

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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WORLD'S BAPTIST ALLIANCE PARAGRAPHS

The Washington monument, in East park, was erected by the Pennsylvania Society of the Cincinnati in 1896, and unveiled by President McKinley in May, 1897. Its height is 44 feet. The cost was about \$250,000.

Free and self-governing lands have been for 400 years the chosen home and the scene of the largest growth of the Baptists. It is fitting that the series of meetings which in this month bring together the Baptists of this country and the world should be held in the city that harbors Independence Hall.

At the roll call of nations an old man with white hair, J. G. Chastain, brought greetings to the convention from the national Baptist convention of Mexico and told of an increase in adherents to the faith of 20 per cent. in the last year. After his three-minute address he sang "What a Friend We Have in Jesus" in Spanish, and the audience joined in the chorus.

Rev. John Clifford was surprised that the city of Philadelphia had an illuminated sign of welcome to Baptists on the City Hall, which, by the way, is a great building. Length from north to south, 486 feet 6 inches; from east to west, 470 feet. Area, 41-2 acres. Total floor space, 141-2 acres. Height of tower from ground, 547 feet 11-4 inches.

After being held up more than twenty-four hours by a dense fog when nearing the coast, the American liner Merion, Captain Hill, from Liverpool and Queenstown, with 175 cabin and 457 steerage passengers, arrived in port Monday. Thirty-five Baptist ministers and their families, who came here to attend the world alliance, were among the cabin passengers.

At the roll call of nations Monday night some spoke in broken English, others in foreign languages that had to be interpreted. Some were old men who tottered to the platform and raised quavering voices above a stillness that was breathlessly intense, others were girls in the flower of their youth, who spoke in clear, ringing voices and whose look of consecration betokened spiritual exaltation.

Rev. W. Fetler is one of the best known men in St. Petersburg, where he is the champion of religious freedom. He is pastor of the largest Baptist church in the Russian capital, and the founder of eleven other churches in the same city, chiefly worshipping in halls. On several occasions he has been granted the use of the hall of the City Douma for his services. In a letter he wrote: "It is my honest opinion that a great revival has begun in Russia. The beginning is but the forerunner of great events in the shape of a small cloud like a man's hand to be followed by torrents and lightnings and thunders, and a revived land in the sum total of results".

This convention marks a new era in Baptist history. It gives new inspiration to all our endeavors. It will carry the name of Philadelphia to the ends of the earth. The people of Philadelphia are giving a wonderful welcome to our Baptist hosts. To the remotest countries beyond continent and ocean, the name and fame of this city will be carried. This is the greatest Baptist gathering since the Day of Pentecost. The whole Baptist denomination throughout the world will receive a mighty impetus from this great convention. Never before was there such enthusiasm in any Baptist gathering in human history. —Dr. F. B. Meyer.

WHAT THE BAPTIST WORLD ALLIANCE MEANS TO ME

A few years ago, after a wearisome railroad trip, I found myself at a little wayside station pottering around trying to get a conveyance to go out to an association some miles away. It was late fall and the cold rain beat on my face. After several hours the church was sighted, and standing about the door and scattered under the trees were a handful of delegates. At last up drove the moderator, and into the church I went. The door was off its hinges, the window shutters were gone, the stove was down, and as I sat there I had opportunity to have thoughts about how some local Baptist churches exist.

Here in Philadelphia, in a magnificent Baptist Temple, with Baptist delegates from all parts surrounding me,

"Men from the Volga and the Tartar steppes, Featureless figures of the Hoang-Ho, Malayan, Scythian, Teuton, Kelt and Slav, Flying the Old World's poverty and scorn",

I sit and meditate—

What does it mean to me, not what does it mean to the world.

It means to me that I have a great yearning to try and get every local Baptist church in Alabama to realize that it not only is a part, but has a part to play in a Baptist world campaign.

With Kipling we sing:

"Oh! East is East and West is West and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat,
But there is neither East nor West, nor breed, nor birth
When two strong men stand face to face
though they come from the end of the earth".

And they came to Philadelphia to sit together about an open Bible, for a Bible is a Baptist's passport around the world.

Frank Willis Barnett

At the roll call of nations, a slip of a boy, J. Novotny, of Prague, pleaded for Bohemia and asked for a corner in the big American heart for his country, which, he declared, is waking to the spirit of the age, throwing off shackles and asserting the liberty of conscience that John Huss, the reformer, implanted in it centuries ago. "Christ for Bohemia!" he cried, as his fellow delegate joined him, and together they sang a hymn that had in it the wall of a land where passionate ideals of liberty have survived centuries of strife. The same story of awakening was told by N. F. Kapek, of Brunn, Moravia, who said that the blood of all the old heroes of his country is coursing again in his people's veins and that they will welcome liberty and the freedom from dictation which is characteristic of the Baptist church and which has already many missionaries at work there.

It goes without saying that the delegates from the sixty nations of the earth, which had official representation, presented views of world-wide interest and significance.

Lines of the old hymn, "From Greenland's icy mountain, from India's coral strand", were visualized Monday night at the roll call of nations, when men and women from sixty different nations testified to their work for the evangelization of the world at the Baptist World Alliance.

The new United States mint is a beautiful edifice of Maine granite, 400 feet front, in the modern classic architecture. It took two years to build and cost about \$2,400,000. It is the finest mint in the world, and the only one in this country that coins bronze and nickel, in addition to silver and gold.

At the roll call of nations Herbert Anderson, of Calcutta, India, told the alliance that it would have to be up and doing to meet the social, religious and political problems of the east which are centering in India and which the Baptist church may have a hand in settling if it steps in at the crucial moment.

At the roll call of nations Monday night, speaking divers languages, in garb and in manner representing the differences of nations, but unified by the profession of faith which has sent them to the far ends of the earth to preach the gospel as it is interpreted by the Baptists, these missionaries told, in terse, dramatic speeches covering three minutes, stories of sacrifice, of struggle and oppression and of zeal which has triumphed over fearful odds.

At the welcome service Mayor Reyburn spoke somewhat at length. He welcomed the delegates, he said, to this city, the first city in the world where religious liberty had been permitted. He dwelt upon the responsibilities resting upon the Baptists and all other religious bodies to aid the officers of government in getting for the people a just and righteous form of government.

At the roll call of nations, after representatives of Canadian missions made their brief addresses, the Rev. Joseph Sullen, of Montreal, sprang in front of the seats of the delegates and, waving the union jack and the American flag, led a mighty chorus in "God Save the King". Every one in the auditorium rose, and as the last lines of the hymn died away the same music rolled on and the words of "America" mounted to the roof the church.

Dr. E. Y. Mullins made the closing address of the Northern convention, and in his summary of civil liberty as the direct outgrowth of religious liberty and the spreading of the Bible among the people, he dealt with present-day conditions and asserted that all political progressives of the present moment are but descendants of the Cromwells and the Wycliffs and the Tyndates and the Bunyans of the past.

"Mr. Jefferson", says Parton, "used to relate with much merriment that the final signing of the Declaration of Independence was hastened by a trivial cause. Near the hall in which the debates were held was a livery stable, from which swarms of flies came into the open windows and assailed the silk-stockinged legs of the honorable members. The annoyance at length became so extreme as to render them impatient of delay and they made haste to bring the momentous business to a conclusion".

At the opening of the alliance in looking out over the audience I saw quite a sprinkling of our Southern leaders.

A message of friendliness and co-operation from the Presbyterian church was delivered to the alliance by Rev. Dr. William H. Roberts, secretary of the Presbyterian General Assembly. Members of the Church Federation of America also attended the session and extended congratulations to the alliance.

Coming suddenly from the northwest, a storm swept the city Tuesday afternoon, bringing death to one man. For a few minutes the rain gave way to hail, and the pellets of ice rattled upon the streets. It was at the beginning of the young people's meeting when this terrific thunder storm burst over the building, terrifying some until fears were allayed by the playing of a number of well-known Baptist hymns on the great organ at the front of the building.

Dr. J. B. Gambrell, of Texas, spoke upon "The Evangelization of the Rural Districts", and he began by requesting all in the audience who had been brought up in the country to rise. Seventy-five per cent. of the audience rose in their places. That, the speaker said, was the best argument for the importance of the country districts.

The Wednesday evening session was presided over by Herbert Marnham, a wealthy stock broker of London and a Baptist noted for his interest and donations to the Baptist church of England. Greetings and congratulations from the Methodist conference were read by Rev. J. H. Carroll and resolutions were adopted to be forwarded to the world convention of Methodists at Toronto next fall.

The woman's meeting resulted in an appeal to the World Alliance for the appointment of a Women's Foreign Mission Committee to work in connection with the alliance committee in the world evangelization effort of the denomination. This suggestion was made by Mrs. Marie C. Kerry, of London, home secretary of the Baptist Zenana Mission, a leader of English women in the great social movements. The suggestion was considered of such importance that the alliance was asked to provide for the appointment of a committee.

Dr. Augustus H. Strong, president of the Rochester Theological Seminary, who represented the general convention of the Baptists of North America at the welcome service, stirred the greatest enthusiasm in the big audience when he lauded Sir Lloyd-George, the British premier, who is the son of a Baptist minister and a staunch upholder of the disestablishment of the Episcopal church and the discontinuance of the so-called "educational tax", which has been so repugnant to English Baptists.

Officers elected: Robert Stuart MacArthur, New York, president; secretaries: Rev. J. N. Prestridge, Kentucky; Rev. J. H. Shakespeare, London, England; treasurer, E. M. Sipprell, St. Johns, N. B.; treasurer for Europe, Herbert Marnham, London; vice presidents, Mornay Williams, New York; R. Cleghorn, British Honduras; B. Werts, Germany; P. Williams, Jamaica; A. R. Robinson, representing the National Baptist Convention, Chester, Pa.; I. S. Prokonoff, St. Petersburg, Russia; Hugh Dixon, New South Wales; H. S. Ramford, South Australia; C. Palmer, Tasmania, and Alfred North, New Zealand.

At the service in the Baptist Temple Sunday morning, the annual sermon of the Northern convention was preached by Dr. W. H. P. Faunce, president of Brown university, Providence, R. I. He appealed for liberality in religious convictions and for a church which would extend its activities and influences into the real, vital problems that are vexing society today. He said in part: "Christianity is not self-improvement, not good reading, and breeding and gentle manners and ethical culture. It is a mighty passion, founded on a mighty, even an almighty, possession. Call it audacity or arrogance or what you will, Christianity has stood undismayed in the presence of Rome and Athens, of art, science and wealth, crying, 'We have a treasure'."

An address which was impregnated with the modern social spirit and a determination to make the church a protagonist in the modern social warfare was made by J. E. Roberts, of England, a noted social worker.

A committee was appointed to send the felicitations of the World's Baptist Alliance to the king and queen of England on the eve of their coronation. The committee is headed by Rev. J. H. Shakespeare. A committee headed by W. S. Schellenberg was appointed to confer with President Taft in regard to taking further steps toward universal peace.

In a stirring appeal for the abolition of any demand among Baptists for an authoritative creed, J. Moffat Logan, of England, stated as his opinion that the worst way to deal with a heretic in the Baptist fold is to make him famous by hounding him out of the church. Either win the heretic back to the true faith or let him retire from the church of his own accord, the speaker advised.

At the roll call of nations, one by one they mounted the platform, and as they left it they sang verses of well-known hymns translated into the language of their mission. When the clear notes of "Stand Up for Jesus", sung in Spanish, and the lines of "Happy Day" rang out in a Bohemian patois, the vast convention held its breath and then, without a note of musical accompaniment to disturb the sonority of the effect, the 5,000 voices took up the refrain in English.

At the roll call of nations, when shouts of "Sing! Sing!" greeted Paul Besson, of Buenos Aires, a missionary who has the face and figure of a medieval zealot, he raised his arms and shouted in Spanish, which was interpreted by a friend, "I am not a singer; I am a soldier of Jesus Christ!" "They call him the Martin Luther of Argentina", the interpreter said, and more than ever the fiery mysticism of the man's personality made itself felt, and the assemblage was swayed by his powerful voice. At the close of his speech, the gathering rose and, impelled by the militant spirit of the man, they sang for him the song he claimed he could not sing for himself, the one they thought best fitted to his spirit, "Onward, Christian Soldiers".

Skepticism as to any near prospect of a union of the church denominations was expressed by A. T. Robertson, professor in the Southern Theological Seminary, of Louisville, Ky. He said that a federation of the divers denominations usually meant that each denomination was willing to unite when all the others believed as it did. Similarly, he asserted, Baptists would meet all others only in the River Jordan and nowhere else. Dr. Robertson's speech was an analysis of "The Spiritual Interpretation of the Ordinances", and not the least feature of his address was his wit. "You can't interest young people in a molly-coddle religion; you can't satisfy them with a soft, prosaic, easy appeal. If you want to win them it must be by means of a call to heroism, to things that are strenuous and self-forgetting, to things for which they must pay the price".

"I have traveled 18,000 miles to speak three minutes", said A. Gordon, of Victoria, Australia, at the roll call of nations, "and even if I could not have spoken at this convention, I would not have missed the scenes which have been enacted here". The statement of this delegate that he had traveled further than any other to the alliance was questioned by R. S. Gray, of New Zealand, who declared he had come 20,000 miles, and that the three men and two women with him had traveled an equal distance to testify that the Baptists in their land are in a flourishing condition, that they are working for the extermination of the liquor traffic and that they have done and hope to do much in the advance of social and political reforms. Others from the British provinces in Australia, South Africa and New Zealand who spoke were Hugo Getsch, of King Williams Town, South Africa; G. H. Cargeeg, Western Australia, and F. Orthner, Queensland.

I had the pleasure of taking a "joy ride" in the sight-seeing car of Philadelphia with Drs. R. G. Patrick, W. H. Smith, and Brethren Arnold S. Smith and H. T. Vaughan.

Rev. Claus Peters, of Hamburg, Germany, took for his text "The Sufficiency of the Gospel". Dr. Peters is the pastor of the oldest Baptist church in Germany. It was founded in 1834. He has held his present position for the past fourteen years, after having studied for the ministry at Rochester Theological Seminary, Rochester, N. Y.

An address dealing with the application of the gospel to modern industrial and social life was delivered by Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, who declared that the real evangelization of the world means a transfusion of the forces of civilization with the ideals of the gospel to bring justice into the economic order.

The Wednesday morning session of the alliance was marked by the adoption of resolutions calling for universal peace and indorsing President Taft for his proposal of unlimited arbitration, and urging upon Great Britain, France and Germany the establishment of a permanent court for the settlement of all questions among nations which can not be disposed of by the ordinary methods of diplomacy.

Here are the dimensions of the Penn statue, City Hall: Weight, 60,000 lbs.; height, 37 feet; hat rim, 23 feet circumference; nose, 13 inches long; eyes, 12 inches long, 4 inches wide; hair, 4 feet long; arms, 12 feet 6 inches long; waist, 24 feet circumference; legs, from ankle to knee, 10 feet; calf, 8 feet 3 inches circumference.

The student of American history and American institutions will ever find in the "City of Brotherly Love" perpetual surprises and an inexhaustible interest. It is a city of quaintness and beauty. Its ample parks, driveways, boulevards, public buildings, museums, churches and institutions of learning, together with its scores of institutions founded for the amelioration of human suffering and the uplift of humanity, make it a city for the nation to be proud of; a city the visitor will ever hold in a glad place in his memory.

Franklin has been called "the wonder of Europe and pride of America". His dust, together with the remains of his wife and infant son, lies beneath this modest slab in Christ church cemetery. The man who harnessed the lightning reckons nothing of the world's progress that surges about his grave. Within this old churchyard may be found the graves of many notable signers of the Declaration of Independence.

The recital of persecutions suffered by herself, her husband and a little band of Baptists in Bulgaria by Madame Doycheff, of Tchirpan, roused the women as nothing else at the meeting, and when the allotted time for her brief address was up there was a clamor for her to continue. In broken English the missionary told how on Easter Monday the little band gathered on the street and sang hymns, how they were surrounded by a mob that stoned and beat them and finally routed their meeting, though they made determined efforts to hold their ground.

