" is one step more in the trend of the modern spirit of unity. No where does the literature make any reference to an attempt to consolidate, from an organic standpoint, the Christian forces. Indeed, this is neither directly or indirectly thought to be an essential part of the campaign. Organic unification may or may not be essential to the future of Christianity, but the spirit of unity is indispensable and is being demanded from every angle of the civilized world. There are not a few men who profess to believe in "The Men and Religion Forward Movement," simply because it demands one more step in bringing Christian forces to a unit in their attack upon the problems of world evangelization.

Third: The "Men and Religion Forward Movement" has tremendous appealing power in its whole plan by reason of the unusual preparations running throughout the whole scheme to conserve the results and thoroughly link them to the life of the local church. At the very inception of the movement a strong committee has been appointed charged with the definite responsibility of outlining methods that will make the movement of lasting permanent value. The "Conservation Day" is announced for April 28, 1912, at which time the men of every church in North America are to be called upon to meet in their own churches to make permanent plans for specialized work among men and boys. At a recent meeting of the committee held in New York, the most conspicuous report was the report of this committee, which is now in active service six months before the campaigning begins.

Fourth: "The Men and Religion Forward Movement" is unique in its effort to bring into action all of the greater elements that ought to be in the working curriculum of every church. There have been Evangelistic campaigns, Bible rallies, and Missionary emphases for the propagation of each in turn. These will and ought to occur again but never before has any one movement proposed to display them all upon one platform. This ideal is so vast that its daring has invoked sympathy and co-operation from many otherwise indifferent men.

Fifth: "The Men and Religion Forward Movement" is a "back to the church" appeal. Notwithstanding the elements mentioned and many others

THE CHINESE EVANGELIST

Brother A. Y. Napier sends a picture of "Evangelist Fan," whose jolly face is an inspiration. Bro. Napier writes: "He is sixty-five years of age, belongs to the literary class, and was one of Mr. Pierce's first converts and helpers. Mr. and Mrs. Fan are located in Ching Nan, a town a day's journey over land north-west of Yangchow. There we have a church of a very small membership and for some reason the work there has made but little progress. That is another story.

Not long ago I was out at Ching Nan, and with Evangelist Soo took my first trip to Tsa-gien another town thirty miles north-west of Ching Nan. There I heard an interesting story which I wish to tell you. About twelve miles from Tsa-gien there is another town called "Ma-jar-geih" which means the Morse-family-town. In that town there lives a merchant named Mr. Loh. He belongs to the teacher class and is considered well-to-do. At Tsa-gien he has a sister whose husband died and left her without a child. In order to comfort his sister Mr. Loh gave her his first born son. That young man lived with his adopted mother in Tsa-gien. Just across the street from their home an inquirer converted a little shop into a preaching hall. Brother Pierce and the Evangelist Fan have made a number of trips to Tsa-gien to preach the gospel. One day some three or four years ago big-fat Mr. Fan took a large wheel barrow and went out there to preach.

The young adopted son who lived across the street came over to hear the "foreign doctrine." He heard and believed. Soon afterwards he went to Ching Nan to study the Scriptures.

Mr. Fan sent him to Yangchow to Mr. Pierce. And he stayed some days with teacher Dzang at the boy's school. When the father Mr. Loh heard that the son whom he had given to his widowed sister, had believed in the foreign religion, and had gone to the "foreign devil" to study, he forthwith went to Yangchow and brought his son back. But when the son persisted in holding on to the foreign faith, his aunt would have nothing to do with her adopted son and drove him from her home.

As I have said Mr. Loh is a prominent man in Ma-jar-geih. He had acquired the habit, which only good livers can afford, of smoking opium. We are familiar with the whiskey fiend; opium is a worse master. Mr. Loh was a slave. Mr. Loh belongs to the literary class, has read the Chinese classics and was a disciple of Confucius. He thought he could take his boy home and restore him to his right mind, and take him back to his widowed sister. But he saw a change in his boy that he could not account for. He secured a copy of the Bible and began to read. As he read, the Holy Spirit took the things of Christ and revealed them unto him. Without the help of medicine he gave up opium, and against the wishes of his wife and family came over to his son's side, and became a disciple of the despised Nazarene.

As I said above, recently Tvangellist Soo and I spent two days at Tsa-gien. On Saturday we sent a messenger out to invite Mr. Loh in to the Sunday services. Mr. Loh was away from home and the messenger returned telling us that Mrs. Loh had cursed him for bringing such a message, but he left the message. Mr. Loh received the word and on Sunday morning mounted a donkey and came over to the services. When we went to the preaching place his widowed sister saw him, for she still lives across the street from the little chapel, and began to curse him. She did not stop until Mr. Soo went over

that might be named, without doubt the one outstanding reason for this unusual interest and co-operation may be discovered in the fact that this movement is laying its first and foremost emphasis upon vitalizing the men and boys in their relation to the individual church.

The campaign is centered largely around the problem of what the men and boys of each local church can do permanently upon this phase of the work. The movement will rise or fall, live or die, in exactly the proportion that the force of each church avail themselves of this unusual emphasis.

and politely requested her to wait till after the services were over. We found Mr. Loh a real brother. Being reviled, he reviled not again. At the close of the services in the afternoon he led in prayer and wept over the condition of his people. Late in the afternoon Mr. Soo and I walked out with him, and as the shadows were gathering we said good-bye, and he mounted his donkey to finish his round trip of twenty-four miles that day and to receive an unpleasant welcome to his own home.

Later Evangelist Yang and I took a two days trip over-land to Mr. Loh's native town. On the evening of the first day and the morning of the second day some snow fell. We could not sit and ride for a rest. Mr. Loh gave us a warm welcome, but explained that it would be more pleasant for us to go to an inn for the night. The inn was only a covered walled building against the street. At one end there was a Chinese cooking stove and along the walls were plank bottomed single beds on which we could spread our own bedding and sit till we were ready to retire. A few tables and benches were in the center of the long building. The inn was crowded that night. Some ten or twelve men, slept in that perhaps, twenty by thirty foot building. The wheelbarrow and other coolies slept on straw spread on the ground, covered with only one or two quilts. It was a damp cold December night. We changed our wet shoes and made ourselves as comfortable as possible. After supper Evangelist Yang, Mr. Loh and myself sat on our beds at one end of the inn to read the Bible. At the other end the landlord was gambling with some of his guests. The coolies made themselves comfortable on the dirt floor; and we read the Beatitudes together. Mr. Yang is a good quiz master, and he asked Mr. Loh many questions. Mr. Loh's replies showed great insight into the scriptures. His reference Bible was worn and showed signs of much use. As we talked of religious subjects Mr. Loh referred to well known Old Testament characters, and found with ease passages he wished to read in the New Testament. No man had taught him. I sat there held in wonder and thanksgiving. Here was a man taught of the Holy Spirit through God's own Book! Every word he spoke demonstrated the fact that the Bible had revealed to him his Saviour and that the Holy Spirit had been his teacher. He knew no man theory of inspiration but accepted the Book as God's word, and his transformation and life and words were proof of its inspiration.

How thankful we ought to be for such first fruits of the Gospel and what a privilege to have part in such a glorious work!

A. P. NAPIER,

Youngchow, China.

THE VALUE OF TRACTS

Bishop Rashford of China stated before the World Missionary Conference in Edinburgh that, "three opportunities had come to China for her evangelization, but had failed for the want of sufficient literature." The non-Christian world in the near future is to choose between agnosticism and Christianity. The latter will not be chosen if it is not presented.

It is generally conceded that the printed page is the only means whereby the majority of the people in the world can be reached with the Gospel truth. The great leaders of religious revivals and world movements have borne witness to the mighty influence of the printed page, among them, John Wyclif, John Wesley, Whitfield, Spurgeon, Moody, and many others. John Wyclif's tracts led to the reformation of Bohemia; Rev. J. Hudson Taylor, Missionary to China, was saved through a tract. A leaflet written by Martin Luther reached the heart of John Bunyan, and as a result we have the marvelous book, "Pilgrim's Progress." Buchanan's "Star in the East" brought life to the soul of Adoniram Judson, the pioneer missionary to India. Thousands upon thousands of people can rise up and testify that a tract was the means of their conversion.