At the roll call of nations Cuba was answered to at the meeting by a girl, Miss M. N. McCall, of Havana, who represented the Woman's American Baptist Home Mission Society, and Hayti by L. Ton Evand, who told of the practices of devil worship which still exist in that island. Other countries whose representatives answered to the roll call of nations were Chile, Central America, China, Jamaica, Quebec and Ontario, Bulgaria, Denmark, Estonia, Finland, Germany, Holland, France, Italy, Lithuania, Norway, Poland, Russia, Roumania, Spain and Sweden. The Russians sang, with tremendous effect, their national anthem, and the Japanese delegate declared that when "Jesus Christ is the Lord of Japan, the sun flag will never go forth to battle with the flags of the world".

ONLY ONE MORE SUNDAY IN JUNE

A great pile of letters is on my desk. Some ask for help to build a church; not a few are asking for help to support a pastor. Some are from pastors who for various reasons want to change fields. Some are from the missionaries, who are in dire need of what is due them. Some contain small sums, one \$100, but some are the sweetest letters I ever got, full of sympathy and love and promise to be heard from before the last day. The case is not hopeless. July 4th we will close for the good year 1910-1911. That will give all the churches in the Second and Eighth districts and those which have not adopted the schedule an opportunity to help. **THEY WILL DO IT.**
W. B. C.

Emphasis at the alliance and in the meetings which preceded it were laid upon social service, missions and unity. The whole alliance program bristled with service along all lines.

C. T. Byford, of England, in describing how he worked to bring the Russians to the alliance, related how one poor Baptist convict in the Crimea had declared to him that he would rather rot in prison than obey the czar when that potentate had ordered him to go back to jail or give up his preaching.

In discussing "The Influence of Foreign Missions on the Home Field", J. H. Farmer, of Canada, began with an effective hypothetical comparison of two imaginary maps of the world. "Color the countries on one of these maps", he said, "so that those nations will show which are most under the evangelical influences. Then color the other map of the world so as to bring out conspicuously those nations which have most wealth and worldly power and intelligence. You will find that the nations so colored on both maps will coincide. This illustration indicates that our God and Savior is moving with those nations which they love and are visiting them with prosperity and with power.

Thursday morning one by one the exiles and the fighting Russian Christians filed by on the stage. Pastor Fetler, of St. Petersburg, who is out on \$2,700 bail and who will return to face a trial for preaching in Moscow two years ago, led his little band, and in it were peasants and men of wealth, the daughter of a Russian baron and a man who had formerly been of that fiercest and most unrelenting body, the hated "men on horseback", the Russian Cossacks. In the eyes of some of these stolid fighters tears sprang at the unwonted sound of so many applauding hands and the affectionate hand clasps of so many warm friends in place of the usual lash of the cruel knout.

Philadelphia possesses peculiar interest for Baptists. It was the earliest rallying center of the denominational life in America. Here was organized the first Baptist Missionary Society, commonly called the Triennial Convention, so that the general convention of 1911 had its forerunner in 1814, when the Baptists of the whole country were one in organization for missionary work. It is something, too, to have a First church that dates back to 1689.

Dr. Clifford, the first president of the Baptist World Alliance, is the pastor of the Baptist church at Westbourne Park, one of the largest Baptist churches in London. He was born of humble but godly parents at Sawley, a village in Derbyshire, and had few advantages in the way of education. Twice he has been president of the Baptist Union of Great Britain and Ireland, and during his second presidency he took a leading part in raising the Twentieth Century Fund of \$250,000. His services in the cause of religious liberty and equality were recognized by the Free Churches in the raising of a fund of upward of \$4,000, which was presented to him at a great meeting at Whitefield's Tabernacle. Though he has passed the threescore years and ten, his energy and activity are still almost boundless.

Mrs. Russell James, of London, leader of the non-militant suffrage party, linked the woman's political movement for an active part in the responsibilities of government with the woman's movement for a fighting chance to save souls.

Dr. R. J. Willingham spoke at the Wednesday morning session on "What Co-operation Should We, as Baptists, Have in Foreign Mission Work". He recognized the work of other denominations and made a plea for co-operation in all fields. He also took occasion to turn aside from the subject to comment upon the coronation of King George and upon the policy of the king and queen on social questions. He especially commended King George for the stand he has taken in refusing to admit divorced men and women to royal circles.

Rev. F. B. Meyer, the great English Baptist, perhaps is better known by the Baptists of the South than any other of the visitors from abroad. He began his ministry in Liverpool as assistant to Rev. C. M. Birrell, the father of Mr. Augustine Birrell, secretary of state for Ireland in the British government. From there he removed to York, where his life and ministry were profoundly influenced by Mr. Moody, then conducting his first missions in England. Dr. Meyer, by his lectures, addresses, sermons and books, has done a great work.

Madame Yasnovsky, of St. Petersburg, Russia, was called upon to represent her country in place of Madame Beklincheff, of Odessa. Madame Beklincheff left Odessa a week before the Russian delegation to the convention, but has not arrived. The thirty-two Russian representatives are greatly exercised over her delay and cablegrams have been sent to a number of Russian cities in an effort to find her. It is thought that all of these cablegrams have been intercepted. At least they have not reached Madame Beklincheff. She was to have spoken at New York, Pittsburg and Chicago before coming here for the World Alliance, but has not appeared at any of these places for her appointments. Members of the delegation sent cablegrams to friends in Russia on Tuesday and a search for the missing delegate is now in progress.

Led by Rev. F. B. Meyer, of London, and President John Clifford, the alliance leaders Thursday morning called upon the assembly to respond to the living message of the Russian exiles, many of whom are even now out on bail and awaiting trial and persecution on their return home. The answers came thick and fast, in sums ranging from \$5,000, pledged by churches all over the world and by individuals. It was announced that it was desired to pledge a fund of \$100,000 for the contemplated Baptist European college, and that the collection would be resumed at the evening session. Dr. F. B. Meyer, of London, and Dr. Russell H. Conwell, of this city, were appointed by the alliance to make the journey to Russia and appear before the czar, to petition him personally for permission to erect the college in St. Petersburg or Moscow. Both divines consented to make the pilgrimage. They will probably start for Russia in the fall, according to Dr. Conwell.

"These men", said Dr. Shakespeare, in introducing the exiles, "form a spectacle to angels and to men. They have suffered all things. They have marched in convict gangs to Siberia. They left their wives and children along their via Dolorosa. But the end is not yet. The progress of the world is over the mangled frames and the bleeding bodies of heroes and martyrs, and not until Russia becomes the most Baptist country in the world, except America, will it succeed in making the progress it so sorely needs. We say it with all respect to the czar, who is one of the most enlightened monarchs of Europe: Do not fear the Baptists. In every country in the world they are the most loyal subjects. We say to the statesmen and the rulers of Europe: Do not fear the Baptists. If you want a sober, industrious, peaceful people, here they are. We say to the prelates of Russia: Do not fear the Baptists. We are the only people who, like you, since ancient days kept true to immersion".

FIVE GREAT DAILY SERIES OF THE BAPTIST ENCAMPMENT

1. Lectures on the Old Testament, by Prof. W. J. McGlothlin, of the Southern Baptist Theological Seminary.
 2. Devotional Hours, by Prof. W. O. Carver, of the Southern Baptist Theological Seminary.
 3. A Mission Study Class, by Dr. Richard Hall, who was selected by the Foreign Mission Board for this work.
 4. A Teacher Training Class, by Dr. P. E. Burroughs, of the Baptist S. S. Board.
 5. A B. Y. P. U. Training Class, by L. P. Leavell, of the Baptist S. S. Board.
- Some class to these five series. Shocco Springs is the place. August 21-28 is the time.
A. G. MOSELY, Wetumpka, Ala.

Sir George W. McAlpine, president of the Baptist Union of Great Britain, chairman of the Baptist Missionary Society, and one of the most influential and generous laymen of the North of England, is a living example of what a consecrated layman can be and do.

Miss Hecks' address, looking to a great and permanent organization of the women of the Baptist church, ended dramatically, all the women in the audience rising while she repeated a message of loving accord to be sent to the women in lonely foreign missions, in crowded slums and in all places where Baptist womanhood is working for the spread of the gospel.

Other pioneers of Baptist work in eastern Europe who came to the alliance were the Rev. Peter Doycheff, a prominent religious leader in the Balkans; the Rev. V. Poulloff, a Russian, who has been exiled to Siberia, and Mr. Norbert F. Capek, a descendant of the followers of John Huss and a Czech, leader of Bohemia.

At the close of the Thursday evening session enthusiasm was roused by the reading by the retiring president, Rev. John Clifford, of London, of a cablegram from King George V and Queen Mary of England, giving their thanks for the greetings of the Baptist Alliance. It read: "We desire to thank the Baptist World Alliance for their telegram and sentiment. (Signed) The King and Queen of England".

The afternoon session of the Wednesday meeting was held under the auspices of women delegates who have come from every land in which the Baptist church has taken root to compare notes on progress and to plan for future operation in the spread of evangelization. It was marked by a dramatic recital in broken English of street attacks, stoning and mob violence by Madam Doycheff, of Bulgaria, who declared her only offense on these occasions had been to hold prayer meetings in public. Miss Fetler, of Russia, told of the struggles of women missionaries in that country, and a negro girl, N. H. Burroughs, of Louisville, Ky., roused the session to intense enthusiasm when she revealed the work of the 2,800,000 negro Baptists of the American continent, who have established 17,000 churches and who maintain 14,000 Sunday schools.

At the Thursday night session Dr. Robert Stuart MacArthur, of Calvary church, New York, was elected president of the alliance by the adoption of the report of the nominating committee. The name of Dr. E. Y. Mullins, president of the Southern Theological Seminary, Louisville, whom friends had been urging for the presidency, was not presented to the convention. In a statement following his election Dr. MacArthur said that his resignation from the New York pastorate would depend entirely upon the magnitude of his new work and the condition of Baptist affairs in Russia. He will immediately begin a personal study of the conditions in Russia, and if they are as bad as represented will leave his pastorate to take up the struggle in Russia personally.

JUST LIKE A BAPTIST.

Brother J. G. Reynolds, of Greenville, chairman of the hospitality committee, writes me: "Only a few of the brethren have requested homes. We want to assign homes beforehand and notify delegates so they will know where to go before they leave home".

That is certainly a sensible, kind thing Bro. Reynolds and his committee propose to do. A little reflection about the Golden Rule would do us good. "Suppose the convention were to come to my church and I were on that committee". Now, brother delegates, just suppose that way about two minutes and do the polite thing—write the committee you are hoping to come.

The other way is the Baptist way. Let's drop that way into the depths of the sea.

W. B. C.

At the Westbourne Park church (or chapel, as it is called in London) where Dr. John Clifford serves, are five Sunday schools and various missions and philanthropic societies. Every Friday evening Dr. Clifford meets all sorts of people who desire his advice or aid in difficulty. His interest in young men is attested by the fact that from his church twenty-six have gone into the ministry, and he is justly proud of "his boys", many of whom now fill positions of vast influence.

The First Baptist church, at Seventeenth street above Walnut, with one of the most beautiful houses of worship in the city, was built during the pastorate of Dr. Kerr Boyce Tupper, and one of the most eloquent of pastors, George Hooper Ferris. The history of the church carries it back to 1694, while its pulpit has claimed some of the most eminent men in our denomination, and others stand as representatives of these. This church has been the scene of many of our historic transactions. The Philadelphia Association, the pioneer of the Associational family, was organized in connection with this church more than two hundred years ago, and the Triennial Convention in 1814. Brown University was started with the First as its birthplace, and there has been scarce a denominational enterprise with which during its course it has not been in touch.

An address which was filled with the fire of eloquence, a zeal of spirit which showed itself in tears rolling down the speaker's face and in the eyes of many of his auditors was delivered to the young people by the Rev. Cortland Myers, of the Tremont Temple, Boston. The burden of his advice and exhortation to the young people was: "Believe in the Deity of Jesus Christ". He spoke with words which rang through the great auditorium, his scathing arraignment of those who profess to be Christians without believing in the divinity of Christ, and he declared that this unbelief was the greatest single force for evil facing the Baptist and all other Christian churches today. He asserted that there are Baptist ministers who ought to be whipped out of the sanctuary of the church because of their lack of belief in the divinity of Jesus.

Philadelphia is the third city in the United States as to population, and the ninth in the world containing, according to the census of 1910, nearly 1,600,000 inhabitants. It is situated on the Delaware river, sixty miles from the sea in a straight line across New Jersey, or one hundred miles via the river and Delaware Bay. It was founded in 1683 by William Penn. At Fifth and Race streets, and just across from the Apprentice's Library which he founded, are to be seen the plain flat slabs of marble which mark the resting places of Benjamin Franklin and Deborah, his wife, Fairmount park, at once the pride and pleasure of Philadelphians. Lying on both sides of the Schuylkill, containing three thousand acres, it has many spots of surpassing natural beauty and places of historic interest. Many excel it in works of art, but none in natural loveliness, and it stands deservedly among the chief of the world's pleasure grounds.

Philadelphia is a city of churches, pre-eminently so. There are in all about one thousand of them of all denominations, and each of these denomination is strong. Perhaps the Presbyterians lead in financial and membership ability with the Episcopalians a close second. Of course the Roman Catholics are dominant, as they are in all our large cities, and justify the keen foresight of their hierarchy in the selection of strategic positions and the acquirement of large properties. Methodists and Baptists and Lutherans are more numerous than in any other of our great cities, and will maintain the traditions of the past that have been handed down to them.

Philadelphia has always been noted for its religious attitude and organizations. It owes this very largely doubtless to the influence of the Society of Friends. Caring nothing, or little, for the ceremonies of religion, they have cared much for its sanctities. And so the religious visitor to this Quaker City will see little that will grate on his sensibilities. The Sabbath at least outwardly is scrupulously observed. The saloons are closed. Liquor may be obtained, but it will be by stealth. Business houses have their doors shut and in most instances their shades down. Commercial traffic has ceased, except for the necessities of life, and if all the people do not go to church few or none of them annoy those who do.

Grace Temple, Philadelphia, is where Russell H. Conwell, of world-wide fame, carries on his multifarious work. It is a unique memorial to him for he, under God, has made it. Here the meetings of the three great conventions are to be held. The visitors will find it a noble structure, capable of seating thirty-five hundred people and complete in all its appointments. Just by it is Temple College with its five thousand students and useful ministry, while not far away is the Samaritan Hospital (we happened to be present at the laying of the corner stone), also due to the Temple pastor, who when the denomination denied his plea to provide a hospital essayed and achieved the task himself.

Each of the denominations in Philadelphia has churches with special associations clustering about them that make them the special Meccas of those whose name they bear. The Presbyterians, for example, have their First church fronting Washington Square. Here the really great Albert Barnes held forth for so many years, and here one can see a church of the old style perhaps not improved upon as a whole by the modern and more ornate. Almost across the city and two or three miles away is the Bethany church, celebrated for a layman rather than a minister, and possessing a great Sunday school, founded and superintended all these years by the country's and the world's greatest merchant, John Wanamaker. His great department store, perhaps the greatest anywhere, shows the merchant, but the school shows the man, and many made their way to try and hear and see the merchant prince and Sunday school expert.

At 2 o'clock Tuesday afternoon there was a mass meeting in the interest of young people's work, which was presided over by O. C. S. Wallace, of Baltimore. It was as largely attended as any of the other sessions, although it had no official connection with the alliance. The keynote of this meeting was struck by Rev. George W. Truett, of Dallas, Tex., who declared that the greatest necessity of young people's work was the striking of a militant note. "What our modern world needs", he continued, "is an equivalent to war. In the past the people have been called to the happiness, blessedness and safety of the religious life. We have need now to call them to the heroic and the sacrificial". Volving the enthusiasm stirred up in the audience by the words of this speaker, by Prof. J. L. Gilmour, of Canada, and by S. R. Myer, of London, a resolution was passed by the meeting that the president appoint a committee of twenty-five to devise plans for a world-wide movement of young people. This committee, which is expected to report in three years, was immediately appointed by the chair.

ALABAMA BAPTIST MINISTERIAL BENEFIT SOCIETY.

Dear Brethren:

Please see that your dues and assessments are paid promptly, so that your policy may be kept in force.

Do not fail to notify us when your postoffice is changed. By following this simple rule you will save delay. We need the new address of Rev. James M. Smoke. Now is a good time for us to increase our membership.

It is the duty of ministers to help all men, but especially one another, that their own best interests may be served; and therefore it is their duty to insure in their own society and stand together under its mutual protection and advantages.

W. J. ELLIOTT,
Montgomery, Ala. Sec.-Treas.

The Baptist World Alliance was created in London, England, in 1905, when representatives of the Baptist denomination assembled for the purpose from almost every country in the world, to promote Baptist interests all over the world, by uniting Baptists in world-wide fellowship, expressing our views to mankind, and rallying united support wherever it may be needed. Footprints, as it were, of that extraordinary man—Philadelphia's greatest name—Benjamin Franklin may be discovered at almost every turn, and truly he was a wonderful man.

At the welcome service Rev. George H. Ferris, pastor of the First Baptist church, Philadelphia, elicited a series of "No! No!" when he said: "The great Roman Catholic church could not have had its marvelous history unless it had enlisted in its ranks great and noble men. Its ceremonies are spoken in a language that speaks of a dead empire. It is dazzling in its romance. She loves to point with great pride to her glorious history, and she has a right of that pride. Upon the foundation of her great hierarchy she has accomplished some of the enduring wonders of the world's history. What can we Baptists say? What have we got? Broken, scattered, divided, we are still but a loose and tentative band of brothers. Pledged to orthodoxy, we have given to the world more heretics than any evangelical church".

At the welcome service the Rev. William Fetter, of St. Petersburg, was greeted by the audience singing "Blest Be the Tie That Binds" and by the chautauqua salute. He decried the many reports of cruelty against the Baptists in Russia. He said he was grateful for the concessions that had been made by the government to the Baptists, although they had not yet got all they wanted. He prophesied that an era of even better things there is shortly forthcoming. "You have heard much of the cruelty and the prison terms and the like which have greeted Baptists in Russia in the past. Now how could the men in power there know any better, since they had not been taught better? "We in Russia are in need of your aid. I will tell you why. The influence of Tolstoi is tremendous, especially among the students, and Tolstoi taught them unbelief in Christ. That is why we are here, for your spiritual aid and help and the hand of Baptist hope and encouragement".

The publication committee is charged with securing a hymn book for use in the alliance sessions, the preparation and circulation of the program for Baptist Day, June 25, and the putting through the press of the Record of the Alliance Proceedings. The morning papers are to be brought out in pamphlet form and distributed in the audiences beforehand. The evening and afternoon addresses will appear in the volume. Pictures of prominent speakers and actors in the great convention will also be incorporated in the volume in generous numbers. A stenographic report will be made of the discussions that may follow the addresses. In all respects the volume will be one that all should desire to possess. It will be sold at \$1.00 a copy by Philip S. Jones, chairman, Philadelphia, Pa.

CONVENTION RAILROAD RATES.

The railroads have fixed the rates for the convention on the basis of between 4c and 5c per mile for the round trip on the usual conditions.

Round trip tickets will be on sale July 16 and 17 and for trains scheduled to arrive in Greenville before noon of July 18th; and, returning, will be good to reach destination not later than midnight of July 24.

Tickets are good alike for delegates and visitors and information of the exact rate can be secured by inquiry of local ticket agents, and it would be well to inquire at least three days beforehand if such tickets are on sale.

WM. A. DAVIS, Chairman,
Transportation Committee.

Many British Baptists, if asked to name the most powerful minister in the denomination, would unhesitatingly reply, "J. T. Forbes, of Glasgow". Mr. Forbes is the minister of the wealthiest and, in some respects, the most important Baptist church in Scotland, but his fame as a preacher is not confined to his own denomination.

Much of Benjamin Franklin's great service lies in the field of science. The full extent of his work here will never be known because of his modesty. Even in the accounts of his greatest experiments Franklin insistently used the plural pronoun. Although Franklin almost rivals Edison, he derived little financial benefit from his inventions, because he resolutely refused to take out a single patent. When urged by his friends to do so, Franklin replied that the world had benefited by the work of those gone before, and the present should, therefore, be willing to give freely to others of the best it can offer.

The Roger Williams building at Chesnut street and Seventeenth is the home of the American Baptist Publication Society and the denominational headquarters. Here is a well-stocked book store, and here the editorial work on books and periodicals, some thirty-odd of them, is done. The young veteran, Dr. C. R. Blackall, presides over these latter, while just at his hand are Dr. A. J. Rowland, the general secretary, and Dr. R. G. Seymour, the national missionary secretary of the society. Here likewise the headquarters of the missionary societies, State and National, are to be found, and here is the Baptist Commonwealth, one of the indispensable denominational organs for the Northern Baptists.

William Penn's father was a wealthy British admiral, and though father and son were often estranged because of the latter's religious views, he inherited his father's estate upon his death. In consideration of a debt due his father, the government settled upon Penn a tract of land on the Atlantic seaboard in America, naming it Pennsylvania. Penn at once established colonies of refuge for persecuted Quakers, one of which, at the junction of the Delaware and Schuylkill rivers, was the embryo Philadelphia. Through Penn's wise leadership, a treaty of peace was made with all of the Indian tribes in the vicinity. Of this treaty Voltaire said, it "was never sworn to and was never broken". In his old age, Penn was forced twice to return to England to defend his title to the land, and while there the last time was imprisoned on a false charge. Then in financial straits and failing health, he settled in Ruscombe, England, where he lingered with lessening strength for six years. He died in 1718 and was buried in obscurity.

Last week's paper was given over to education, and this week's paper tells of Philadelphia and the three great Baptist conventions. One special number interferes with news items, but two special issues hand running play havoc with the regular run of matter. Be patient.



LIBERTY BELL IN INDEPENDENCE HALL,

Chestnut Street, Between Fifth and Sixth.

The most historic, the most venerable and the most sacred of all Philadelphia's structures. The visitor here walks with Washington, and Jefferson, and Adams, and all the loyal hearts of the colonial period. Alive again are those early scenes when every hour tried men's souls, and which finally culminated in the patriotism of the proudest crisis of American history—the immortal Declaration of Independence, signed in this building, and from whose steps it was proclaimed in 1776.

THE FAITH THAT WINS.

(A school friend of the editor, while traveling through China, sent to the mission room this convincing story. The converts were won through the work of native Chinese student volunteers, who work all during their vacation to win their fellow citizens to Christ.)

The counterfeiter had some neighbors, a man and his wife, with whom, behind closed doors, he used to gamble, and when he became a Christian, they said, "What shall we do? There is no one to gamble with us now." But he replied, "I have taught you much evil. Come now and learn with me of the great and good Christian religion." And for many weary days he taught them patiently until at last they came to church and were received with their two daughters.

One of these daughters died within a year rejoicing in hope, but the other, according to an early betrothal, went away to a distant village to become the daughter-in-law in a heathen family. There were no Christians in the place, and the new mother beat the young bride cruelly because of the strange belief which brought such disgrace to her home. Patiently enduring continued persecution, she at last fell seriously ill, and, as a last resort, her husband in despair returned to her native village and begged her parents to call the foreign doctor, if possibly, his skill might avail.

Thus it was that she was taken to Ch'ang-li, and there, in a Christian hospital she day by day grew stronger, till at last the doctor told her very gently that if she would unbind her feet her recovery might be safely promised. Joyfully she put down her hands to remove the bandages, and in two months returned to her husband perfectly well. At the door her husband and mother-in-law met her, but when they saw her, with face full of sunshine, standing on free feet, they refused to allow her to enter. In a village of 200 houses there was not one woman with unbound feet, and this new disgrace was too great.

Then her husband took matters into his own hands and in his mother's presence and before his brothers he swore a mighty oath that he would beat her to death, if they would stand by him and protect him from the law, which might take all their property, and they were wealthy. To this they were agreed, but when he turned to carry out his vow and ordered his wife to bind up her feet and forever renounce the Christian religion she refused. He laid hands upon her, saying, I will surely kill you." And she replied, "Kill this body if you must; cut off my head, if you will, but you cannot touch the true life. My soul is

GREENVILLE TO STATE CONVENTION
JULY 19-21

Brethren, have you ever entertained the convention? If so, you realize the importance of sending your name to the committee so you can be placed. If you wait till you get here to secure a home you will regret your delay. Why not send me your name at once? We want to accommodate the delegates and will, if you only write us you are coming. Cards will be mailed in the next few days to all applicants. Will all the brethren who expect to attend the State Convention please forward your name to the committee? Help this committee and forward without delay.

J. G. REYNOLDS, Chairman,
Entertainment Committee.

(Be sure and do this.)

immortal and will go to him who gave it. I will never renounce my Savior."

So great was the impression made by this brave spirit that even his mother caught her son's arm and stayed his cruel blows, begging him to spare his wife.

A few months after this the young preachers came to that village, and a young man came out to meet them, bringing seats and helping to arrange a place for preaching. When his wife had heard that the Volunteers were coming she had risen up quickly and kindled a fire, saying to her husband, "Go at once to meet these preachers of the true religion and take refreshment to them." He gladly hastened to obey, for he was the husband of the woman who had endured such persecution and had won all hearts by her patience and beauty of character. And all the village and the country round about honored and revered her for her faithfulness to her religion and for her devotion to her husband and her mother-in-law.

Among the brethren at the Baptist World Alliance was Rev. James Hayter, who has been in Central America for 18 years, traveling through six republics as supervisor of the work of the American Bible Society.

There is no Baptist ministers' conference in the country so well attended, week by week, as that in Philadelphia. We have a pleasant memory of being present a number of years back and hearing Dr. Wayland Hoyt and others speak.

The words of the presenter, J. H. Shakespeare, of London, were epitomes of the life-long and fierce struggles of the exiles, and to each one of these summaries of a life's battle the great audience thrilled with responsive emotion that frequently brought them to their feet in spontaneous tributes of respect and admiration for the courage and Christian devotion of men and women upon the platform. This man has been in prison many times, and on his return he is going to try again. Here is a man who has been in Russian prisons thirty-one times. He has had to work upon the treadmill. He has baptized 1,500 persons. Look at him. He has gray hairs. He is only 41 years of age. This man was at one time a Cossack. He is 65 years old. Sixteen years of his life have been spent in exile. For nine years he did not even know where his wife and children were. While he was in prison he converted fifty criminals. He has baptized 1,000 Cossacks. Let me present to you this man, who has baptized more than 2,000 persons while exiled in Siberia. He often cut holes in the ice in order to baptize the converts. This man baptized 1,600 converts in Russia, usually doing it in the dead of night to escape arrest."

We wish to congratulate Dr. W. J. E. Cox, and also our readers, on the great education number appearing last week. This number ought to be not only carefully read, but filed away for reference. We hope education is going to get a big lift at Greenville.

The Philadelphia Baptist Association, the first and for nearly half a century the only one of the kind in all the country, was organized in 1707 in Philadelphia.

Dr. F. B. Meyer, of London, is the honorary secretary of the National Free Church Council of England. At the request of the council he bore a memorial to President Taft on the subject of international arbitration.

It was in Philadelphia, in 1742, when the Philadelphia Association met in St. Michael's Lutheran church, at the corner of Fifth and Cherry streets, because of the reconstruction going on of the First Baptist church edifice, the sound of the organ was heard for the first time in our Baptist worship.

Rev. F. G. French has exercised a thoughtful and cultured ministry for seventeen years in South London, his congregation including many men of more than national reputation. Among these is Judge Willis, the president of the Baptist Union at the time of the First Baptist World Congress in 1905. Mr. French is known also as a thoughtful writer in the denominational press.

The Northern Baptist Convention, which came into being at Washington, D. C., in May, 1907, is composed of delegates from churches and state conventions. As stated in its article of incorporation, its purpose is "to give expression to the opinions of its constituency upon moral, religious and denominational unity and efficiency for the evangelization of the world".

Dr. Newton H. Marshall is one of the younger men of the denomination, but is everywhere recognized as one of the ablest. He is one of the many men sent out into the Baptist ministry by Dr. Clifford. Dr. Marshall took his M.A. at London University, winning the gold medal in philosophy and afterwards pursued his studies at Heidelberg, where he took his diploma as doctor of philosophy. He is now the pastor of the church at Hampstead, London.

In continued existence the oldest Baptist church in Philadelphia is the Lower Dublin, organized in 1688 by members from Wales, England, and Ireland. The growth has been gradual, yet substantial, until now there are over one hundred regularly recognized Baptist churches, with an aggregate membership of over 45,000. In the adjacent counties of Delaware, Chester, Montgomery, Bucks, and in the Camden (N. J.) Association are twenty-five thousand more Baptist members, making a total in its vicinity of seventy thousand; giving a Baptist population of three hundred and fifty thousand, the grand total of whose annual contributions amounts to seven hundred and fifty thousand dollars, and the value of whose church and parsonage property aggregates over six million dollars.

More than fifty years ago John Wanamaker, the merchant prince of Philadelphia, was working in the Quaker City in a brick yard. This is a significant fact, yet many have risen, but here is a more significant fact: For more than forty years Mr. Wanamaker has been superintendent of the Bethany Sunday school and president of the Brotherhood of St. Andrew and Philip. He carries a little book which contains, alphabetically arranged, the names of all the members of the church, the Sunday school and the brotherhood, and Mr. Wanamaker finds time, out of his business hours, to read these names over nearly every day, recalling to his mental vision each face, and memorizing each name. Once, when speaking to the brotherhood, after returning from abroad, he said: "While I was abroad I prayed for each and all of you in turn. I see friend Francis over there on the left. Francis, I prayed for you across the water. I see my friend Rutherford in front of me. Robert Rutherford, I prayed for you yonder over the seas. Brothers, for all of you I offered up many prayers during my travels in Europe." "Thank you—thank you!" came in unison from several hundred of the men.

The first Baptist confession of faith published in this country was in Philadelphia in 1742, and the next year it was printed in one volume by the celebrated Benjamin Franklin.

On his only visit home Dr. Judson first met, in the parlor of Dr. A. D. Gillette, of Philadelphia, pastor of the Eleventh Baptist church, Miss Emily Chubbuck, whom the world has since known as Emily C. Judson.

The church property of the Baptists is valued at nearly four million dollars. The negro Baptists have church property worth one-half million dollars. The value of our Baptist property, in this same section, is \$9,000,000. In the city itself the proportion of Baptist members to the population is one to every thirty-four.

In St. Louis, Mo., in 1905, there was formed the "General Convention of the Baptists of North America", representing the constituencies of the Southern Baptist Convention, the Northern Baptist Convention, and the Canadian Baptists. This body is intended to serve the common interests of the Baptists of our continent. It meets every three years, alternately with the Northern, Southern and Canadian conventions.

Mr. Herbert Marnham, the treasurer of the Baptist Union and one of its most generous supporters, gives not only his money, but his time. Almost the whole of his leisure is devoted to the visitation of churches in London and the provinces and probably he has taken the chair at more anniversaries, opened more bazaars and laid more foundation stones than any other Baptist layman.

The Quakers and Episcopalians together had magnificent schools right after the war of 1812, but they resisted the establishment of the general school system, which would give to the people an opportunity to be educated. It was the multiplying of the illiterate masses without any large vision, who, by and by, came to have an influence in the political situation that did more than anything else to belittle the large projects of the Philadelphia merchants and to retard her progress.

In the dark days of Baptists suffering persecution in New England and Virginia, Philadelphia Baptists came to their rescue before the Continental Congress, meeting in Carpenter's Hall in 1774. From then to the signing of the Declaration of Independence in Independence Hall, the Baptist family of Philadelphia stood firmly for civil and religious liberty against all comers. This position they maintained until the news of the surrender of Cornwallis at Yorktown was received, when, on the morning of that day, the old Philadelphia Baptist Association "met at sunrise" "to acknowledge the great goodness of God toward us in the surrender of the whole British army, under the command of Lord Cornwallis, with the effusion of so little blood".