Help Brother Crumpton in his "Tract" work.

ALABAMA BAPTIST EDITORIAL

STATE MISSIONS.

Alabama Baptists must now do their best for state missions. It is hard for men who have labored under the board at a sacrifice to have to wait for the money they have so justly earned. Elsewhere in Bro. Crumpton's "Trip Notes" is a mighty distressing paragraph from the good wife of one of our unpaid state missionaries. To borrow more money means to pay more interest, and yet it must be done unless the churches send in more money. We earnestly hope pastors and people will give heed to the need of state missions during June.

WE LEAVE FOR PHILADELPHIA.

How we wish our readers could join us in our trip to Philadelphia to be present at the Northern Baptist Convention, the general convention of the Baptists of North America, and the Baptist World Alliance, and get the uplift and inspiration of the great Baptist meetings. We are going to try and send back news in a series of paragraphs which will give our readers some idea of what took place in the Quaker City. We expect to gather such data as we can about Philadelphia from histories, pamphlets, newspapers and other sources which we think will be of interest to our readers. Of course, we will keep our eyes open for features, and will set them down for the benefit of the stay-at-homes. It gives us pleasure to announce that Dr. W. J. E. Cox will edit the issue of June 21st, which will be a great number in the interest of education.

REVEALED BY THE SPIRIT

There are professing Christians who do not believe that, in these days, any Christian receives any direct revelation from the Holy Spirit. They confess that they themselves never received any such revelation, and we do not wonder at it. The Spirit does not reveal Himself to skeptical ones. He will not attempt to enter a closed heart. He will not break down the bars which unbelief has put up, and is keeping up. This accounts for the fact that thousands of members of reputedly Christian churches are grossly ignorant of purely spiritual truths. It is why many of them give false and dangerous interpretations of much of Bible doctrine, even while asserting that they take the Bible as their only guide in matters of faith and practice. Some of these people admit that the apostles were under the direct guidance of the Holy Spirit, but insist that the revelations were confined wholly to those men.

Thus do those people stagger in their unbelief. Thus do they deprive themselves of those blessed revelations which all believing ones have the choice privilege of receiving. As it is necessary for a sinner to believe in Christ with all his heart, in order to receive salvation, so it is necessary for a Christian to heartily believe that the Holy Spirit is ready to reveal spiritual truth and its wearings to those who are glad to receive the same from Him. Indeed, it is very doubtful that one can be a real Christian without such believing.

It is certain that the Bible clearly teaches that all believers are led by the Spirit. It teaches that believing freely receive the things of the Spirit. There must be free believing, if one would have free receiving.

A spiritual writer says: "May we not be mistaken with regard to the Holy Spirit?" Certainly we may, we may be mistaken about anything. He who has never received the Holy Spirit, or who having received, refuses to be led by the Spirit of God, is very liable to be mistaken. Such refusal is a sin against the Spirit. It is he who is all the while yearning for the Spirit to reveal to him all that is His pleasure to reveal to him, that receives most precious revelations. And this is a vast help to that one in his reading and studying the Bible. It is also a great help to one in the practical affairs of life. It is what makes the Christian life a most happy and useful one.

SERMONS ON CHRISTIAN EDUCATION.

Let not the pastors forget to comply with the request of the Educational Commission to preach on some phase of Christian education on the fourth Sunday in this month. Much information about our schools, what they have done and are doing will be found in the Alabama Baptist next week. We should begin now to impress our people with the importance of sending their boys and girls next fall to our denominational schools. No one need hesitate to recommend our Baptist schools, for they are equal to if not superior to any in the state. Let us all pull together for the largest attendance next session we have ever had in our schools. This can be easily done if we will co-operate with the commission and the representatives of the schools.

W. J. E. COX.

QUAKERS AGAINST BOY SCOUTS

Quakers have joined in formal protest to the promoters of the boy scout movement, and the American public against the military character of the new efforts for the boys. They declare that such phase of the movement is quite unnecessary, and contrary to the general spirit of the time both in America and England, where peace not war preparations are on. In their protest the Quakers say boys can be brought next to nature, in out-door life, without the military feature, that they can be trained for citizenship without it, and that the scout idea passed when American Indians took up land in severally. They say boy scout promoters are way behind the times. Instead of the military, they suggest, after the recreative features are attended to, industrial plants in cities and villages, managed by boys under the advice of older persons, where money may be earned for worth while work, and industrial exhibitions and competitions be held annually. With other features, such utilitarian feature covers all advantages offered by the present scout plans, and much more, say these friends. In the protest the good in the boy scout idea is commended, the war feature condemned.

WHY CHILDREN ACT IN THEATRES

The New York Dramatic Mirror on May 3 published a full page article by Miss Blanche Bates on "The Stage and the Stage Children." Curiously enough this article by one of America's most talented actresses has not been reprinted, nor given out to the press, nor has its publicity been stimulated in any way. On the other hand a letter from the general secretary of the National Child Labor Committee to the publisher asking the privilege of reprinting the article with proper credit brought a flat refusal on the ground that the article was at variance with the views of the magazine.

The reason for this silence on the part of those who clamor to exempt theatrical interests from the operation for child labor laws is not far to seek. Miss Bates challenges every argument that has been advanced in favor of child labor on the stage. She maintains that such exploitation is injurious to the child and to the theatre.

Discussing the unnatural surroundings of the stage and the tendency of children to imitate the unusual she says, "a child is more apt to be completely and irrevocably ruined by the artificiality of the stage than to be elevated and ennobled."

Miss Bates lays upon criminally lazy parents the blame for exposing their children to this environment which deprives them of educational opportunity and exposes them to hardships of travel, "being routed out in the middle of the night for a disquieting

journey in jolting trains at the most unearthly hours" and denies that these children are driven upon the stage through family necessity..

She asks those who are pleading to be allowed to employ such children why our actors do not hasten to put their own children on the stage, if the theatre is so necessary for the little children who are to be developed in the profession. The question is fair, and her answer is final "it is because they know from bitter experience exactly what work the stage entails, and they won't expose their children to it."

Perhaps the most exciting legislative drama of the past season was enacted at Springfield, Illinois in May. A brilliant lobby consisting of actors, playwrights, theatrical managers and their friends invaded Springfield for the purpose of breaking down the bars which now prohibit children on the stage and to substitute for this prohibition a weak Jane Addams of Hull House, representatives of the National Child Labor Committee and other friends of the children. The notoriously accentuated opposing groups were so obvious that the legislature refused to sacrifice the little children of Illinois to the stage, and the state is to be congratulated on declining to allow any special interest to break into her excellent child labor law.

PROPOSED REVISION OF ENGLISH CATHOLIC BIBLE

English speaking Catholic scholars are agitating the matter of a revision of the English Catholic Bible. Several American bishops and other prelates have received letters from Catholic scholars in England inviting American co-operation.

It is stated by these English Catholics that no formal action by the church is essential beyond the assurance of the good will of the Vatican, and in view of the appointment of one Papal Bible Commission by the present Pope, such assurance can be secured, it is said.

The Papal Commission, membership in which is accorded to some American scholars, is for a revision of the Vulgate. In no way does it have to do with an English translation. Pending a revision of this Vulgate some favor postponement of revision in English, but the British scholars, in their appeal to American ones, point out that a generation may elapse before the Vulgate revision is finished, possibly two of them.

The Rev. Father Keating, a well known English scholar, says in his appeal for revision, that two radical improvements are needed in the English Catholic Bible. One is the text. He says the meaning is often obscure, and words are frequently employed that have lost completely their one time meaning. The English Bible is based on the Vulgate, and the Vulgate is itself under revision. The other is the printing and the general make up of the book. Father Keating declares that other works, even fiction, have been done in the best paper and binding while the Word of God is put up, in Continental Europe as in England, in about as dull and unattractive form as can well be imagined.

The English scholars have proposed to American ones, it is said, that a popular edition, at least of the New Testament, be attempted, one that does away with the arbitrary verses, and the still more arbitrary chapters, and a revision be made that contains titles and sub-titles, divisions according to the sense, and the employment of different types for quotations. In short, the English Catholics go farther in their proposals than Protestants have ever done toward the making of the New Testament up to date in its mechanical presentation.