The history of Philadelphia is of interest, as it is bound up in more intimate fashion with that of the country than is that of any other, not even excepting Boston. The colonial policy of William Penn, which kept Pennsylvania free from Indian wars, had its headquarters here. The Declaration of Independence was promulgated here in 1776, which inaugurated the birth of a nation. The seat of government was here for a number of years, and Washington, Jefferson, Adams and Hamilton were familiar figures on the streets. The constitution, which has been denominated the most important document in human history, was brought into form here; and here it was that the article guaranteeing religious liberty to all and securing the severance of church from state was formulated, in the securing of which Baptists had the foremost part. During the dark days of the Revolution the city was loyal to the idea of liberty, and in that terrible winter of 1777-78 was true to the shoeless and almost blanketless army of Washington at Valley Forge rather than to Howe's which occupied its homes and sought to divert its inhabitants by the fetes it gave.

It was in Philadelphia where the first amendment to our country's constitution, secured by Baptist appeal to President Washington, was adopted by congress, and this gave us the religious liberty our country now stands for.

Andreas Udvarnoki was born at Szada, Hungary, on November 16, 1865. He is the son of godly Calvinistic parents. He was led to see baptism and was baptized at the age of sixteen. He commenced to work in villages, and in 1888 he went to Hamburg Theological Seminary.

It was in Philadelphia, in 1814, where the American Baptist Foreign Missionary Society, with headquarters now in Boston, was organized in the old meeting house of the First Baptist church, when Richard Furman, D.D., of Charleston, S. C., delivered the opening sermon and was chosen the first president of that organization, whose first missionaries, appointed in this city, were Adoniram Judson and his wife, Ann Hazeltine.

John Clifford was born October 10, 1836, in the village of Sawley, Derbyshire, England. His parents were in humble circumstances, but of sterling character and Christian piety. He was baptized April, 1851, by his pastor, Rev. Richard Pike, when fifteen years old. He felt strongly drawn to the ministry, and studied hard to fit himself for the Midland Baptist College, which he entered in his nineteenth year.

Rev. J. H. Shakespeare, the European secretary of the Baptist World Alliance, comes of Puritan ancestry. He is a Baptist by descent as well as by conviction, his father and grandfather both having been Baptist ministers. He is an alumnus of Regent's Park College, of which the famous scholar and theologian, Dr. Angus, was the principal during his student days. He organized the First Baptist World Congress in London in 1905 and the European Baptist Congress at Berlin in 1908. His visit to the United States in 1910 also did much to make the Philadelphia congress truly representative, through the magnificent response made by American Baptists to his appeal for \$10,000 to help the struggling European Baptist church to send delegates to the congress.

Rev. A. J. Vining is a Canadian minister who was one of the pioneers of the Baptist movement in the great Northwest provinces. He was largely instrumental in founding the college at Brandon for the training of ministers destined to work among the vast numbers of immigrants pouring into Canada from every country in Europe. Later he was for some years the representative of Canadian Baptists in Great Britain, collecting funds for this pioneer work in the Northwest. Now he is the special commissioner of the Baptist World Alliance in the United States, pleading for the co-operation of American Baptists in the establishment of a Baptist college in Southeastern Europe. His eloquence and his skill as an advocate are already known to American Baptists, and his sermons and addresses at Jacksonville delighted many Southern Baptists.

The Rev. John Clifford, London's great Baptist preacher, at the welcome service was greeted by a mighty series of cheers and a chautauqua salute of waving handkerchiefs. He amused his hearers by many humorous and illuminating commentaries upon this country, and he found our greatest national trait for good to be that of hospitality and warm heartedness. He made a telling reference to the land struggle in England when he said: "I am prepared to demonstrate before any committee that wishes to hear me that the great budgets of 1908 and 1911 in England, which have caused such an upheaval in our country, are simply the application of Baptist ideals to social life. Of Lloyd-George, my warm and intimate friend for twenty years, I can only say that he is the finest type of what I call a working Baptist. We have the house of lords on its knees, and that's something, and we have brought it about that the principle of hereditary right to legislate is a dead one".

ALABAMA BAPTIST

From that noted educator, Dr. Faunce, president of Brown University, comes this warning: "We must be in cordial sympathy with the great democratic movement of our generation. This is demanded by our origin, history and genius. The great social movement of today is the child of Christianity—woe to our faith if it fails to recognize its own offspring! We need a social order aflame with desire for justice and throbbing with human pity. We must realize that no success in the making of steel or flour can atone for failure in the making of men. If we have no sympathy with men struggling, however blindly and crudely, for economic freedom, we are not the true children of those who fought and died to secure civil and religious freedom. If we fail to seize upon and guide and spiritualize the social aspiration of our times, others shall seize it for selfish ends, and men will turn from the doors of the church to bow before altars lighted with the fires of hatred and fear".

Rev. Dr. Robert Stuart McArthur, of New York, gave this renewal of unification of the Christian church regardless of sect, for all time to come with the irresistible humanitarian and political progressive movement in America: "The church is vastly more practical today than ever before. True churchmen realize that there is no interest of humankind regarding which the church can rightly be indifferent. The words of Terence, 'I am a man and I deem nothing common to man foreign to me'. The church now believes these words might have been spoken or written by the Apostle Paul; indeed, they are not unworthy the lips of the Great Teacher Himself. Never before was the church living up to this principle as today. It thus comes to pass that the church is interested in hospitals, orphanages, playgrounds, hours of labor for little children and the interests of working men of all classes. The church can never be indifferent to creeds, but it insists now, as never in the past, that good creeds shall be translated into good deeds. The right deed is the best proof of the right creed. The spirit of brotherhood is abroad as never before".

The old state house, popularly known as Independence Hall, from whose steps was read the immortal Declaration of Independence, and in whose tower the famed and now far-traveled Liberty bell rang out freedom to all the world, still stands a center of national interest and reverence. Not far away is Carpenter's Hall, and a short distance from this is the spot where stood the house where Jefferson penned the Declaration of Independence. In Congress Hall Washington took the oath of office, and a little further on is shown the house where Betsy Ross made the first American flag. Philadelphia is the birthplace of so many things our people prize that the stranger is continually coming upon delightful experiences at historic spots. The original government of the city of Philadelphia was established in the year 1683, less than four months after Penn's first arrival in America. From that date the city's history has been closely allied to the nation's growth and well being; and is, therefore, full of reminiscences of those early days when liberty dawned upon these shores, and the foundations of our greatness as a people were laid, broad and deep upon the genius and sacrifices of our fathers.

Religious reciprocity with Canada—the exchange of ministers of the Baptist faith between this country and the one beyond the border line and the co-operation of the two countries in their work for the spread of evangelism—was urged by the Rev. S. J. Moore, of Toronto, who spoke at the general convention of the Baptists of North America, held Monday morning. Dr. Moore's address was followed by an appeal from Dr. Augustus H. Strong, of the Rochester Theological Seminary, for a continuance of the distinctive principles which have marked the Baptist faith from its inception, and a plea that these principles should not be lost sight of in the merging with other denominations and the unifying of Christian endeavor. "After so many years of strife", he said, "it would be absurd for us to lay down the principles we have fought and died for. Let us work with others, but let us keep our distinctive beliefs". Resolutions calling upon this

country and Great Britain to unite in urging the powers of the world to put a stop to the opium traffic in China and in other lands were adopted, and the following officers were elected: President, A. L. MacCrimmin, Winnipeg, Canada; vice presidents, H. J. Taylor, Virginia; John Hempstone, A. P. McDonald, Canada; recording secretary, W. O. Carter, Kentucky; assistant, J. S. Dickinson, Illinois; corresponding secretary, S. B. Messrer, Pennsylvania; treasurer, the Rev. Joseph B. Levering, Maryland.

The big Temple auditorium was crowded with delegates long before the first session of the Baptist World Alliance began at 2:30 o'clock Monday. President John Clifford, of London, called the delegates to order and conducted the devotional service, after which the afternoon was given up to a huge welcome service. The Rev. J. Henry Haslam, of this city, introduced as the presiding officer the Rev. Dr. Russell H. Conwell, pastor of Grace Baptist church and president of Temple University. Dr. Conwell warned the delegates to exercise the greatest care in their remarks about Russia, inasmuch as shorthand notes were to be taken by spies acting for the Russian government. He asserted that the Established Church in Russia lets the Baptists alone and that any unguarded language would only aggravate the conditions in that country for the delegates who are here under heavy bond with the Russian government.

The year 1911 marks the 228th anniversary of the founding of Philadelphia by William Penn, who secured from Charles II of England a grant of a large tract west of the Delaware in lieu of 16,000 pounds sterling—owed his father by the crown—on condition of paying annually two beaver skins. The latest life of William Penn, and in some respects the best, because written by one of his descendants—Mrs. Colquhoun Grant—thus tells how Philadelphia came to be settled as a means of collecting a bad debt: "When Admiral Penn was living he had loaned the crown sixteen thousand pounds sterling. This had never been paid; his son, aware of the difficulties of obtaining it, petitioned King Charles to give him, instead of the money, a grant of unoccupied land in America. After a year or two of delay and after much opposition, the request was granted, and in March, 1681, the patent was issued, the king having inserted the name Pennsylvania as that of the new province. Penn was much disappointed at this, as he had already selected the name of New Wales for the territory, and offered the under secretary twenty guineas if he would get the name altered, but the king was obdurate, and to shut off all further appeal declared that it was named in memory of his father, the admiral. With that answer Penn had to content himself". William Penn, land-lover, good-looking, and 39 years old, came over in 1682; built himself the modest house now transplanted to Fairmount Park, and in the following year founded the city which he meant to be "a faire green country town". Penn planned a city of 10,000 acres. The present area is 129.5 square miles.

Delegates to the alliance were stirred at the Tuesday morning meeting of the convention by the address of the president, Rev. John Clifford, of London, who, in a scholarly and well delivered speech, reviewed the position of the Baptist church which has stood out against ecclesiastic domination and which, he declared, has sought the fullest realization of universal brotherhood through its interpretation of the scriptures. He spoke of the significance of the alliance—of its cohesive force and emphasized the fact that the outstanding characteristic of the time is social service, which has been interpreted in terms of religion and has usurped the place of a purely dogmatic faith. "Never before have we so thoroughly realized our essential unity", he said. "Never before has there been such a strong sense of comradeship, linking together the workers in the crowded towns and cities with the lonely souls who have ascended to the heights of faith, resolved to keep the exposed fortresses of truth in the villages and hamlets of the world in the face of fiercest attack, and in scorn of all consequences.

One of the finest buildings in all the world, architecturally, is Girard college. No ministers are admitted, even within the grounds of Girard college by a provision of the will of Stephen Girard. Religious instruction is given and the Bible is taught, but not by ministers. This institution has continually 1,500 boys. Stephen Girard left an estate valued at ten million dollars.

Dr. David Benedict, in his day the great American Baptist historian, said: "Philadelphia is the great emporium of Baptist influence". From the first purchase of land in Philadelphia by a Baptist, John Holme, in 1682, even before the arrival of William Penn and the establishment of the first Baptist church in its vicinity in 1684 by Rev. Thomas Dungan, who was born in Ireland, to the present time, Philadelphia Baptists have stood loyally for Baptist principles.

Franklin's ingenuity seemed to know no limit. He first enlisted advertising as a valuable business agency. He first gave to the country a postal system. He founded the first public library at Philadelphia. He championed reformed spelling. He organized our first fire and police departments. He devised a stove which greatly improved house ventilation and lessened the amount of fuel used, and introduced, from the Chinese, air-tight compartments in vessels. Not the least of his contributions is a phrase which has often served to cheer many a disappointed inventor—a reply to a criticism of the uselessness of certain balloon experiments: "Of what use is a new born babe?"

In the earlier years, that is, from the days when William Penn first laid out the city, in 1682, and thereafter, down to the end of the war of 1812, Philadelphia was pre-eminent in many ways. In all the country the first medical school (our father, when he went from Washington, Ga., to attend the Jefferson Medical school, made a large part of the journey on horseback), the first hospital, the first circulating library, the first law school, the first banking company, the first fire and life insurance company, all these things were to be found in Philadelphia. In those days Philadelphia was the first commercial city of the country. Vessels went from its inland wharves so far even as China.

Dr. F. B. Meyer said: "What these men and women have to tell us is like a wind from the sea and a breath from the hills. We had thought that perhaps the days of heroism had gone by and that men were not as passionately fond of their Christ as in the days of the valor of a Luther or when the fires of the martyrs lit up Smithfield. But, no! Those days have come back again. We had thought that there would be no return of those far-off scenes at the great council of Nicaea, when the martyrs appeared decimated and mutilated, with their eyes cut out by the sword and hamstring, so that they might not make their escape. Now, this is the greatest council that has been held since that great council at Nicaea. This band of Christian martyrs, they, too, decimated, they, too, mutilated by their persecutors, have come before this council, and they look with dimmed eyes upon this great Baptist brotherhood in this land of freedom".

Dr. E. Y. Mullins, president of the Louisville Seminary and one of the leading Baptists in America, emphasized the declaration that the time had arrived when the church must assert its influence in matters of importance. He traced the influence of the Bible upon civil liberty, and showed how it had brought about such an immediate settling of this country and then finally the freedom of the United States. He also noted the growth of the political forces and then the political bosses. In this connection he said: "We shall never obtain to political cleanliness and overcome the political boss until every church member in the land shall exercise his right as a citizen". He declared this to be a government of the trusts, by the trusts and for the trusts, but denied being pessimistic. "I believe in the final triumph of the just and right. The church must help".

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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Mrs. Henry Dill, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. F. B. Stallworth, Cuba.Mrs. T. A. Hamilton, State Organizer, 1127 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'tgom'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.

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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.

THOUGHT FOR THE WEEK.

On the wild rose tree
Many buds there be,
Yet each sunny hour
Hath one perfect flower.
Thou who would'st be wise,
Open wide thine eyes—
In each sunny hour
Pluck the one perfect flower.

—R. W. Gilder.

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 PRAYERS.

Our work in the Northern District. Only eleven of the eighteen associations of this district are organized. Mrs. Henry Dill, of Birmingham, is the vice-president. During July Mrs. Hamilton and the secretary-treasurer will travel through parts of this district, and it is earnestly hoped that great good will be accomplished.

Our work in the Etowah Association, of which Miss Emma Burns, of Gadsden, is superintendent. We have six out of the thirty churches with woman's work in them. In November the state convention will meet in Gadsden.

Our missionary to Teng Chow, North China—Mrs. W. W. Adams.

The reaching of our year's apportionment.

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

ALABAMA'S APPEAL.

For this state conventional year this will be Alabama's last appeal to us. In one association in our state there are fourteen pastorless churches. In still another association the work is being perceptibly developed by an associational missionary. The need of the one and the improvement of the other call to us these closing days of June to remember that they are largely typical of our state, and that upon us much depends. May the words of our state song plead convincing with us:

Alabama, Alabama,
We will aye, be true to thee;
From thy southern shore, where groweth
By the sea thine orange tree,
To thy northern vale, where floweth,
Deep and blue, thy Tennessee,
Alabama, Alabama,
We will aye, be true to thee.From thy prairies, broad and fertile,
Where thy snow-white cotton shines,
To the hills where coal and iron
Hide in thy exhaustless mines;
Strong armed miners, sturdy farmers,
Merchants or what'er we be,
Alabama, Alabama,
We will aye, be true to thee.Brave thy men and true thy women,
Better thine than corn and wine;
Keep us worthy, God in heaven,
Of this goodly land of Thine.
Hearts are open as our doorways,
Liberal hands and spirits free,
Alabama, Alabama,
We will aye, be true to thee.Little, little, can I give thee,
Alabama, mother mine!
But that little—heart, brain, spirit,
All I have and am, are thine.
Take, O take the gift and giver,
Take and serve thyself with me.
Alabama, Alabama,
We will aye, be true to thee.
—Julia Tutwiler.

SALEM-TROY MEETING.

On June 10 a most pleasant and profitable all-day meeting was held at Henderson's store, Pike county. Those participating were Representatives from the different organizations of the Woman's Missionary Union of the Salem-Troy Association. The program mapped out by the local union was followed.

Mrs. Carroll presided, and Mrs. Jernigan led the devotional exercises. Miss Lofin, of Henderson, welcomed the visitors in a few well-chosen remarks. Mrs. Carroll, superintendent of the W. M. U. of the association, responded in her usual graceful manner. After several appropriate recitations by young girls of Henderson, Mrs. Wiley, secretary for the association, discussed the subject, "The Great Unrest."

With a song and prayer the meeting adjourned for lunch. The ladies of Henderson gave a delightful spread under nature's own canopy of green leaves to the music of twittering birds.

At noon the number present had been augmented by the arrival of about a dozen additional visitors from Troy, accompanied by Miss Rhoades, of Montgomery.

In the afternoon Mrs. Foster, of Troy, gave an interesting account of her visit to the Southern Baptist Convention, bringing out particularly the things of interest to woman's work.

The principal talk of the occasion was the address of Miss Rhoades, her theme being "The Plans for the Coming Year." It was full of zeal and enthusiasm for her adopted work, and all members of the various unions present felt the inspiration of her earnest words. That she loved the Master, that her heart was afire with zeal for His great commission, was impressed upon every one who looked upon her glowing young face and listened to her magnetic voice.

The attendance was not so large as was desired, owing to the fact that Henderson is some distance from a railroad, and hence not so easy to reach. Yet the ladies gave us a warm welcome, and what

the meeting lacked in numbers was made up in earnestness for the work and warmth of fellowship.

The coming together and the visit of Miss Rhoades can but result in renewed zeal for the cause so dear to us all.
A DELEGATE.

MEETING AT NORTHPORT.

An all-day missionary institute was held with the Baptist church of Northport, just across the river from Tuscaloosa, on the 14th of June, on one of those rare days of which the poet writes. The meeting was called to order by the associational president, Mrs. Fleetwood Rice.

After short devotional exercises the roll was called by the secretary, to which eight societies responded, each reporting good work done during the past year.

It was our highly esteemed privilege to have with us Miss Mallory and Mrs. Stallworth, our vice-president.

Miss Mallory's talk on State Missions made us feel that we should always meet our apportionment hereafter, for she led us to see the great need and importance of the work.

Mrs. Stallworth made clear by diagram and explanation the work suggested to the women of Alabama. If all our women could attend the institutes and get an intelligent idea of their duty I am sure the apportionment would all be met.

At the noon hour luncheon was served under a beautiful oak, and such a spread as it was! The Northport ladies know how to treat you so royally as to make you know that they are glad to have you.

After a delightful social hour the afternoon session was opened by singing "Saved to Serve" and devotions led by Mrs. Stallworth.

The afternoon was taken up with talks from Miss Mallory and Mrs. Stallworth. The "Standard of Excellence" is pretty high, but those of us who attended the institute feel constrained to try to attain to it, for "Our sufficiency is from God."

Would that all the women of our association could have been with us to catch the inspiration as Miss Mallory told us in her own way about the encampment and about the convention. We felt as if nothing could prevent our going next time and getting some of the good things she so eloquently told us about.

The meeting adjourned at 5 o'clock, and we came away feeling that it was good to have been there.

MRS. M. B. DONOHO.

SCRIPTURE THOUGHT.

The eyes of the Lord are in every place, beholding the evil and the good.—Proverbs 15:3.

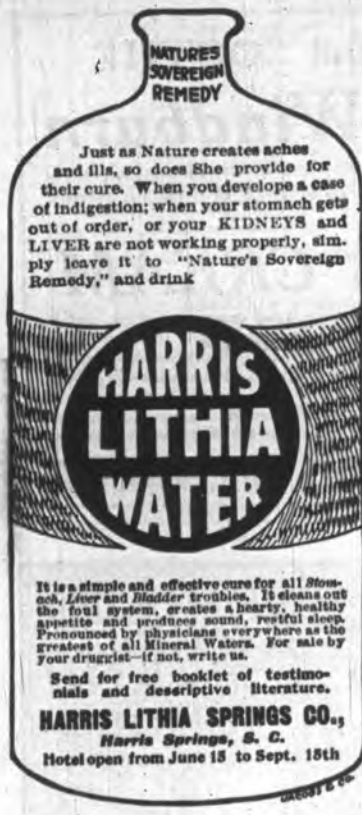
The dominance of the Quakers has long since passed away, and their quaint costume is seldom if ever seen upon the street, but their influence, mellowed by intervening years, is still distinct.

Peter Doycheff, who responded to the roll call of Bulgaria, his native land, was baptized by Rev. R. E. Ferrier, of Poughkeepsie, N. Y. He commenced pioneering work in Tchupan, Bulgaria, in July, 1902, and has established a strong church and many mission stations.

Additional Convention Paragraphs

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Just as Nature creates aches and ills, so does She provide for their cure. When you develop a case of indigestion; when your stomach gets out of order, or your KIDNEYS and LIVER are not working properly, simply leave it to "Nature's Sovereign Remedy," and drink



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DR. PRESTRIDGE, Secretary.



DR. MACARTHUR, President.

The first Baptist confession of faith in North America was issued in Philadelphia in 1742, and the next year it was printed in book form by the noted Benjamin Franklin.

As early as 1696 the only Baptist magistrate in Philadelphia, John Holme, contended with his Quaker co-jurists against a trial, on the ground that it was a religious dispute and not a subject for the civil court.

Rev. C. E. Wilson is the general secretary of the Baptist Missionary Society, London. From 1894 to 1905 he was a missionary in Bengal, and during the greater part of that time was also on the faculty of the college. His practical experience of mission work has been of the greatest value in his larger task of directing the policy and the operations of the society. Few men have a wider knowledge of the missionary problem as a whole, or of the actual work in the field.

One thing was evidenced at Philadelphia: Our northern brethren have learned the value of the Northern Baptist Convention to the denomination. Free discussion, animated but friendly debate, a feeling on the part of those present that it was their meeting and they were "doing things" have been, noticeable features of the gatherings since its birth a few years ago.

Temple University, founded by Dr. Russell H. Conwell, recently held its twenty-fifth annual commencement. There were 146 graduates. With its over 4,000 students it is certainly aiding marvelously in the better equipment both of men and women for the higher service toward which they are aiming.

L. Ton Evans, a Welsh Baptist from Haiti, is authority for the following: "It is well known that Roger Williams was a Welshman from Calo, in the county of Carmarthenshire, and founded the First Baptist church at Providence, R. I., as he was also the true founder of political and religious liberty in America. John Myles, the father of the present Baptists of Wales, who came to America in 1663, and who founded the first Baptist church in Massachusetts, and subsequently the the first Baptist church in Boston, was also a Welshman."

The Baptist Young People's Union of America did not hold any convention this year in view of the Baptist World's Alliance meeting to be held in Philadelphia the latter part of June.

The great organ in the Grace Temple, where our big conventions were held, was used in the services on Sunday, June 4, for the first time. It is well worth a trip to Philadelphia to hear it.

The Quakers were, as the world knows, much against theaters, dancing, games of chance and games of skill, hunting and field sports, novels and poetry and the changing fashions in dress; but nobody ever charged the Quakers with not being skilled in the art of dining and generally of living well and substantially.

Andreas Udvarnoki was born in Szada, Hungary, in 1865. He commenced to work in villages, and in 1888 he went to Hamburg Theological Seminary. Finishing his course, he started work in Totfalu, Hungary. Twelve months afterward he came to Budapest, and there founded the Magyar church, which today has 839 members and 28 mission stations. He is president of the preachers' school, Budapest.

Pastor Fetler, of St. Petersburg, Russia, was one of the "lions" of the convention. When he applied for a passport at first the authorities refused it on the ground that he was under prosecution for illegal services at Moscow and Grodnow. Through the intervention of powerful friends, however, a concession was made. It would be granted if he deposited 500 pounds sterling as ball for his appearance when called upon. The Baptist World Alliance and the Russian Evangelization Society came forward at once and provided 250 pounds each towards the required ball, and Mr. Fetler got his passport. He confessed that he did not breathe freely until he had crossed the German frontier. And so when both he and Madame Yasnovsky, daughter of Baron Von Kruse, the treasurer of the tabernacle, an office of no small importance, in view of the great building operations to which Mr. Fetler is committed, found themselves in free America they were overjoyed.



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Rhea Springs is located on the Q. & C. R. R. about 2 hours' ride from Chattanooga. Its beautiful scenery, delightful climate and wonderful mineral water give this resort a charm which health seekers have fully appreciated. Even before the white man set his foot on American soil, the health-giving properties of this famous water were appreciated and utilized by the medicine men of the Cherokee Tribe.

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If the skin has been made rough and dry by exposure to sun or wind, this delightful snow-white lotion will cool and soothe the irritated surface and afford immediate relief.

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A DOUBLE WEDDING.

At the home of Mr. J. W. Miller, in Ensley, Ala., on Sunday afternoon, June 4, Miss Marie Miller and Mr. C. P. Hoover, also Miss Lillie Miller and Mr. M. W. Standfield were united in marriage. Rev. F. M. Barnes, pastor of Tuxedo Park Baptist church, officiated.

We have just closed a series of meetings at Haleyville. Rev. J. A. Huff, of East Lake, did the preaching, and he did some earnest, faithful work. During the meeting eighteen were received by baptism, two of whom were aged mothers. H. J. Turner conducted the music during the revival. The congregations were large throughout the two weeks. Sunday, June 18, Dr. Josephus Shackleford was with us, and at the morning he preached on the subject of Love, and at night on the subject of Faith. He has been preaching sixty years and is a great man.—J. T. Johnson, Pastor.

In the death of Bro. Isaiah Roberts (June 8) a member of our church at Semmes, a noble Christian has passed to his reward. A sufferer for several years from a disease that was slowly sapping his vitality, he maintained such a cheerful and attractive disposition that his life gave abundant testimony to the sustaining grace of God. He loved his church and enjoyed the services of the Lord's house. Of his limited means he gave gladly for the furtherance of the gospel of Christ. We shall miss him. He leaves a devoted wife, several children and two brothers and two sisters. He was a first cousin of Dr. J. R. Sampey, of Louisville, Ky., and Bro. W. L. Sampey, of Gadsden, Ala.—J. M. Kall'n, Mobile.

Revival at First Church, Selma.—We invited Bro. W. P. Price, of the Home Board force, to come to us upon the conclusion of the Montgomery campaign. He came, bringing with him the gospel singer, Scholfield. There were some unavoidable obstacles in the way. The spell of hot and dry weather that was upon us during the whole time has scarcely ever been equaled in this town. The examinations and school commencements were in full blast nearly all the time. No great quantity of unconverted material was in our congregation. But the people rejoiced in the services and came in fine crowds to hear the gospel. Bro. Price got the largest hearing of any man who has assisted us during the present pastorate, and we have always had able brethren to aid us. We were gratified each night that the people turned not aside either for heat or other attractions. One of the largest congregations was that of the closing service. We regard Brother Price as belonging in the first class of evangelists. He greatly pleased this people. He is sane, sensible, safe, strong, scriptural, spiritual, pious, pleasing, wise and winning; and it is the undisputed opinion that this church has had no more acceptable helper for many days, and he has our cordial recommendation to any church that wants safe, normal and winning evangelism. Up to the present there have been sixteen additions to the church.—J. L. Rosser.

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Please say books will close July 4th. W. B. C.

Please change my paper from Gurley, Ala., to Powder Springs till further notice. I am glad to inform my friends that I am out of the hospital and improving. Hope to return to my field of labor in a few weeks.—J. L. McKenny.

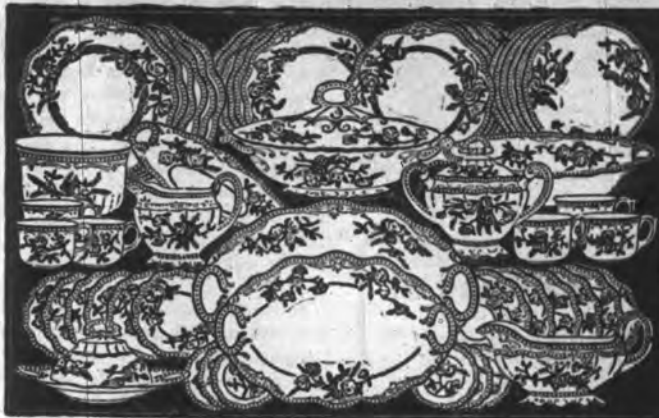
Brother W. W. Lee and family, of East Lake, will spend a month at Monteagle. First, however, he will go to Chattanooga to his brother's. We are glad for him to take his vacation now and trust they may all return home strong and well. Not only Bro. Lee, but his entire family, are greatly loved by our people.—A Member.

Wednesday, June 14, at 7:30 a. m., Mr. A. A. Davis, of Perdue Hill, and Miss Anice Lambert, of Manistee, were united in the holy bonds of wedlock and left immediately for Mobile and other points. The young couple received quite a number of nice presents. Both Mr. and Mrs. Davis are members of the Manistee Baptist church and are a great power for good in their communities. We wish them much happiness through life. We had the pleasure of uniting this young couple for life. My churches are coming up nicely with their apportionments.—A. L. Stephens.

The evangelistic campaign in Florence, Sheffield and Tusculmbia, under the direction of the Home Board, closed last night (26th). There was a large number of professions and accessions at the different churches. At the First church, Florence, there were 14 accessions; at East Florence 15; at Sheffield 25, and Tusculmbia 10.—T. O. Reese.

All of the Meridian churches have pastors and are working full time with the exception of Eighth Avenue, which only has half time. I closed a meeting with the Eighth Avenue on the night of June 2d, that was a very pleasant season of work and worship. Pastor Dearman had been busy among the people. He is doing some good work there. Pastor Halley is in the midst of a splendid revival at Fifteenth avenue. Rev. J. H. Coin, of the Home Board, is doing the preaching. With the exception of the meeting at Garland recently, our city churches do not seem to have made any arrangements for revivals this summer. I returned from Chicora last Monday, where I was with Bro. J. M. Phillips seven days in what promised to be a great meeting, but owing to the immense amount of sickness it was thought best to surrender and go again next fall and renew hostilities. While the meeting lasted there were about a dozen accessions. I go next Monday to be with Bro. H. C. Joyner two weeks at Bond, Miss. The fifth in July I will be with Bro. J. E. Chapman at Lake Como. The first in August I will be with Bro. Dearman at Pleasant Hill, near Vosburg. The second in August I will hold a meeting at Mt. Horem church. Zero and Mt. Horem are afternoon appointments, but good churches, and we hope to have some one on the field next year that can give each one a morning service.—W. E. Fendley.

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NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 20th Day of June, 1911.

Estate of E. S. Miller, Deceased. This day came J. A. Huggins, Administrator of the estate of E. S. Miller, Deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 22d day of July, 1911, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES, Judge of Probate.

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The American Baptist Publication Society, organized in 1824, has its home in Philadelphia. Its total assets amount to over \$2,000,000, while its business departments as well as its missionary work along the line of the printed page are marvels of enterprise and achievement. Its Bible school and other periodicals average a publication of 53,000,000 copies annually, the out-reach of whose power no tongue can tell. This society adds materially to making Philadelphia the great Baptist center, which it is, being itself the great center of our ministerial meetings in its own historic Roger Williams building, where all Baptists are always welcome.

Philadelphia is not slow nowadays! It is moving with great vigor and with large-hearted plans for the world. It does not make much noise, and therein differs from New York; it does not brag about its progress, and therein it differs from that city of cash, culture and conceit, Boston; it does not rush and tear about so much, and therein it differs from Chicago; but it is quietly, steadily going ahead. This is the view of a Philadelphian writing in the Standard.