It is also proposed that with the New Testament, or later with the whole Bible, there be published commentaries, all of them to be edited with care, giving the church's construction of certain passages.

English and American scholars are encouraged and to some extent stimulated by the appearance just now of a new revision of the Bible in French, and its presentation in handsome and popular form for the laity.

The Catholics are making a strong bid to get hold of the English speaking world—but if the above scheme comes we believe an open Bible will cause many thinking Catholics to reverence Catholicism.



The House of Bondage

By Reginald Wright Kaufman. This great sincere novel is making the profoundest impression all over the country. Its sales are steadily growing in every direction; it is making the whole nation think.

John D. Rockefeller, Jr., foreman of the celebrated New York white slave grand jury, writes:

"I have read 'The House of Bondage' with much interest. The story is inexpressibly sad, but sadder still is the knowledge that it is true to life—true not only in the exceptional case, but in hundreds and doubtless thousands of cases.

"The author has handled a difficult subject with the utmost of delicacy consistent with perfect frankness. While telling his story fearlessly, he does so without sensationalism. I believe that the conditions with which the book deals must be generally known before they will be improved, and that the publicity thus given them will be of great value."

A physician says: "From an artistic, certainly from an aesthetic viewpoint, some of the more revolting incidents in this book, might well have been omitted. But despite these occasional blemishes, it appears to be a faithful portrayal of actual conditions. That the shameful traffic which the author exposes does exist, there can be no shadow of a doubt, and it constitutes a reproach to all of us who lift no hand to stay it. The book exhibits no taint of salaciousness, but is charged with an honest and earnest purpose to bring about the correction of social evils. These evils are by no means inevitable. They do not rest upon any inescapable fact of human nature but can in a large part, be abolished when once the effort is made earnestly and honestly."

"The 'House of Bondage' is a study in social pathology, and pathology is neither sweet nor beautiful. The wise physician, however, does not shrink pathologic research. The facts it brings to light are coarse and ugly, but we cannot deny them out of existence, or remedy them by shutting eyes and ears. The corrupt union of politics and vice breeds moral and physical degradation not alone of the individuals affected, but also of the whole body social of which such individuals are part.

Moffat, Yard & Company, New York. \$47, rest paid.

The Pastor-Preacher.

This is the best book the author Bishop William A. Quayle, has yet written. Thoughtful, conscious of the responsibility of his utterance, clear-toned in expressing it, getting down where preachers live, this book will be a life-long inspiration to any preacher or teacher of God's word who takes a day off to recharge his falling batteries by absorbing into his own spirit the life and strength and energy of this most helpful, unique work on the Pastor-Preacher.

Eaton & Mainz, N. Y. \$1.50 net.

Commentary on the Book of Deuteronomy

This the latest volume in "The Bible For Home and School" series is by W. G. Jordan, B. A., D. D., professor of Hebrew and Old Testament Literature in Queen's University, Kingston, Canada, will be welcomed by those who want a hand book that is as far as possible free from confusing critical perplexities, yet sufficiently scholarly to be worth while. There are so many problems to be met with in the Old Testament, and such a divergence of opinion that it is hard to follow blindly any one commentation. We have found the introduction suggestive and the arrangement of this volume helpful.

The Macmillan Company, New York, 75c net.

Outlines of Music History.

Clarence G. Hamilton, A. M., associate professor of music at Wellesley college has prepared a book to meet the demand for a concise survey of the

entire field of musical development, presented in the light of recent research. The volume is designed, moreover, for use both by the general reader and for class work. The volume is well arranged and the chronological table is fine. A feature of prime importance in any music study; that of adequate musical illustration has been admirably met. We will treasure this handy volume as a quick reference work.

Oliver Ditson Company, Boston.

New Testament Theology.

By Henry D. Sheldon. New York: The Macmillan Company. \$1.50 net.

Professor Sheldon's New Testament Theology which now appears in this revised edition, deals with New Testament problems from the point of view of intelligent conservatism. He begins with the synoptic teaching, and proceeds with the teaching akin to it (first part of Acts, James, Revelation), thus postponing the Pauline teaching to the second half of the book.

The book is intended to be sufficiently free from scholastic formality to be fairly acceptable to the general readers, yet sufficiently compact in statement arrangement, and treatment for use as a text book.

The volume will be welcomed by those who wish to have at hand a reference work. Prof. Sheldon's book will hardly please the radical critics and it may give offense to the ultra conservatives—but the thoughtful student will lay it down believing that its author has met the many perplexing problems with a degree of learning and censor that is noteworthy.

The Macmillan Company, New York, \$1.50 net.

Be of Good Cheer.

This volume was written by its author Joseph S. Van Dyke, D. D., in the hope that it might aid to some extent in cheering hearts into which sadness has entered. That is the portion of all and therefore there are hours in the life of every man and woman when sympathy and comfort are needed. It is a good thing to be able "to speak a word in season to them that are weary" and Dr. Van Dyke hopes if the reader finds comforts which his heart craved, let him press the cup of sweetness to some brother's quivering lips. The volume contains a number of helpful chapters, and also many comforting poems.

Therman, French & Company, Boston. \$1.00 net.

The Abiding Value of the Old Testament

In these days when some higher critics are advising us to cut loose from the Old Testament because forsooth they seem to think it is the "millstone about the neck of Christianity." It will be worth your while to pick up this little volume by Dr. Geo. L. Robinson who holds that the Old Testament must be regarded as an essential part of the word of God, and that it has an intrinsic value of its own as the interpreter of the New Testament. Paul recognized its eternal validity, and Jesus Christ magnified it and often quoted from it. You will lay the book down with a new appreciation of the Old Testament because it supplies the soil out of which Christianity has sprung.

Y. M. C. A. Press, N. Y. 50c.

Orientalisms in Bible Lands

This profusely illustrated book by Edwin Wilbur Rice, D.D., giving light from customs, habits, manners, imagery, thought and life in the east, for Bible students is well worth owning, for every part of the Bible is saturated with the peculiar traits that characterize eastern life. A knowledge of these is essential to a clear understanding and right interpretation of the Holy scriptures. The "unchanging east" is a thing of the past for there is no part of the globe where such marvellous changes are going on today as in the orient. This being true, we are greatly indebted to author and publisher for having so much valuable and up-to-date information placed in our hands in such a readable volume.

The American Sunday School Union, Phil.

The Country Church and the Rural Problem.

Kenyon L. Butterfield, president of the Massachusetts agricultural college and member of the commission on country life, is the author of this volume, which seeks to aid in finding a solution of a pressing problem, for there is no doubt that the country church faces a crisis. There is much in the book that is true; there is much that is thought provoking, and there are suggestions that are helpful, and some which are doubtful, and yet on the whole we wish that the book might have a wide circulation. The following paragraph is worth remembering:

"The country church is indeed calling men. The prosperous churches in rich farming regions need strong leaders to direct the forces of progress and to lead men to the waters of life. The little white meeting house on the abandoned New England hillside holds out in arms in mute appeal for men to bring new life. From the cotton fields and the mountains of the southland, from the praries of the central valleys, from the transformed deserts of the west, comes this call for men to serve the country parish."

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University of Chicago Press, Chicago. \$1.00 net.

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It is No. 1, in the excellent "How Does it Work" series.

R. F. Fenno & Company, New York. 75 cents.

What Happened at Quasi.

The story of a Carolina cruise. By George Cary Eggleston. Illustrated by Harry C. Edwards 12mo. Cloth \$1.50.

"Quasi" is the name of a peninsula plantation on the coast of South Carolina, jestingly given because the narrowness of the connecting neck of land gives the false appearance of an island. And things happened there—many things. They not only made most exciting times for four school chums who were camping there after a glorious cruise in a dory, but had a most important bearing upon the fortune of the family of the two Carolina brothers who had as their guests a boy from New England and one from Virginia. Four fine, clean, capable, good fellows they are, who know how to meet emergency without flinching. They learn a great deal from their cruise, and so will the reader. A feature of Mr. Eggleston's books, which adds greatly to their popularity is his ability to convey much from his own remarkable store of knowledge without lessening the interest of the books.

Lothrop, Lee & Shepard Co., Boston.

"The Book of Isaiah, in Fifteen Studies."