In the literary field Benjamin Franklin will be long remembered for his inimitable "Poor Richard's Almanac." Edited in his quaint style, and filled with hundreds of homilies and terse bits of advice which appealed to the sturdy pioneers, it was widely circulated and exerted a powerful influence. Thrift and economy were there so happily mixed that we still find many quotations from it handed down from father to son. His literary contributions to the world are admirably summed up in the words of the eminent historian, John Bach Masters: "No other writer has pointed out so clearly the way to obtain the greatest amount of comfort out of life. What Solomon did for the spiritual man, that Franklin did for the earthly man."

First to Philadelphia came the Dutch and the Swedes, but a little later came the man who really molded the life of this community. This was the athletic, handsome, young William Penn, the graduate of Christ Church College, that college which educated the sons of noblemen and those who were associated with them. In college Penn was noted for his success in all athletic sports. In order to divert him from the Quaker belief and practice, his father enjoined upon him that he should throw himself into the gay court life of the cavaliers. So it came to pass that while William Penn, in after years, became a thorough-going Quaker, he never lost the grace and charm of life nor his regard for athletic games.

The Baptist Temple in Philadelphia, where the Alliance met, was organized in 1873, and the large house of worship which it now occupies, with a seating capacity of 3,200, was built in 1893, and was named the Baptist Temple. The present membership of the church is 3,000. Its pastor, Rev. Russell Conwell, D. D., has with great and exceptional success served the church, which is situated on Broad street, many years.

There are, perhaps, few places in America as rich in historic interest as Philadelphia. The name of the city, as also the name of the state, at once calls to our minds the Puritans who first settled there, and William Penn, who founded the first colonies and fathered them in the earliest struggles in the new world. Penn was a Quaker, but he was a warrior in the best sense of the word. He engaged in literal war only in his youth, but his life history is a story of continual warfare for principles. He died from the disease and wounds received in this unequal conflict with the British government.

Independence Hall has been restored to its original condition, and today is the depository of many historic relics, among which is none more sacred than the Liberty Bell, which first rang out the message of a free nation. It is significant that this bell, cast in London in 1752, upon reaching these shores was found to be cracked, and after being recast, on July 8, 1835, while being tolled in memory of Chief Justice Marshall, suddenly cracked again as if in the land of its birth some composite of tyranny should have gone into its structure. Inscribed upon it are these words: "Proclaim liberty throughout the land."

The beds of clay, which are to be found all around Philadelphia, from which bricks could be so easily made, and the quarries of stone, which could be so easily handled when first brought to the surface, and the Quaker type of mind, together, resulted in a style of buildings of brick with stone "trimmings" which for long years controlled the city. Two-storied and three-storied buildings of brick with marble steps, in long rows, for many years were conspicuous, especially on a Saturday morning, when everybody was busy scrubbing those white marble steps and splashing the pavement and the passersby; but in later years "porch-houses" became the rule, and these still prevail. In building operations often thousands of these are put up at the same time in a given section of the city. While apartment houses have multiplied, Philadelphia is still a "city of homes." These small houses, having from six to ten rooms, with heater, bath, gas, etc., abound as they do not anywhere else, and each home is occupied by a family of from four to five people, on the average.

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WHICH ARE YOU?

There are two kinds of people on earth today;
Just two kinds of people, no more, I say.

Not the sinner and saint, for it's well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean.

Wherever you go, you will find the earth's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There's only one lifter to twenty who lean.

In which class are you? Are you easing the load
Or overtaxed lifters who toil down the road?

Or are you a leaner, who lets others share
Your portion of labor and worry and care?
—Ella Wheeler Wilcox.

LOVE'S SWEET SISTER.

Thank God for Love's sweet sister, Tenderness!—

The gentle watcher in the wakeful night,

When pain, mysterious and measureless,

Strikes quivering cords of anguish and affright;

The mate of little children and the friend

Of all the patient, dear dumb beasts that are:

The priestess of the faithful to the end,

The white-souled lady of the morning star;

The second self of mothers seeing deep

Into the holiness of souls new-born:

The shrine where sinfulness and judgment reap

The measure of fulfillment free from scorn.

Sweet, softly sandaled saint, abide with me!

Without thee Love were less than Love should be.

—Marie Hemstreet, in the Outlook.

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry, merry boys,

The noisy boys, the funny boys,
The thoughtless boys—

God wants the boys, with all their joys,

That He as gold may make them pure,
And teach them trials to endure;

His heroes brave
He'd have them be,

Fighting for truth
And purity.

God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,

The worst of girls—
God wants to make the girls His pearls,

And to reflect His Holy face,
And bring to mind His wondrous grace,

That beautiful
The world may be,

And filled with love
And purity.

God wants the girls!
—Craven Pioneer.

Dr. J. Fleming recently conducted a series of meetings at Samson, which proved a blessing to the church and to the community.

We sympathize deeply with Rev. Claude L. Chilton in the death last week of his dear wife, a woman of lovely character, whose life was consecrated to her Savior.

I have appointed a committee in our church to look after subscriptions for the Alabama Baptist and shall at an early date get the committee together and see what can be done. I am a great believer in Christian literature. We are planning a meeting to begin next Sunday. Will do the preaching myself and have Prof. A. A. Lyon, of Atlanta, to conduct the singing. We need a revival very much here. Everything is taking on good shape at the First church here, but the Headland Avenue church is without a pastor and suffering for the want of one.—E. H. Jennings, Dothan.

Through your paper, the one we love so much, we want to thank our many friends for their prayers for Mr. McKenney's recovery from his long and serious illness and many other tokens of love and sympathy. Will state here that he is still in the Broughton Infirmary in Atlanta, Ga. We stopped here on our way home from the Southern Baptist convention to visit relatives for a few days. He was taken very ill the 24th of May. Had a very serious operation about a week ago. Has improved rapidly, but the doctor says he may have to have another operation. We feel that we have been greatly strengthened through your prayers and ask you to continue to pray for Mr. McKenney's recovery. Our present field of labor is Gurley and Brownsboro, Ala., churches.—Mrs. J. L. McKenney.

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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

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The old tabernacle at Atlanta in which Dr. Len G. Broughton has preached for a number of years was sold at auction for a little over twenty-five thousand dollars. The handsome new building will soon be ready for use.

Please find enclosed one dollar. Send T. W. Weatherford the Baptist on your one dollar plan. This makes me 14 up to date. Have been too sick to work. I set out for 20, and if I get all that have promised, Providence permitting, will get that number. You did misunderstand me about the Little Warrior. The Warrior is upon the Tombigbee in Pickens county, and the Little river that I had reference to forms the southern and eastern boundary of Monroe county. The Alabama river is on the west. This was the hunting and fishing grounds of the Red eagle and Warrior during the days of General Jackson, so you see that the two are more than 100 miles apart (Little river and Warrior river). T. W. Weatherford is the great-great-grandson of the Red Eagle, and his descendants live round us—good citizens religiously and politically.—J. W. McGill.

Dr. A. T. Robertson in an article in the Examiner says: "The Southern Baptist Theological Seminary had a fine commencement. On Sunday night, May 28, at the Walnut street church, the baccalaureate sermon was preached by Rev. Paul V. Bomar, D.D., of Marlon, Ala. The theme was "The Greatness of God's Power." It was a fresh and strong presentation of a vital subject and was greatly enjoyed and highly edifying. We publish it elsewhere in order that Alabama Baptists may read it and preserve it.

Rev. J. M. Thomas preached his opening sermon at Talladega on June 4. Previous to the sermon C. W. Stringer, chairman of the board of deacons, made a short statement upon behalf of the church, declaring its pleasure and great happiness in having Mr. Thomas assume the pastorate, and bespeaking for him the hearty co-operation and sympathy of the entire membership. Our Mountain Home says: "Mr. Thomas' sermon throughout was characterized by an earnestness and zeal that showed that he is a worker and will be satisfied with nothing less than a working church."

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Please say books will close July 4th. W. B. C.

I am holding meeting in Titusville, the county seat of Brevard county. This is the second week. Be good.—Robert Jones, Titusville, Fla.

Mrs. Schramm died this afternoon, June 22. We will bury her here tomorrow, Friday, at 5 p. m.—J. M. Kallin, Mobile.

Just closed our meeting at Perdue Hill. Rev. J. M. Gilmore did the preaching. We feel that the church is in better working condition than it has been for some time.—A. L. Stephens.

We have closed our meeting at Greene Springs Baptist church with good results—two for baptism. Rev. R. L. Durant did some fine preaching. The church was much strengthened and revived along all lines. We gave \$15 for state missions at the close.—V. C. Kincaid, Pastor.

Please urge every layman, preacher, secretary and editor who expects to attend the State Baptist Convention to send his name and address to Bro. J. G. Reynolds, chairman of the entertainment committee. Please do this, brethren. It will make our task much easier. Unless we know of you coming there may be some confusion on your arrival.—L. L. Gwaltney.

We are getting returns from those who subscribed at the convention, though, of course, the outgo at this time of the year is larger than what comes in. How gloriously our people could change our condition financially if they would take hold of the matter all over the convention as those who were in Jacksonville took hold of it! May the Lord move mightily among us.—R. J. Willingham.

Visiting Pineapple recently, I found Brethren Farrar and Williams wielding the sword of the spirit with telling effect in a revival meeting. Being taken sick, I only attended one service and have not heard the result of their meeting, but feel sure the people are stirred up and God's name glorified.—C. C. L.

Married, at the home of the bride's parents, Mr. and Mrs. M. H. Van Benschoten, near Grand Bay, Ala., June 14, Mr. C. B. Thornhill and Miss Bertha C. van Benschoten. The groom is a prosperous young farmer who moved from Ohio to Grand Bay last year. The bride is one of our best Sunday school workers, who came from Michigan about six years ago. It was a pretty country wedding with a large attendance of relatives and admiring friends. The writer officiated.—J. M. Kallin, Mobile.

On Saturday, June 3, the good Lord called away our dear sister, Mrs. John Griffin. She was a pure, sweet-spirited Christian and a devoted wife and mother. She leaves a husband and eight children to mourn her loss. Our sympathy goes out to them in their deepest sorrow. The funeral services were held by the writer at Midway Baptist church, of which she was a faithful member.—C. C. Redmond.



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A MAN'S DUTY TO LESSEN HIS WIFE'S DRUDGERY.

We read in the 7th verse, 12th chapter of Matthew, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." While this seemingly applies to the male sex, there is no doubt that it is intended as a general rule, applicable to each and every human being living, and more is the pity it is not lived up to, to the letter. Take, for illustration, the relations existing between husband and wife. These relations should be in perfect harmony and accord, one with the other, and it is the husband's duty to look to the comfort and welfare of the wife, to lessen her burdens in life, both mentally and physically. But does he? No, a thousand times no. Of course, there are exceptions to every rule, but there are thousands of men today who will sit idly by, peacefully reposed in an easy chair, and allow the already overworked wife to go to the well in the yard, or to the spring at a distance, and bring water to the house, to wear away her life eternally cleaning and refilling dirty, disagreeable old oil lamps, when, with a few dollars, he can install in the house a complete water and lighting system that will save the wife many, many hours of toil, and add a good many years to her life.

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WEDDING INVITATIONS. 100 printed, best style, fine paper for \$3.75, 100 engraved, \$6.75 up. If you mention this paper in ordering, will allow 25% discount. ROBERTS PRINTING CO., 1007 Third Avenue, Birmingham, Alabama.

Home Board Evangelist T. O. Reese, of Birmingham, is now in a meeting with Rev. W. T. Foster, Midway, Ala.

Married, by me on June 4, at Finklea, Ala., Mr. Jack Crofford and Miss Cassie Fields. May the good Lord bless and give them a long and happy life.—C. C. Redmond.

Now that the great simultaneous campaign is over and our people are rejoicing in the gratifying results obtained, the writer is anxious to get out of the city for a revival meeting. Any church desiring my services can find me at 1120 12th avenue, north, Birmingham.—A. A. Walker.

Home Board Evangelist Raleigh Wright and Singer M. J. Babbitt closed their two weeks' labor with me last evening. So far 20 have been received for baptism and three in other ways. We had five for baptism before the meetings commenced, so we have now 25 in all for baptism.—Isaac W. Martin, Pastor First Baptist Church, Sheffield.

I have just graduated at the Southern Baptist Seminary and I would like to locate in Alabama. If you should know of any pastorless churches or one wanting a supply, I would be glad to have you put me in touch with them. I have been in the pastorate 18 years, have baptized 1,210 persons. Can send letters of a commendatory character when called for. You are giving us a good, up-to-date paper.—J. D. Norris, Louisville, Ky., 825 3rd avenue.

Please change my paper from Louisville, Ky., to Mannington, W. Va., where I go to become pastor of the Baptist church. It is with some reluctance that I leave the state and my friends, but at the same time I feel that it is of the Lord and His doing. May God bless the Baptists of Alabama.—O. T. Anderson.

(We have to lend Bro. Anderson to the West Virginia Baptists, for he will be greatly missed in Alabama.)

We had a splendid service at Mt. Pleasant church yesterday. Our pastor, Rev. I. W. Inzer, preached a missionary sermon. This is the first time he has been with us since his return from the convention and he gave us an account of the great work and the great need of more work in the cause of our Lord, which I hope will awaken our people to a sense of their duty in the cause of Christ. We had a collection and raised \$5. Your sister in Christ, H. C. Dunlap.

Hon. B. F. Grady, of Clinton, N. C., announces the engagement of his daughter, Anna Bizelle, to Rev. Samuel Alfred Cowan, of Montgomery, Ala., the marriage taking place at the home of Miss Grady's aunt, Miss Anna E. Bizelle, in Washington, D. C., Dr. Charles A. Stakely officiating. Miss Grady spent several years of her girlhood in Washington while her father was in congress representing the fifth district of North Carolina. Mr. Cowan has been for the past four years pastor of the Southside Baptist church, Montgomery. The wedding was a quiet affair with only a few friends and relatives present. No invitations were issued. We wish them every happiness.

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NOTICE OF MORTGAGE SALE.

Default having been made in the payment and terms of the mortgage securing the indebtedness of A. D. Robinson and Minnie Robinson to Z. T. Rudolph, executed the 7th day of April, 1903, filed for record April 7, 1903, and recorded in Vol. 335, page 438 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. U. SIMS, Attorney.

A Note from Bro. Crumpton.—I was on the hilltops when I left Philadelphia on the 22nd. When I walked into the office here at Montgomery, I was plunged into a deep, muddy slough. I wonder if I'll get out at all! It came about this way: I asked my clerk, "How much have you deposited since I left a week ago"? I almost lost my breath when the answer came, "\$393". I was expecting thousands, but only a few hundreds we have.

W. B. C.

We have had a good revival at Comer. Mr. Walter Stuckey, from Eclectic, preached Sunday night to a band of attentive and interested hearers. Monday his father came and took charge of the preaching and he conducted the singing. Bro. Stuckey is an earnest worker. This was his second visit here and he has won the hearts of the people of Comer. A committee was appointed by Bro. Stuckey, who acted as moderator, to secure a place for worship till further progress is made and to solicit the subscriptions of all who felt interested to give in organizing a church. Mr. M. L. Vaughn was appointed chairman. There are only a few Baptists here, with no house to worship in, yet the Methodists have been kind to us in letting us use theirs any time. A Methodist has already subscribed two lots and fifty dollars. We are glad, too, that Bro. Stuckey will be with us the day of organization.—Queenelle Vaughn.

The recent evangelistic campaign conducted by the evangelists of the Home Mission Board under the leadership of Dr. Weston Bruner were greatly blessed to the good of the cause here in Montgomery. Seven churches here in Montgomery co-operated in the campaign with a total addition of 237 reported, fully 150 of whom were for baptism. The church at Prattville also co-operated with the churches at Montgomery in the campaign. They report 31 for baptism, 16 by letter, making a grand total for the whole campaign reported thus far of 282. The campaign was conducted on a high plane, the preaching was away above the average. The Home Board is to be commended for the splendid force they have in the field, as well as for the good judgment displayed in having Dr. Weston Bruner in charge as general evangelist. Our church at Highland avenue was so much pleased at the results that they are going to have Rev. H. R. Holcomb, who was with us this season, to come with us again next year. This church had 43 for baptism and 17 by letter and statement.—J. Henry Bush, Montgomery.