By George L. Robinson, Ph.D., Professor Old Testament Literature and Exegesis. McCormick Theological Seminary, Chicago. Y. M. C. A. Press, New York. 50c cloth. 35c paper.

Each of the fifteen studies is divided into seven periods or chapters, one for each day of the week. Few young men could do better with their Bible study than to spend three or four months in the study of Isaiah with this book as a guide. Careful painstaking and eminently fair is the discussion of the authority of Isaiah. Here we quote: "While the writer acknowledges his very great debt to critics of all latitudes he nevertheless believes that the book of Isaiah, practically as we have it, may have been, and probably was, all written by Isaiah, the son of Amoz, in the latter half of the eighth century, B. C.

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A UNIQUE POUNDING.

Dear Brother Barnett: Some time ago while in conversation with a man who is not a member of any church, but who lives in the neighborhood of Pine Level church, and is a good friend to the church and its pastor, the writer stated that he expected to use about a ton of fertilizer on the 1 1/2 acre tract of land that belongs to the Forest Home pastorium and try to make a big corn crop on it. This brother heartily approved the plan, and said: "Preacher, call on your people to furnish that fertilizer. They can do it and hardly miss it, and it would save you the expense of buying it." I said: "Yes, they could, and many of them would be perfectly willing to do their part if some one would only take the lead and properly present the matter to them, but of course I would not think of doing so." He said: "I am not a member of the church, but I will see what can be done." And he did. The result was 1,600 pounds of high-grade commercial fertilizer. If any brother can beat this for a pounding just "trot him out."

This is a weak country church with a total membership of only 27, but a few of the members and a few men who were not members, but friends, did this kindness to their pastor.

I write this article not for my own glory, but to express my gratitude to these brethren for this act of kindness and to remind hundreds of churches over the state that even weak churches can care for their pastors if they will.

Sincerely,
J. R. GRIFFITH,
Forrest Home, Ala.

ON TO PHILADELPHIA!

Arnold S. Smith, Alexander City:

"It is my purpose to attend the Baptist World Alliance. If the roll is not full, put me down."

"The roll is not full." Alabama is entitled to 184. We have only 14 who have signified any intention of going. I want to see 184 go from Alabama. The only World's Baptist Alliance ever in our reach, and the great hosts of Alabama Baptists to be represented by only 14!

Dr. Paul V. Bomar, Hotel Majestic, Philadelphia, will have certificates from Alabama for parties who may not get one before leaving. How I wish I could go! But I must slit up with this State Mission problem that is now on.

W. B. CRUMPTON.

SEABOARD AIR LINE.

The Seaboard Air Line, leaving Birmingham at 8:30 a. m., will put delegates to the Baptist World Alliance into Philadelphia at 1:46 the next afternoon. This train is made up of all steel cars, carrying day coach, sleeper, dining car and observation car, and is equipped with electric lights and fans. Tickets on sale June 9, 10, 12, 16 and 19. Fare for round trip, \$23.35. For further information write Jack W. Johnson, district passenger agent, 1927 First avenue, Birmingham, Ala.

Dr. J. L. White, of the Central church, of Memphis, preached the commencement sermon at Murfreesboro, Tenn., for the Tennessee College for women.

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WHY DO I GO OR NOT GO TO CHURCH?

The above was the heading of an editorial in the Woman's Home Companion last year. The editor realizing how few people in proportion attended public worship regularly, asked his readers to write and give their reasons for their non-attendance. Quite a number of replies received were published, but none gave an intelligent or valid reason. Most of the excuses were flimsy, but most transparent were their indifference to religion.

Then the editor asked the readers who were on the other side of the question to write and give their reason for going to church. He published a goodly number of them also; it did my heart good to read of Christ's followers testifying for His church.

Now, I had always been a church-goer—first from training, then from principle, but had never thought out my reasons for going to church. It set my mind to thinking perhaps I may be able to set others to thinking, so I have written my reasons for attending church, as follows:

Why Do I Go to Church?
I go to church first because of what the church stands for, namely: Christ. Inasmuch as Christ is the head of the church, so is the church the representative of Christ; they are His witnesses. He is my personal Savior, whose I am, and whom I try to serve, not through fear alone, but from love, because He first loved me. He is still on trial; His enemies are still condemning Him; I must go to His house every Lord's day and give my testimony in His favor.

Second—Because the same Savior commanded His followers not to forsake the assembling of themselves together. He told us, too, if we loved Him we would keep His commandments, and He has told us to go.

Third—The Savior, ever the same, said on the first day of the week lay by a certain sum, according as God has prospered you. Therefore I go to church to carry my offering unto the Lord, to lay it on His holy altar.

Fourth—I go to church because of the great spiritual uplift I receive in joining in the worship of the great God of the universe and singing praises to His name.

And, lastly, it is the right place for Christians of every faith to be on God's holy day. If they cannot reach their particular church it is their plain duty to go and witness for Christ at the nearest church of Christ. It will, and does, help every one to live a better Christian life during the week days when they attend divine services every Lord's day.

MRS. W. D. HARDY,
Tyler, Ala.

Rev. Spencer Tunnell, D.D., of Morristown, Tenn., was in the city on Wednesday to officiate in the Fletcher-Kerby marriage, and at night he preached to a large congregation in the First Baptist church.—Florence Times.

Rev. J. W. Willis was called to Montevallo this week to marry a couple who demanded his services upon the important occasion.—Florence Times.

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 best-kept 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 Leucorrhœa or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weakness, dizziness, and bladder troubles when 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, if it cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It 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 Leucorrhœa, Green Sickness and Painful or Irregular Menstruation in young Ladies. Plumpness and health always result from its use.

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WHO WANTS LIQUOR LEGALIZED IN ALABAMA?

Do the farmers who work negro labor? It is on everybody's lip. The negro is the best labor in the world so long as he is sober, but once under the influence of liquor he is most inefficient and dangerous.

The people in the Birmingham district will never forget the blood curdling stories that came to their ears during the memorable campaign of 1907 of the "Cum Back Gin" and the vile, suggestive pictures on the bottles, kept solely for the negro trade. An old farmer is said to have been appealed to by a Birmingham advocate of the saloon about this way: "Of course nobody wants to disturb prohibition in the country. We want you to have it; but here in the city, where we have the protection of the police and the glare of the electric light, we can manage the business." Whereupon the farmer said: "Don't talk to me about your protection. Where is my protection while you have the traffic going on in full blast in the city? When I leave my wife and daughter in the morning to go to my field to plow how do I know but that some black brute, under the influence of your saloon protected liquor is not lying in wait to see me leave my unprotected home, to pounce down upon it and ruin my family? Didn't a read just the other day of that very thing happening to the family of a miner when he went to his work in the mines? Friend, you are using the wrong argument on me. My family in the country is without any protection from the liquor-crazed whites and blacks so long as you are allowed the privilege of its sale in the city. No, sir; let's live under the same law. The stuff that makes cruel monsters of men who are otherwise peaceable should be outlawed everywhere."

That was a sensible speech from a sensible man.

Who Wants the Return of the Saloon?

The answer is easy. Only those who hope to reap some financial benefit from the sale of liquor. The farmer and men who employ labor do not. The merchants know their trade is better without the saloon. Of course, the teachers and preachers do not want the saloon. The women and children know the saloon is their worst enemy.

A prominent railroad man said: "I was opposed to state-wide prohibition until I saw how much better our men were satisfied, how much more efficient they were, how few cars were smashed and the reduction of accidents."

A conductor said: "Running a train now is like heaven compared with the hell we had before prohibition."

Until very lately a large class of good citizens believed the law was impossible of enforcement. For that reason they favored some form of regulation which would minimize the evil and bring in a revenue. But in Montgomery, Birmingham and Mobile it has been demonstrated in the last

few weeks that the law can be enforced. No law on the statute books will enforce itself. The prohibition laws are as easy of enforcement as any if the officers do their sworn duty. A prompt emptying of the confiscated goods in the gutter and a few white men put on the chain gang will effectually stop the sale.

Even when poorly enforced it greatly reduces the amount of liquor consumed and reduces crime. All the old arguments that prohibition brings disaster to business, stops improvements, endangers the public schools and interferes with trade have been exploded. Under prohibition, poorly enforced in many places, Alabama, industrially, educationally and every other way, has been advancing by leaps and bounds. The court records, according to the report of the attorney-general, show a great diminution in crime. The criminal courts would be almost out of business but for the trials of those engaged in the illicit sale of liquor.