I tendered my resignation Sunday, June 18, to take effect Sept. 1. I resigned this work on account of my health. I am in a position to consider a proposition from any church or churches that need a pastor, and would be delighted to help some of the brethren in meetings this summer, as I like evangelistic work.—C. McClood.

(Here is a chance for some church to get in touch with a live worker.)



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Baptist Minister and Merchant,
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ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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WORLD'S BAPTIST ALLIANCE PARAGRAPHS

The Washington monument, in East park, was erected by the Pennsylvania Society of the Cincinnati in 1896, and unveiled by President McKinley in May, 1897. Its height is 44 feet. The cost was about \$250,000.

Free and self-governing lands have been for 400 years the chosen home and the scene of the largest growth of the Baptists: It is fitting that the series of meetings which in this month bring together the Baptists of this country and the world should be held in the city that harbors Independence Hall.

At the roll call of nations an old man with white hair, J. G. Chastain, brought greetings to the convention from the national Baptist convention of Mexico and told of an increase in adherents to the faith of 20 per cent. in the last year. After his three-minute address he sang "What a Friend We Have in Jesus" in Spanish, and the audience joined in the chorus.

Rev. John Clifford was surprised that the city of Philadelphia had an illuminated sign of welcome to Baptists on the City Hall, which, by the way, is a great building. Length from north to south, 486 feet 6 inches; from east to west, 476 feet. Area, 41-2 acres. Total floor space, 141-2 acres. Height of tower from ground, 547 feet 11 1/4 inches.

After being held up more than twenty-four hours by a dense fog when nearing the coast, the American liner Merion, Captain Hill, from Liverpool and Queenstown, with 175 cabin and 467 steerage passengers, arrived in port Monday. Thirty-five Baptist ministers and their families, who came here to attend the world alliance, were among the cabin passengers.

At the roll call of nations Monday night some spoke in broken English, others in foreign languages that had to be interpreted. Some were old men who tottered to the platform and raised quavering voices above a stillness that was breathlessly intense, others were girls in the flower of their youth, who spoke in clear, ringing voices and whose look of consecration betokened spiritual exaltation.

Rev. W. Fetler is one of the best known men in St. Petersburg, where he is the champion of religious freedom. He is pastor of the largest Baptist church in the Russian capital, and the founder of eleven other churches in the same city, chiefly worshiping in halls. On several occasions he has been granted the use of the hall of the City Douma for his services. In a letter he wrote: "It is my honest opinion that a great revival has begun in Russia. The beginning is but the forerunner of great events in the shape of a small cloud like a man's hand to be followed by torrents and lightnings and thunders, and a revived land in the sum total of results".

This convention marks a new era in Baptist history. It gives new inspiration to all our endeavors. It will carry the name of Philadelphia to the ends of the earth. The people of Philadelphia are giving a wonderful welcome to our Baptist hosts. To the remotest countries beyond continent and ocean, the name and fame of this city will be carried. This is the greatest Baptist gathering since the Day of Pentecost. The whole Baptist denomination throughout the world will receive a mighty impetus from this great convention. Never before was there such enthusiasm in any Baptist gathering in human history.—Dr. F. B. Meyer.

WHAT THE BAPTIST WORLD ALLIANCE MEANS TO ME

A few years ago, after a wearisome railroad trip, I found myself at a little wayside station pottering around trying to get a conveyance to go out to an association some miles away. It was late fall and the cold rain beat on my face. After several hours the church was sighted, and standing about the door and scattered under the trees were a handful of delegates. At last up drove the moderator, and into the church I went. The door was off its hinges, the window shutters were gone, the stove was down, and as I sat there I had opportunity to have thoughts about how some local Baptist churches exist.

Here in Philadelphia, in a magnificent Baptist Temple, with Baptist delegates from all parts surrounding me,

"Men from the Volga and the Tartar steppes,
Featureless figures of the Hoang-Ho,
Malayan, Scythian, Teuton, Kelt and Slav,
Flying the Old World's poverty and scorn",

I sit and meditate—

What does it mean to me, not what does it mean to the world.

It means to me that I have a great yearning to try and get every local Baptist church in Alabama to realize that it not only is a part, but has a part to play in a Baptist world campaign.

With Kipling we sing:

"Oh! East is East and West is West and never
the twain shall meet
Till earth and sky stand presently at God's
great judgment seat,
But there is neither East nor West, nor breed,
nor birth
When two strong men stand face to face
though they come from the end of the
earth".

And they came to Philadelphia to sit together about an open Bible, for a Bible is a Baptist's passport around the world.

Frank Willis Barnett

At the roll call of nations, a slip of a boy, J. Novotny, of Prague, pleaded for Bohemia and asked for a corner in the big American heart for his country, which, he declared, is waking to the spirit of the age, throwing off shackles and asserting the liberty of conscience that John Huss, the reformer, implanted in it centuries ago. "Christ for Bohemia!" he cried, as his fellow delegate joined him, and together they sang a hymn that had in it the wail of a land where passionate ideals of liberty have survived centuries of strife. The same story of awakening was told by N. F. Kapek, of Brunn, Moravia, who said that the blood of all the old heroes of his country is coursing again in his people's veins and that they will welcome liberty and the freedom from dictation which is characteristic of the Baptist church and which has already many missionaries at work there.

It goes without saying that the delegates from the sixty nations of the earth, which had official representation, presented views of world-wide interest and significance.

Lines of the old hymn, "From Greenland's icy mountain, from India's coral strand", were visualized Monday night at the roll call of nations, when men and women from sixty different nations testified to their work for the evangelization of the world at the Baptist World Alliance.

The new United States mint is a beautiful edifice of Maine granite, 400 feet front, in the modern classic architecture. It took two years to build and cost about \$2,400,000. It is the finest mint in the world, and the only one in this country that coins bronze and nickel, in addition to silver and gold.

At the roll call of nations Herbert Anderson, of Calcutta, India, told the alliance that it would have to be up and doing to meet the social, religious and political problems of the east which are centering in India and which the Baptist church may have a hand in settling if it steps in at the crucial moment.

At the roll call of nations Monday night, speaking divers languages, in garb and in manner representing the differences of nations, but unified by the profession of faith which has sent them to the far ends of the earth to preach the gospel as it is interpreted by the Baptists, these missionaries told, in terse, dramatic speeches covering three minutes, stories of sacrifice, of struggle and oppression and of zeal which has triumphed over fearful odds.

At the welcome service Mayor Reyburn spoke somewhat at length. He welcomed the delegates, he said, to this city, the first city in the world where religious liberty had been permitted. He dwelt upon the responsibilities resting upon the Baptists and all other religious bodies to aid the officers of government in getting for the people a just and righteous form of government.

At the roll call of nations, after representatives of Canadian missions made their brief addresses, the Rev. Joseph Sullen, of Montreal, sprang in front of the seats of the delegates and, waving the union jack and the American flag, led a mighty chorus in "God Save the King". Every one in the auditorium rose, and as the last lines of the hymn died away the same music rolled on and the words of "America" mounted to the roof the church.

Dr. E. Y. Mullins made the closing address of the Northern convention, and in his summary of civil liberty as the direct outgrowth of religious liberty and the spreading of the Bible among the people, he dealt with present-day conditions and asserted that all political progressives of the present moment are but descendants of the Cromwells and the Wycliffes and the Tyndates and the Bunyans of the past.

"Mr. Jefferson", says Parton, "used to relate with much merriment that the final signing of the Declaration of Independence was hastened by a trivial cause. Near the hall in which the debates were held was a livery stable, from which swarms of flies came into the open windows and assailed the silk-stockinged legs of the honorable members. The annoyance at length became so extreme as to render them impatient of delay and they made haste to bring the momentous business to a conclusion".

At the opening of the alliance in looking out over the audience I saw quite a sprinkling of our Southern leaders.

A message of friendliness and co-operation from the Presbyterian church was delivered to the alliance by Rev. Dr. William H. Roberts, secretary of the Presbyterian General Assembly. Members of the Church Federation of America also attended the session and extended congratulations to the alliance.

Coming suddenly from the northwest, a storm swept the city Tuesday afternoon, bringing death to one man. For a few minutes the rain gave way to hail, and the pellets of ice rattled upon the streets. It was at the beginning of the young people's meeting when this terrific thunder storm burst over the building, terrifying some until fears were allayed by the playing of a number of well-known Baptist hymns on the great organ at the front of the building.

Dr. J. B. Gambrell, of Texas, spoke upon "The Evangelization of the Rural Districts", and he began by requesting all in the audience who had been brought up in the country to rise. Seventy-five per cent. of the audience rose in their places. That, the speaker said, was the best argument for the importance of the country districts.

The Wednesday evening session was presided over by Herbert Marnham, a wealthy stock broker of London and a Baptist noted for his interest and donations to the Baptist church of England. Greetings and congratulations from the Methodist conference were read by Rev. J. H. Carroll and resolutions were adopted to be forwarded to the world convention of Methodists at Toronto next fall.

The woman's meeting resulted in an appeal to the World Alliance for the appointment of a Women's Foreign Mission Committee to work in connection with the alliance committee in the world evangelization effort of the denomination. This suggestion was made by Mrs. Marie C. Kerry, of London, home secretary of the Baptist Zenana Mission, a leader of English women in the great social movements. The suggestion was considered of such importance that the alliance was asked to provide for the appointment of a committee.

Dr. Augustus H. Strong, president of the Rochester Theological Seminary, who represented the general convention of the Baptists of North America at the welcome service, stirred the greatest enthusiasm in the big audience when he lauded Sir Lloyd George, the British premier, who is the son of a Baptist minister and a staunch upholder of the disestablishment of the Episcopal church and the discontinuance of the so-called "educational tax", which has been so repugnant to English Baptists.

Officers elected: Robert Stuart MacArthur, New York, president; secretaries: Rev. J. N. Prestridge, Kentucky; Rev. J. H. Shakespeare, London, England; treasurer, E. M. Sipprell, St. Johns, N. B.; treasurer for Europe, Herbert Marnham, London; vice-presidents, Mornay Williams, New York; R. Cleghorn, British Honduras; B. Werts, Germany; P. Williams, Jamaica; A. R. Robinson, representing the National Baptist Convention, Chester, Pa.; I. S. Prokonoff, St. Petersburg, Russia; Hugh Dixon, New South Wales; H. S. Ramford, South Australia; C. Palmer, Tasmania, and Alfred North, New Zealand.

At the service in the Baptist Temple Sunday morning, the annual sermon of the Northern convention was preached by Dr. W. H. P. Faunce, president of Brown University, Providence, R. I. He appealed for liberality in religious convictions and for a church which would extend its activities and influences into the real, vital problems that are vexing society today. He said in part: "Christianity is not self-improvement, not good reading, and breeding and gentle manners and ethical culture. It is a mighty passion, founded on a mighty, even an almighty, possession. Call it audacity or arrogance or what you will, Christianity has stood undimmed in the presence of Rome and Athens, of art, science and wealth, crying, 'We have a treasure'";

An address which was impregnated with the modern social spirit and a determination to make the church a protagonist in the modern social warfare was made by J. E. Roberts, of England, a noted social worker.

A committee was appointed to send the felicitations of the World's Baptist Alliance to the king and queen of England on the eve of their coronation. The committee is headed by Rev. J. H. Shakespeare. A committee headed by W. S. Schellenberg was appointed to confer with President Taft in regard to taking further steps toward universal peace.

In a stirring appeal for the abolition of any demand among Baptists for an authoritative creed, J. Moffat Logan, of England, stated as his opinion that the worst way to deal with a heretic in the Baptist fold is to make him famous by hounding him out of the church. Either win the heretic back to the true faith or let him retire from the church of his own accord, the speaker advised.

At the roll call of nations, one by one they mounted the platform, and as they left it they sang verses of well-known hymns translated into the language of their mission. When the clear notes of "Stand Up for Jesus", sung in Spanish, and the lines of "Happy Day" rang out in a Bohemian patois, the vast convention held its breath and then, without a note of musical accompaniment to disturb the sonorosity of the effect, the 5,000 voices took up the refrain in English.

At the roll call of nations, when shouts of "Sing! Sing!" greeted Paul Besson, of Buenos Aires, a missionary who has the face and figure of a medieval zealot, he raised his arms and shouted in Spanish, which was interpreted by a friend, "I am not a singer; I am a soldier of Jesus Christ!" "They call him the Martin Luther of Argentina", the interpreter said, and more than ever the fiery mysticism of the man's personality made itself felt, and the assemblage was swayed by his powerful voice. At the close of his speech, the gathering rose and, impelled by the militant spirit of the man, they sang for him the song he claimed he could not sing for himself, the one they thought best fitted to his spirit, "Onward, Christian Soldiers".

Skepticism as to any near prospect of a union of the church denominations was expressed by A. T. Robertson, professor in the Southern Theological Seminary, of Louisville, Ky. He said that a federation of the divers denominations usually meant that each denomination was willing to unite when all the others believed as it did. Similarly, he asserted, Baptists would meet all others only in the River Jordan and nowhere else. Dr. Robertson's speech was an analysis of "The Spiritual Interpretation of the Ordinances", and not the least feature of his address was his wit. "You can't interest young people in a molly-coddle religion; you can't satisfy them with a soft, prosaic, easy appeal. If you want to win them it must be by means of a call to heroism, to things that are strenuous and self-forgetting, to things for which they must pay the price".

"I have traveled 18,000 miles to speak three minutes", said A. Gordon, of Victoria, Australia, at the roll call of nations, "and even if I could not have spoken at this convention, I would not have missed the scenes which have been enacted here". The statement of this delegate that he had traveled further than any other to the alliance was questioned by R. S. Gray, of New Zealand, who declared he had come 20,000 miles, and that the three men and two women with him had traveled an equal distance to testify that the Baptists in their land are in a flourishing condition, that they are working for the extermination of the liquor traffic and that they have done and hope to do much in the advance of social and political reforms. Others from the British provinces in Australia, South Africa and New Zealand who spoke were Hugo Getsch, of King Williams Town, South Africa; G. H. Cargeeg, Western Australia, and F. Orthner, Queensland.

I had the pleasure of taking a "joy ride" in the sight-seeing car of Philadelphia with Drs. R. G. Patrick, W. H. Smith, and Brethren Arnold S. Smith and H. T. Vaughan.

Rev. Claus Peters, of Hamburg, Germany, took for his text "The Sufficiency of the Gospel". Dr. Peters is the pastor of the oldest Baptist church in Germany. It was founded in 1834. He has held his present position for the past fourteen years, after having studied for the ministry at Rochester Theological Seminary, Rochester, N. Y.

An address dealing with the application of the gospel to modern industrial and social life was delivered by Dr. Shaller Mathews, dean of the divinity school of the University of Chicago, who declared that the real evangelization of the world means a transfusion of the forces of civilization with the ideals of the gospel to bring justice into the economic order.

The Wednesday morning session of the alliance was marked by the adoption of resolutions calling for universal peace and indorsing President Taft for his proposal of unlimited arbitration, and urging upon Great Britain, France and Germany the establishment of a permanent court for the settlement of all questions among nations which can not be disposed of by the ordinary methods of diplomacy.

Here are the dimensions of the Penn statue, City Hall: Weight, 60,000 lbs.; height, 37 feet; hat rim, 23 feet circumference; nose, 13 inches long; eyes, 12 inches long, 4 inches wide; hair, 4 feet long; arms, 12 feet 6 inches long; waist, 24 feet circumference; legs, from ankle to knee, 10 feet; calf, 8 feet 8 inches circumference.