Who shall rule Alabama? Is a question worth while in this state just now. Shall the liquor traffic, through the hirelings of the foreign brewers and distillers? Does any one question the influence of one Charles Lewis on the last legislature? Never until he believed the last nail driven in the coffin of the state-wide law did he leave the capital. Who was he? Where did he come from? What was his business while here? Where is he now? He came from Tennessee here after the adjournment of the legislature in that state. Doubtless he is now in Texas or some other state directing the fight for liquor. The best interests of Mr. Lewis and those whom he serves call for bringing back of the legalized sale of liquor, with all the strife, demoralization, sorrow and blight that follows in the wake of the great destroyer. The voters ought to think long before they vote back into Alabama this destroying monster.

W. B. CRUMPTON.
Montgomery, Ala.

Dear Editor: I am sending here with a little of the "filthy lucre," which I hope will keep the dear Alabama Baptist coming on to this Alabama exile. I greatly enjoy your weekly visits to my study. You certainly are getting out one of the most readable papers in the land. I was born east of you, some 40 years ago. Grew up on Lookout Mountain, in DeKalb county. I suppose "Loveless C. A." is yet on the map of that mountainous region. I have been a Texas pastor for nearly ten years. But reading your columns every week for more than a year, together with the influence of a number of trips across dear old Alabama, gives to me a real heart yearning to get back among those healthful hills. I have a splendid church of 350 members, a good \$20,000 meeting house and a good parsonage here. But under proper inducements I would give them all up to go over there and give to my native heath the balance of my life. The Lord bless you in your great work. God bless your organized forces, and so direct them that great glory shall come to the Kingdom through your efforts. Very sincerely—Chas. A. Loveless, Pittsburg, Texas.

(Here is a chance to get one of our Alabamians home. We hope some church will call him.)

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Kind Words (weekly)	13
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J. W. Long, Jacksonville, Ala.: "My church will send me to the Baptist World Alliance. The good work here goes on".

Helpless As a Baby

Valley Heights, Va.—Mrs. Jennie B. Kirby, in a letter from this place, says: "I was sick in bed for nine months with womanly troubles. I was so weak and helpless at times that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me at once. Now I can work all day". As a tonic, for weak women, nothing has been found, for fifty years, that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients and has a specific, curative effect on the womanly organs. Try a bottle today. At your druggist's.

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SOME NOTES FROM BROTHER CRUMPTON.

Shall Our Baptist State Convention Continue?

Or shall it give place to anniversaries, where the directors of the various Baptist interests meet, with no concern for other departments of work? For a half dozen years the tendency has been towards the latter course. The trustees of the Howard have made it a habit to take out of the convention many of the leading men to discuss for hours the interests of that institution. The educational commission at the last convention held several sessions, where 50 or more leading men were in conference for hours, during the sessions of the convention. Numbers of these men left the town as soon as the business of the commission was over.

This habit is growing upon us, very much to the hurt of the convention. I for one protest. The convention should be the main thing, and all its affairs should receive the earnest attention of every delegate from start to finish.

The Program of the Convention has been prepared and published. It was directed by the last convention that only three days should be given. The committee has arranged a program that will finish the business. Short reports, short speeches, promptness and push will put us through on time.

The Ministers' Meeting, beginning Monday night, the 17th, and going through the next day, ought to be of great profit to the preachers. I am sorry for the brother who cannot come, and more sorry am I for the brother who will not come. Churches ought to let their preachers come; they ought to expect them to come; better still, they ought to provide the means for them to come, without trenching on their meagre salaries, and better still, let a good company of the lay brethren come with them.

Baptist Debts are awful. Making debts is very unwise and hurtful to anybody. Years of reflection and experience have led me to believe old father David Lee was not wrong when he said that Scripture "owe no man anything, but to love one another," meant just what it said. But after the habit is formed it is mighty hard to break. It looks like it is almost impossible to avoid debts in doing our religious work.

That debt on the Foreign Board haunts me. No advance work can be done by the board this year because of the debt. Are Baptists willing to that?

A Possible Debt is almost as distressing as a real one. Looking anxiously to June 30, I am wondering what the report at Greenville will be. If brethren would open their hearts to me and say they were trying, or were going to try—just any sort of old word—would do good. This silence, when every day or two they are hearing from me, seems ominous.

Here is the way P. L. Mosely writes: "I am writing to let you know I am doing my best to help you. Old Ebenezer will round up \$25. My

other churches will come across, too." Pope is a Christian gentleman. God bless him. Others are feeling just that way and will do as well, but they let me sweat over it, and not a line do I get. I know June is a hard month. That very fact ought to cause our friends to rally.

Just now I read a letter from a missionary's wife, saying her husband was down with fever away from home in a hospital. I had already written him; I could not make the debt in the bank any bigger. What will I do? Baptist reader, what do you think I ought to do? I hear you say, "Send him his check," and this I will do. Blessings on those who are making sacrifices these hard, hot times for His name's sake!

W. B. CRUMPTON.

SIMULTANEOUS CAMPAIGN A SUCCESS.

Great crowds are flocking to hear the gospel preached by the various pastors of the city, and the campaign has proven a great success.

Evangelist A. A. Walker conducts the morning central meeting, and the reports made by the various churches are most gratifying indeed. This movement has thoroughly demonstrated to the people of the city the feasibility of the plan inaugurated by Brother Walker to have a city-wide simultaneous effort of pastoral evangelism. Many of the pastors report that they are having the largest crowds ever known to attend evangelistic services in their respective churches.

Brother Walker has been in the ministry but about four years, he having been superintendent of a large saw mill in Southwest Mississippi for quite a number of years, working under his immediate charge some 300 men, and from this experience with men he knows how to handle a great campaign and appears to know just how to enlist the hearty co-operation of every available worker in the community. We predict for the movement an influence for the Baptists of Birmingham that will live long after the meetings come to a close, and from every side we hear of more aggressive steps being planned by the pastors, looking toward the taking of the city for God and for the Baptists.

The southern student conference of the Young Men's Christian Association meets this year at Montreat, N. C. (near Asheville), June 16-25. As you know, the purpose of this conference is to bring together picked men from the colleges and universities of the south in order to consider the moral and religious problems of the students, and to enable each man to settle for himself the question of a definite religious life work. The leaders of the student's conference are considering with profound attention the drift of so many college young men away from a personal faith in God and a serious Christian life after leaving college, and they are attempting to save men to Christ and the church.



Wedding Stationery

Now that the wedding season is near, thought must be given to the stationery.

We can show you correct styles in engraving for Invitations, Announcements, Calling Cards, At Homes, etc.

And you will find our prices quite reasonable.

Write for samples.

C. L. RUTH & SON
JEWELERS-OPTICIANS
ESTABLISHED 1878
16 DEXTER MONTGOMERY, ALA.

Beautify Your COMPLEXION WITH White's Specific Face Cream



The greatest of all beautifiers—the face cream that positively does all that is claimed for it. Cures pimples, ringworm and removes freckles, tan, sunburn, blackheads, liver blotches and other facial discolorations. Bleaches and beautifies without injury to the most delicate skin. Eliminates that "shiny" appearance and produces a clear, refined, healthy complexion.

Send 2c Stamp for Free Trial Box

White's Specific Toilet Co.
Box 325, Nashville, Tenn.

YOUNG MAN! YOUNG WOMAN!

I can teach YOU Shorthand, Typewriting, Bookkeeping, Telegraphy and other Commercial Branches and get you a good position as soon as competent. I will guarantee you a position paying at least \$50 per month to start with, if you will take a course with me.

WHEELER BUSINESS COLLEGE

was established in 1888; had an annual enrollment of six hundred students, representing all parts of the United States. Be a success winner; attend a school having a national reputation. Write for free catalogue, mentioning this paper, at once. Do it today. Address

WILLARD J. WHEELER, Pres.,
BIRMINGHAM, ALABAMA.

Sweetwater College

For young women. Complete college course. Preparatory department. Music and Art. Three laboratories. Beautiful buildings, steam heat and electric lights, hot and cold water in each room; new plumbing. Rates \$250. Booklet.

Edwin F. Rowland, Pres.,
Tennessee, Sweetwater.

Mary Baldwin Seminary

For Young Ladies. Staunton, Va. Term begins Sept. 7, 1911. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 302 students past session from 33 states. Terms moderate. Pupils enter any time. Send for catalogue.

MISS E. C. WEIMER, Principal.

A REMARKABLE WOMAN

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis P. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why everybody should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the eldest being fifty-odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world today, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effects and can be had from your druggist in 50c and \$1.00 size bottles.

Get a \$1.00 bottle of W. H. Bull's Herbs and Iron and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist and he will refund your money on the whole bottle. If your druggist can't supply you, send his name and \$1.00 to the W. H. Bull Medicine Co., St. Louis, Mo., and they will send you a bottle direct with the same guarantee of results.

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of debt secured by mortgage executed by The American Land and Investment Company, a corporation, J. W. Rankin, president, to the undersigned, Emmie T. Rankin, on the 18th day of March, 1910, and recorded in the office of the Judge of Probate of Jefferson county, Alabama, in volume 564, Record of Deeds, at page 279, I will sell under the power in said mortgage (subject to prior mortgage of \$4,500 to Mrs. Margaret Rhodes) on the 26th day of June, 1911, before the court house door of Jefferson county, in the city of Birmingham, Alabama, within the legal hours of sale, at public outcry, for cash, the following described real estate, situated, lying and being in said county and state, to-wit: Part of lots three (3) and four (4), in block six hundred and fifty-nine (659), according to the present plan of the city of Birmingham, Alabama, as surveyed by the Elyton Land Company, being a lot fronting sixty (60) feet on the east side of Twenty-sixth (26th) street, and extending back of uniform width in an easterly direction along the north line of Twelfth (12th) alley (North) to the right of way of the Southern Railroad Company.

EMMIE T. RANKIN,
Mortgagee.

By Francis M. Lowe, Her Attorney,
May 24, 1911.

Freckles

Don't Worry About Them. You Needn't Keep Them. Get This Simple Remedy—It's Guaranteed.

Freckles, like facts, are stubborn things, but unlike facts, are easily removed. The more stubborn your freckles the more promptly should you get a package of Kintho. Get it wherever toilet goods are sold. If Kintho fails, get your money back. It's so simple and sure you'll think it's almost magical.

THE ALABAMA BAPTIST CONVENTION

Meets in Greenville July 19, 1911, Preceded by a Day Given to the Ministers' Conference.

What is the Object?

1. To unite the Baptists of Alabama for aggressive Christian work in the whole world.

2. To plant Baptist churches and Sunday schools where there are none.

3. To aid weak churches at promising centers until they can build houses of worship.

4. To have the Bible and other religious books, tracts and religious papers distributed in every part of the state.

5. To offer every ambitious boy and girl the best training, under religious teachers, in our own Baptist schools.

6. As far as possible to furnish a good home for every destitute orphan in our Orphans' Home at Evergreen.

7. To provide some help for our aged ministers, who have worn themselves out in the service.

Study and see if there is anything wrong with these seven amendments.

Who Are Members of the Convention.

One messenger from each co-operating church and one additional member for every 50 members; also three messengers from every co-operating association and one additional messenger for each 500 members; also one messenger for every \$100 paid into the treasury of the boards of the convention for the year closing with June 30 before time of meeting. These messengers must be brethren in good standing in their churches.

When is the Meeting and Where?

On Tuesday, July 19, with the church at Greenville, Ala.

July 18 is the Baptist ministers' conference at Greenville.

Who Pays the Expenses of the Messengers?

The churches should pay the railroad fare of the messengers, though many do not. They are entertained while at the convention free of all charge.

The railroads generally charge 2 cents a mile each way.

What Are Some of the Advantages to a Messenger Attending the Convention?

1. It broadens him. It helps one to get out, away from his home and his church.

2. It extends his acquaintance and broadens his fellowship among his brethren from all parts of the state.

3. He comes in contact with and hears many of our strongest preachers, whom he could never hope to see and hear at his home.

4. He becomes acquainted with our methods of work. If mistakes have been made or wrong methods employed, he can help to point them out and have them corrected at the convention.

5. It quickens his zeal for the Master's cause to hear the discussions, and he returns to his home and church a better Christian, a stronger missionary and more enthusiastic for the Lord's cause.

What Officers Has the Convention? How Are They Elected? What Pay Do They Receive?

A president, two vice-presidents, a recording secretary and treasurer. These are elected by the messengers present at the time of organization

and serve without remuneration except the recording secretary, who is also statistical secretary; he receives small compensation for his services.

What About the Apportionment Plan?

After years of experience we can commend it heartily. It puts something definite before pastor and people. There is nothing like having a mark to work to.

The associations which have adopted it like it.

Who is the Corresponding Secretary and Treasurer?

W. B. Crumpton.

He gives all his time to the work and has been in the service of the board for more than 20 years. His office is in Montgomery, but he gives much of his time to travel among the churches.

Do the Members of the Board Get Salaries?

No, not one cent. They give their time freely and many times pay their expenses. Only once a year, at the annual meeting, are their actual expenses paid.

What About the Schedule?

This is a scheme suggested by the convention to the churches. They can adopt it or not just as they like. The outfit can be had by writing to the corresponding secretary at Montgomery. The cards are tacked to the wall of the church near the pulpit, and every one knows what the collection is for each month. Many of the churches have adopted it and like it much.

The outfit consists of:

The Wall Cards, 25 cents.

The Calendar, 10 cents.

The Treasurer's Book, 25 cents.

Do You Recommend the Envelope System?

We certainly do. The pledge card and envelope system will do the work if persisted in. The temptation to pastors constantly is to give up the plan and "send round the hat." That is simply ruinous. It is a little more trouble to work the cards and envelopes, but it will bring five times more money from five times more people than the "send round the hat" plan. The duplex envelope is the best, but we print almost as good at \$1.25 per thousand.

In a Montgomery church the per cent of contributors has increased from 25 to 75 by the use of the duplex. Does the Convention Handle Bibles and Other Religious Books?

Yes. The State Board of Missions at Montgomery will send by mail or express any religious book wanted.

The American Revised Bible, the best Bible in the world, a specialty. Colporters and pastors are being supplied from the office in Montgomery with books and Bibles at cost.

Have You Any Colporters?

Yes, but not as many as we should have. Every association in the state ought to have one. The books can be had in Montgomery from the State Mission Board at cost. Bell building, rooms 1126-1128, Montgomery, Ala.

We acknowledge with pleasure the following wedding announcement: "Rev. and Mrs. W. N. Spain request the honor of your presence at the marriage of their daughter, Velma Ruby, to Frank Walter Roberts, Wednesday, June 14, 1911, at 8:30 o'clock, Sixth-sixth Street Baptist church, Birmingham, Ala."




BAUER'S CAPORIC POWDER

A positive cure for excessive perspiration and odors arising therefrom, sore and sweaty feet, prickly heat. Fine after shaving and bath.

We will send full sized package postage paid on receipt of twenty-five cents (25c). We will send you a sample FREE if you will give us the name of your druggist or dealer. We guarantee every package. Your money back if not as represented.

DAVE S. BAUER,
DRUGGIST
Mobile, Alabama.



HARRIS LITHIA WATER

As Good From The Bottle As From The Spring

Because it retains its therapeutic qualities in shipping, which cannot be said of a great many lithia waters, HARRIS LITHIA WATER is just as safe and effective if used from the bottles as if you were right at the springs, and can be relied upon to rid you of all Bladder, Liver and Kidney disorders, uric acid poisoning, indigestion, dyspepsia, rheumatism etc. Recommended and prescribed by leading physicians and you can't begin drinking it too early. For sale by your druggist—if not, write us.

Write for Free Booklet of Testimonials and Descriptive Literature

HARRIS LITHIA SPRINGS CO.,
Harris Springs, S. C.
Hotel open from June 15 to Sept. 15th.

HORNER MILITARY SCHOOL,
Oxford, N. C.

A Standard, High Class School with a history and record of sixty years.

Write for Catalogue.

SALESMEN WANTED

Trained Salesmen earn from \$1,200.00 to \$10,000.00 a year, and expenses. Hundreds of good positions now open. No experience needed to get one of them. We will assist you to secure a position where you can get practical experience as a Salesman and earn \$100 a month or more while you are learning. Write today for our free book "A Knight of the Grip," list of road openings, and testimonials from hundreds of men recently placed in good positions.

Address nearest office, Dept. 257
National Salesman's Training Association
Chicago New York Kansas City Seattle New Orleans

FEATHER BEDS
NEW FIRST CLASS
40lbs \$10.00
STOKES FURNITURE CO
Burlington, N. C.

5 Fine Post Cards FREE

Send only 2c stamp and receive 5 very finest Gold Embossed Cards FREE to introduce post card offer. Capital Card Co., Dept. 146, Topeka, Kan.

MAKE TRACKS WITH TRACTS.

A Remedy for Our Mission Troubles.

When I read the stirring appeals from our mission boards I get nervous. I feel like, if I had money enough, that I would pay off all their debts myself. But I can't. Then the question arises, "What can I do?" I can do like Paul said he was ready to do. I can go to the extent of my ability—physical, mental and financial: Paul said (Rom. 1:15): "As much as in me is." That is to the extent of my ability.

- I can:
1. Give myself—in prayer, thought, interest.
 2. I can talk missions. The Lord's work must be done and souls saved by personal effort.
 3. I can give of my means, although the amount be small. The Lord deliver us from waiting until we can give more.
 4. I can disseminate missionary information. "My people are starving for knowledge," said the Lord to Jeremiah. The same is true today. Hundreds of thousands of Baptists do not know. They hear something from the pulpit occasionally, but it is vague and of a general character. They need to know about the field and the workers. How shall we get them to know? Many of them do not read our religious papers. The best way that I know to reach them is with the tract. If every preacher and every interested layman would take the pains to hand out mission tracts in the proper way and at the right time it would go a long way towards correcting our spasmodic giving and would finally get us nearly as it is possible to get us to a system of regular contributions. But note that great wisdom is needed in the distribution of literature. To fling out a lot of tracts in a crowd in a manner that indicates a simple desire to get rid of them is worse than nothing. It does more harm than good. It creates a distaste for the tract. But study your tract and then study your man. Be sure to get the right tract for the person you want to reach. Sometimes it is best to get a tract or a book into a hand in an accidental way. A tract stuck up over the stable door was the means of the conversion of the boy who was plowing down in the field. When he came in at noon he found the tract placed there by a colporter, and was converted and became the great Dr. J. B. Jeter.

Scores of people will read a tract that will not read a more exhaustive treatise. I frequently order a lot of tracts and pay for them myself for distribution among my people who need instruction on doctrinal questions. "Why Don't You Invite Us?" is a little tract on restricted communion by Dr. Pendleton that is worth its weight in gold many times over. "The Position of Baptism in the Christian System," by Dr. H. H. Tucker, is just the thing to put into the hands of people with Campbellite tendencies. Incidentally it is one of the strongest papers in favor of im-

mersion that I have ever read. But I cannot go into detail. Our Sunday School Board and the American Baptist Publication Society can furnish tracts and cheap books covering every phase of church life. Let us all join hands and band ourselves together in an effort to diffuse knowledge. Our mission boards will furnish free upon request a great variety of missionary tracts. Bro. W. B. Crumpton (thank God for his wise leadership) has set us a worthy example in tract distribution. He has been making tracks with tracts over Alabama for many years, and the storms of time will never efface his tracks nor his tracts.

The Alabama Baptist of course is staple goods. It covers all the ground. We should mark some good selections in each copy and pass on to those who do not take it. Soon they would become interested, and, getting a taste, would want more.

L. N. BROCK,
Cloverdale, Ala.

OUR SLOGAN: "TO GREENVILLE OUT OF DEBT IN JULY."

Montgomery, Ala., May 24, 1911.

Dear Brother: You have just returned from the great Southern Baptist Convention at Jacksonville.

I am sure your heart was stirred as you listened to the tidings from the wide fields Southern Baptists are attempting to occupy. My soul was made to magnify the Lord because of the manifestations of His goodness in allowing us to be fellow helpers in the great work of saving a lost world. Our trip to Jacksonville ought to put us in fine trim for helping to bring our state work up in good shape in July at Greenville. "To Greenville out of debt in July" sounds mighty good to me. I hope it will get on your heart. Help me to put it on the hearts of those who were not so fortunate as to attend the Jacksonville convention.

We can easily raise \$8,000 before the convention. We need that much to pay the missionaries and be free from debt.

God bless you and yours.
Fraternally yours,
W. B. CRUMPTON.

UP THE JUNE HILL!

Montgomery, Ala., June 1, 1911.

My Dear Brother: We have now reached the critical period for State Missions. In 30 days our books must close. Two weeks later, at the convention in Greenville, we must give an account of our stewardship. It will be a calamity if we have to report a large debt there.

Our credit in the bank is good, because we have always been able to provide for our obligations. Our credit must be maintained. Besides the bank debt we owe some to the missionaries, who need what is due them.

Will you not help us over this troublesome June hill? Please write me what you think I may depend upon from your church. Do not disappoint me.

Fraternally,
W. B. CRUMPTON.

KISER'S KING
350 \$400

MANUFACTURERS
MCKISER CO
SHIELD BRAND
SHOES ARE BEST

TRADE MARK

FIT BEST AND WEAR LONGEST

STYLE, COMFORT AND SERVICE
CERTAIN FEATURES IN
"SHIELD BRAND" SHOES

The three essentials in shoe satisfaction are, **style, comfort and service**, you will find in every pair of "SHIELD BRAND" shoes. Stylish because we keep abreast with Dame Fashion; comfortable because they are made right; wear because they contain only the very best selected leather and are made by skilled shoe makers. "SHIELD BRAND" shoes always satisfy, for sale by all live, up-to-date dealers—ask to see them.

TO MERCHANTS: "SHIELD BRAND" shoes increases your shoe business—they bring repeat orders. We carry the largest stock in the South and fill mail orders same day received. We will send a salesman to see you upon request—say when.

M. C. KISER CO., Atlanta, Ga.
Manufacturers of "SHIELD BRAND SHOES"

Here's Comfort For You!

A boon to suburban and rural homes, where the old way of "going to the well" for water and kerosene oil lamps for lighting is in vogue. We fit your home up complete, no matter where you are located, with an automatic water and lighting system—CHEAP! Hot and cold water, bath, toilet and electric lights, all complete. Gives you city conveniences without the city inconveniences. Saves time, money, labor, worry and risk. No home is a "Home Sweet Home" without lights and water. Costs nothing to investigate, and very little more to have it.

WRITE US QUICK FOR CATALOGS AND OTHER INFORMATION ABOUT THIS INVALUABLE WATER AND LIGHTING SYSTEM. DO IT NOW!

PATENT STILL FIXTURES CO., SAVANNAH, GA.

CHURCH PEWS
PULPIT AND CHANCEL FURNITURE

ASSEMBLY AND OPERA SEATING

SCHOOL DESKS AND SCHOOL SUPPLIES
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEED

You Look Prematurely Old

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

NOTICE OF MORTGAGE SALE.

Default having been made in the payment and terms of the mortgage securing the indebtedness of A. D. Robinson and Mimmie Robinson to Z. T. Rudolph, executed the 17th day of April, 1903, filed for record April 7, 1903, and recorded in Vol. 325, page 433 of records of mortgages in the office of the Judge of Probate of Jefferson county, Alabama, the undersigned mortgagee will, under and by virtue of the powers contained in said mortgage, on Saturday, July 8, 1911, within the legal hours of sale, in front of the county court house door, in Birmingham, Jefferson county, Alabama, offer for sale and sell at public outcry, to the highest bidder for cash, the following described real estate, situated in Jefferson county, Alabama, to-wit:

The Southeast quarter (S. E. 1-4) of Northeast quarter (N. E. 1-4) of Section Twenty-nine (29), Township Seventeen (17), Range One (1) West, except one acre surface right in the Northwest corner of said Southeast quarter (S. E. 1-4) of Northeast quarter (N. E. 1-4), reserved as a church and school lot.

Also 15 acres in the Northern part of the Northeast quarter (N. E. 1-4) of the Southeast quarter (S. E. 1-4) of Section Twenty-nine (29), Township Seventeen (17), Range One (1) West, more particularly described as beginning at the Northeast corner of said Northeast quarter (N. E. 1-4) of Southeast quarter (S. E. 1-4), thence run West to the Northwest corner of said forty (40) acres, thence South to the top of a ridge, thence along the top of said ridge to the said Northeast corner of said forty (40) acres to the point of beginning, excepting coal, iron ore and other minerals under said last mentioned fifteen (15) acres, being the property described and conveyed in said mortgage.

Z. T. RUDOLPH,
Mortgagee

H. H. SIMS, Attorney.

Just Half in Bed.

Clyde, Ky.—Mrs. I. A. Decker writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work". Don't suffer pain, headache, backache, and other womanly miseries when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

BAPTIST WOMAN'S MISSIONARY UNION TRAINING SCHOOL,

334 East Broadway, Louisville, Ky. Fifth session begins October 2, 1911. Its purpose to train women for efficient service in Foreign, Home and City Missions, and as church and Sunday school workers.

Offers exceptional advantages in class work in Southern Baptist Theological Seminary.

Important and invaluable training given in branches taught in school, and in practical work done on mission fields in city of Louisville.

For catalogues and application blanks, address

Mrs. Maude Reynolds McLure,
334 East Broadway, Louisville, Ky.

Watery Eyes

Are simply weak eyes which if neglected will become sore and inflamed. Leonard's Golden Eye Lotion will cure weak eyes without pain in one day. Cools, heals and strengthens. Insist on having "Leonard's"—it makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25c or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

On Saturday, June 3, 1911, Martha Eugenia Smith, beloved wife of William N. Smith, entered into her heavenly home. A purer, sweeter spirit never lived to gladden this sad old world. The song of her life for husband, children and friends was the song of love. No bitterness toward any human being ever marred her pure nature. She studied God's word daily and lived by its teachings, always constant in season and out of season to admonish and explain. It was indeed a "light to her feet and a guide to her pathway". We shall all miss her. We feel that a great wealth of love has been taken out of our lives and yet the remembrance of it leaves a sweet perfume. With her went from out our midst "a light and voice like a remembered song". We can not think she is not here, that we shall not again meet the quick, bright smile of her upturned face nor feel the responsive clasp of her hand. We laid her to rest on the Sabbath day in beautiful Elmwood cemetery. The flower-laden casket was borne by her four devoted sons; a last service of love.

May God bless and comfort the heart-broken husband. For thirty-six years they had walked hand in hand down the pathway of life in the most perfect union of love and trust. The young daughter who nursed her mother so devotedly through her many weeks of suffering will sadly miss that mother's love.

We can not understand her going from us in the midst of so much life and love and usefulness, and yet underneath our questioning there comes the assurance that "it is well with her".

"For us the vacant room and chair,
for her the completeness of heaven.

Sleep well; brave heart, beloved of
Christ and crowned—
God give thee rest.

Rest from all sorrow and labor and
tears.

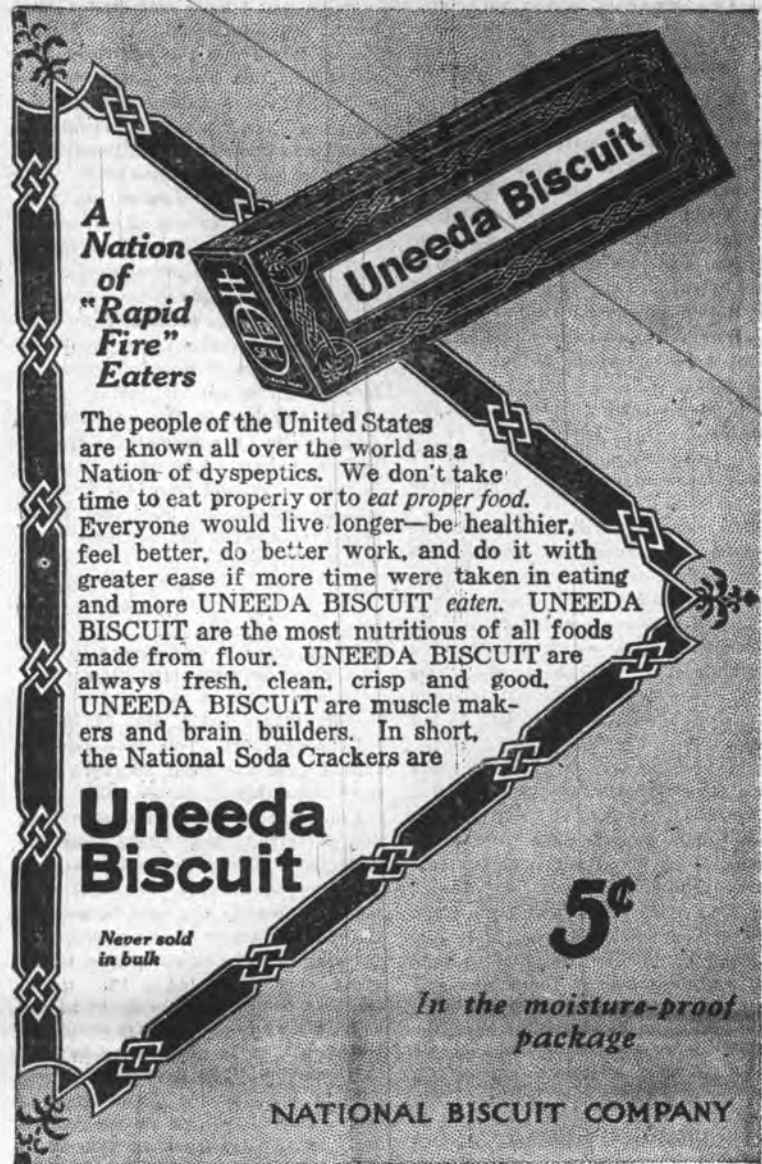
Rest from all possible aching and
tears—

Rest through God's endless wonderful
years.

At home with the blest
A LOVING SISTER.

Dr. John Clifford, our great English preacher, preached on the fourth Sunday in the Fifth Avenue church, New York, and Mr. Rockefeller was one of his hearers. At the conclusion of the sermon the richest man in the world was presented to the grim old fighter, thanked him for his sermon, and laying his hand on the preacher's shoulder, said, "God bless you! God bless you!"—The Baptist Banner.

Fifteen Baptist churches in Chicago are now without pastors.



A Nation of "Rapid Fire" Eaters

The people of the United States are known all over the world as a Nation of dyspeptics. We don't take time to eat properly or to eat proper food. Everyone would live longer—be healthier, feel better, do better work, and do it with greater ease if more time were taken in eating and more UNEEDA BISCUIT eaten. UNEEDA BISCUIT are the most nutritious of all foods made from flour. UNEEDA BISCUIT are always fresh, clean, crisp and good. UNEEDA BISCUIT are muscle makers and brain builders. In short, the National Soda Crackers are

Uneeda Biscuit

Never sold in bulk

5c

In the moisture-proof package

NATIONAL BISCUIT COMPANY



MARION SEMINARY

You want your daughter in a college where refinement and culture are inculcated; where the heart as well as the intellect is trained; where every attention is given to her welfare. This Seminary has had 74 successful years of experience in shaping the future of young women.

Not a case of serious sickness in over half a century. Over 7000 students have been enrolled. All modern conveniences. Christian influence, reasonable terms.

Write for Catalogue.

JUNIUS M. BATTE, Pres., Marion, Ala.

"One of the Best Schools in the South."

THERE IS ULTIMATE SATISFACTION IN USING

GEORGIA MARBLE

The close interlocking of its peculiar crystalline formation makes it far superior to any American marble for monumental or building purposes. It is superbly beautiful and so strong that it defies the test of time and climatic conditions, being practically indestructible, and can be had in almost any shade desired. There can be but one best—that's GEORGIA MARBLE. Ask to see samples of "Cherokee," "Creole," "Etowah" and "Kennesaw" Georgia Marble, and insist on it.

If your dealer can't supply you, write us and we will put you in touch with a nearby dealer who can.

THE GEORGIA MARBLE CO.,
TATE, GA.

PURE
ETOWAH
"KENNESAW"
"CHEROKEE"