The student of American history and American institutions will ever find in the "City of Brotherly Love" perpetual surprises and an inexhaustible interest. It is a city of quaintness and beauty. Its ample parks, driveways, boulevards, public buildings, museums, churches and institutions of learning, together with its scores of institutions founded for the amelioration of human suffering and the uplift of humanity, make it a city for the nation to be proud of; a city the visitor will ever hold in a glad place in his memory.

Franklin has been called "the wonder of Europe and pride of America". His dust, together with the remains of his wife and infant son, lies beneath this modest slab in Christ church cemetery. The man who harnessed the lightning recked nothing of the world's progress that surges about his grave. Within this old churchyard may be found the graves of many notable signers of the Declaration of Independence.

The recital of persecutions suffered by herself, her husband and a little band of Baptists in Bulgaria by Madame Doycheff, of Tchirpan, roused the women as nothing else at the meeting, and when the allotted time for her brief address was up there was a clamor for her to continue. In broken English the missionary told how on Easter Monday the little band gathered on the street and sang hymns, how they were surrounded by a mob that stoned and beat them and finally routed their meeting, though they made determined efforts to hold their ground.

At the roll call of nations Cuba was answered to at the meeting by a girl, Miss M. N. McCall, of Havana, who represented the Woman's American Baptist Home Mission Society, and Hayti by L. Ton Evand, who told of the practices of devil worship which still exist in that island. Other countries whose representatives answered to the roll call of nations were Chile, Central America, China, Jamaica, Quebec and Ontario, Bulgaria, Denmark, Estonia, Finland, Germany, Holland, France, Italy, Lithuania, Norway, Poland, Russia, Roumania, Spain and Sweden. The Russians sang, with tremendous effect, their national anthem, and the Japanese delegate declared that when "Jesus Christ is the Lord of Japan, the sun flag will never go forth to battle with the flags of the world".

ONLY ONE MORE SUNDAY IN JUNE

A great pile of letters is on my desk. Some ask for help to build a church; not a few are asking for help to support a pastor. Some are from pastors who for various reasons want to change fields. Some are from the missionaries, who are in dire need of what is due them. Some contain small sums, one \$100, but some are the sweetest letters I ever got, full of sympathy and love and promise to be heard from before the last day. The case is not hopeless. July 4th we will close for the good year 1910-1911. That will give all the churches in the Second and Eighth districts and those which have not adopted the schedule an opportunity to help. **THEY WILL DO IT.**
W. B. C.

Emphasis at the alliance and in the meetings which preceded it were laid upon social service, missions and unity. The whole alliance program bristled with service along all lines.

C. T. Byford, of England, in describing how he worked to bring the Russians to the alliance, related how one poor Baptist convict in the Crimea had declared to him that he would rather rot in prison than obey the czar when that potentate had ordered him to go back to jail or give up his preaching.

In discussing "The Influence of Foreign Missions on the Home Field", J. H. Farmer, of Canada, began with an effective hypothetical comparison of two imaginary maps of the world. "Color the countries on one of these maps", he said, "so that those nations will show which are most under the evangelic influences. Then color the other map of the world so as to bring out conspicuously those nations which have most wealth and worldly power and intelligence. You will find that the nations so colored on both maps will coincide. This illustration indicates that our God and Savior is moving with those nations which they love and are visiting them with prosperity and with power.

Thursday morning one by one the exiles and the fighting Russian Christians filed by on the stage. Pastor Fetler, of St. Petersburg, who is out on \$2,700 bail and who will return to face a trial for preaching in Moscow two years ago, led his little band, and in it were peasants and men of wealth, the daughter of a Russian baron and a man who had formerly been of that fiercest and most unrelenting body, the hated "men on horseback", the Russian Cossacks. In the eyes of some of these stolid fighters tears sprang at the unwonted sound of so many applauding hands and the affectionate hand clasps of so many warm friends in place of the usual lash of the cruel knout.

Philadelphia possesses peculiar interest for Baptists. It was the earliest rallying center of the denominational life in America. Here was organized the first Baptist Missionary Society, commonly called the Triennial Convention, so that the general convention of 1911 had its forerunner in 1814, when the Baptists of the whole country were one in organization for missionary work. It is something, too, to have a First church that dates back to 1689.

Dr. Clifford, the first president of the Baptist World Alliance, is the pastor of the Baptist church at Westbourne Park, one of the largest Baptist churches in London. He was born of humble but godly parents at Sawley, a village in Derbyshire, and had few advantages in the way of education. Twice he has been president of the Baptist Union of Great Britain and Ireland, and during his second presidency he took a leading part in raising the Twentieth Century Fund of \$250,000. His services in the cause of religious liberty and equality were recognized by the Free Churches in the raising of a fund of upward of \$4,000, which was presented to him at a great meeting at Whitefield's Tabernacle. Though he has passed the threescore years and ten, his energy and activity are still almost boundless.

Mrs. Russell James, of London, leader of the non-militant suffrage party, linked the woman's political movement for an active part in the responsibilities of government with the woman's movement for a fighting chance to save souls.

Dr. R. J. Willingham spoke at the Wednesday morning session on "What Co-operation Should We, as Baptists, Have in Foreign Mission Work". He recognized the work of other denominations and made a plea for co-operation in all fields. He also took occasion to turn aside from the subject to comment upon the coronation of King George and upon the policy of the king and queen on social questions. He especially commended King George for the stand he has taken in refusing to admit divorced men and women to royal circles.

Rev. F. B. Meyer, the great English Baptist, perhaps is better known by the Baptists of the South than any other of the visitors from abroad. He began his ministry in Liverpool as assistant to Rev. C. M. Birrell, the father of Mr. Augustine Birrell, secretary of state for Ireland in the British government. From there he removed to York, where his life and ministry were profoundly influenced by Mr. Moody, then conducting his first missions in England. Dr. Meyer, by his lectures, addresses, sermons and books, has done a great work.

Madame Yasnovsky, of St. Petersburg, Russia, was called upon to represent her country in place of Madame Beklincheff, of Odessa. Madame Beklincheff left Odessa a week before the Russian delegation to the convention, but has not arrived. The thirty-two Russian representatives are greatly exercised over her delay and cablegrams have been sent to a number of Russian cities in an effort to find her. It is thought that all of these cablegrams have been intercepted. At least they have not reached Madame Beklincheff. She was to have spoken at New York, Pittsburg and Chicago before coming here for the World Alliance, but has not appeared at any of these places for her appointments. Members of the delegation sent cablegrams to friends in Russia on Tuesday and a search for the missing delegate is now in progress.

Led by Rev. F. B. Meyer, of London, and President John Clifford, the alliance leaders Thursday morning called upon the assembly to respond to the living message of the Russian exiles, many of whom are even now out on bail and awaiting trial and persecution on their return home. The answers came thick and fast, in sums ranging from \$5,000, pledged by churches all over the world and by individuals. It was announced that it was desired to pledge a fund of \$100,000 for the contemplated Baptist European college, and that the collection would be resumed at the evening session. Dr. F. B. Meyer, of London, and Dr. Russell H. Conwell, of this city, were appointed by the alliance to make the journey to Russia and appear before the czar, to petition him personally for permission to erect the college in St. Petersburg or Moscow. Both divines consented to make the pilgrimage. They will probably start for Russia in the fall, according to Dr. Conwell.

"These men", said Dr. Shakespeare, in introducing the exiles, "form a spectacle to angels and to men. They have suffered all things. They have marched in convict gangs to Siberia. They left their wives and children along their via Dolorosa. But the end is not yet. The progress of the world is over the mangled frames and the bleeding bodies of heroes and martyrs, and not until Russia becomes the most Baptist country in the world, except America, will it succeed in making the progress it so sorely needs. We say it with all respect to the czar, who is one of the most enlightened monarchs of Europe: Do not fear the Baptists. In every country in the world they are the most loyal subjects. We say to the statesmen and the rulers of Europe: Do not fear the Baptists. If you want a sober, industrious, peaceful people, here they are. We say to the prelates of Russia: Do not fear the Baptists. We are the only people who, like you, since ancient days kept true to immersion".

FIVE GREAT DAILY SERIES OF THE BAPTIST ENCAMPMENT

1. Lectures on the Old Testament, by Prof. W. J. McGlothlin, of the Southern Baptist Theological Seminary.
 2. Devotional Hours, by Prof. W. O. Carver, of the Southern Baptist Theological Seminary.
 3. A Mission Study Class, by Dr. Richard Hall, who was selected by the Foreign Mission Board for this work.
 4. A Teacher Training Class, by Dr. P. E. Burroughs, of the Baptist S. S. Board.
 5. A B. Y. P. U. Training Class, by L. P. Leavell, of the Baptist S. S. Board.
- Some class to these five series. Shocco Springs is the place. August 21-28 is the time.
A. G. MOSELY, Wetumpka, Ala.

Sir George W. McAlpine, president of the Baptist Union of Great Britain, chairman of the Baptist Missionary Society, and one of the most influential and generous laymen of the North of England, is a living example of what a consecrated layman can be and do.

Miss Hecks' address, looking to a great and permanent organization of the women of the Baptist church, ended dramatically, all the women in the audience rising while she repeated a message of loving accord to be sent to the women in lonely foreign missions, in crowded slums and in all places where Baptist womanhood is working for the spread of the gospel.

Other pioneers of Baptist work in eastern Europe who came to the alliance were the Rev. Peter Doycheff, a prominent religious leader in the Balkans; the Rev. V. Poulloff, a Russian, who has been exiled to Siberia, and Mr. Norbert F. Capek, a descendant of the followers of John Huss and a Czech, leader of Bohemia.

At the close of the Thursday evening session enthusiasm was roused by the reading by the retiring president, Rev. John Clifford, of London, of a cablegram from King George V and Queen Mary of England, giving their thanks for the greetings of the Baptist Alliance. It read: "We desire to thank the Baptist World Alliance for their telegram and sentiment. (Signed) The King and Queen of England".

The afternoon session of the Wednesday meeting was held under the auspices of women delegates who have come from every land in which the Baptist church has taken root to compare notes on progress and to plan for future operation in the spread of evangelization. It was marked by a dramatic recital in broken English of street attacks, stoning and mob violence by Madam Doycheff, of Bulgaria, who declared her only offense on these occasions had been to hold prayer meetings in public. Miss Fetler, of Russia, told of the struggles of women missionaries in that country, and a negro girl, N. H. Burroughs, of Louisville, Ky., roused the session to intense enthusiasm when she revealed the work of the 2,800,000 negro Baptists of the American continent, who have established 17,000 churches and who maintain 14,000 Sunday schools.

At the Thursday night session Dr. Robert Stuart MacArthur, of Calvary church, New York, was elected president of the alliance by the adoption of the report of the nominating committee. The name of Dr. E. Y. Mullins, president of the Southern Theological Seminary, Louisville, whom friends had been urging for the presidency, was not presented to the convention. In a statement following his election Dr. MacArthur said that his resignation from the New York pastorate would depend entirely upon the magnitude of his new work and the condition of Baptist affairs in Russia. He will immediately begin a personal study of the conditions in Russia, and if they are as bad as represented will leave his pastorate to take up the struggle in Russia personally.

JUST LIKE A BAPTIST.

Brother J. G. Reynolds, of Greenville, chairman of the hospitality committee, writes me: "Only a few of the brethren have requested homes. We want to assign homes beforehand and notify delegates so they will know where to go before they leave home".

That is certainly a sensible, kind thing Bro. Reynolds and his committee propose to do. A little reflection about the Golden Rule would do us good. "Suppose the convention were to come to my church and I were on that committee". Now, brother delegates, just suppose that way about two minutes and do the polite thing—write the committee you are hoping to come.

The other way is the Baptist way. Let's drop that way into the depths of the sea.
W. B. C.

At the Westbourne Park church (or chapel, as it is called in London) where Dr. John Clifford serves, are five Sunday schools and various missions and philanthropic societies. Every Friday evening Dr. Clifford meets all sorts of people who desire his advice or aid in difficulty. His interest in young men is attested by the fact that from his church twenty-six have gone into the ministry, and he is justly proud of "his boys", many of whom now fill positions of vast influence.

The First Baptist church, at Seventeenth street above Walnut, with one of the most beautiful houses of worship in the city, was built during the pastorate of Dr. Kerr Boyce Tupper, and one of the most eloquent of pastors, George Hooper Ferris. The history of the church carries it back to 1694, while its pulpit has claimed some of the most eminent men in our denomination, and others stand as representatives of these. This church has been the scene of many of our historic transactions. The Philadelphia Association, the pioneer of the Associational family, was organized in connection with this church more than two hundred years ago, and the Triennial Convention in 1814. Brown University was started with the First as its birthplace, and there has been scarce a denominational enterprise with which during its course it has not been in touch.

An address which was filled with the fire of eloquence, a zeal of spirit which showed itself in tears rolling down the speaker's face and in the eyes of many of his auditors was delivered to the young people by the Rev. Cortland Myers, of the Tremont Temple, Boston. The burden of his advice and exhortation to the young people was: "Believe in the Deity of Jesus Christ". He spoke with words which rang through the great auditorium, his scathing arraignment of those who profess to be Christians without believing in the divinity of Christ, and he declared that this unbelief was the greatest single force for evil facing the Baptist and all other Christian churches today. He asserted that there are Baptist ministers who ought to be whipped out of the sanctuary of the church because of their lack of belief in the divinity of Jesus.

Philadelphia is the third city in the United States as to population, and the ninth in the world containing, according to the census of 1910, nearly 1,600,000 inhabitants. It is situated on the Delaware river, sixty miles from the sea in a straight line across New Jersey, or one hundred miles via the river and Delaware Bay. It was founded in 1683 by William Penn. At Fifth and Race streets, and just across from the Apprentice's Library which he founded, are to be seen the plain flat slabs of marble which mark the resting places of Benjamin Franklin and Deborah, his wife, Fairmount park, at once the pride and pleasure of Philadelphians. Lying on both sides of the Schuylkill, containing three thousand acres, it has many spots of surpassing natural beauty and places of historic interest. Many excel it in works of art, but none in natural loveliness, and it stands deservedly among the chief of the world's pleasure grounds.

Philadelphia is a city of churches, pre-eminently so. There are in all about one thousand of them of all denominations, and each of these denomination is strong. Perhaps the Presbyterians lead in financial and membership ability with the Episcopalians a close second. Of course the Roman Catholics are dominant, as they are in all our large cities, and justify the keen foresight of their hierarchy in the selection of strategic positions and the acquirement of large properties. Methodists and Baptists and Lutherans are more numerous than in any other of our great cities, and will maintain the traditions of the past that have been handed down to them.

Philadelphia has always been noted for its religious attitude and organizations. It owes this very largely doubtless to the influence of the Society of Friends. Caring nothing, or little, for the ceremonies of religion, they have cared much for its sanctities. And so the religious visitor to this Quaker City will see little that will grate on his sensibilities. The Sabbath at least outwardly is scrupulously observed. The saloons are closed. Liquor may be obtained, but it will be by stealth. Business houses have their doors shut and in most instances their shades down. Commercial traffic has ceased, except for the necessities of life, and if all the people do not go to church few or none of them annoy those who do.

Grace Temple, Philadelphia, is where Russell H. Conwell, of world-wide fame, carries on his multifarious work. It is a unique memorial to him for he, under God, has made it. Here the meetings of the three great conventions are to be held. The visitors will find it a noble structure, capable of seating thirty-five hundred people and complete in all its appointments. Just by it is Temple College with its five thousand students and useful ministry, while not far away is the Samaritan Hospital (we happened to be present at the laying of the corner stone), also due to the Temple pastor, who when the denomination denied his plea to provide a hospital essayed and achieved the task himself.

Each of the denominations in Philadelphia has churches with special associations clustering about them that make them the special Meccas of those whose name they bear. The Presbyterians, for example, have their First church fronting Washington Square. Here the really great Albert Barnes held forth for so many years, and here one can see a church of the old style perhaps not improved upon as a whole by the modern and more ornate. Almost across the city and two or three miles away is the Bethany church, celebrated for a layman rather than a minister, and possessing a great Sunday school, founded and superintended all these years by the country's and the world's greatest merchant, John Wanamaker. His great department store, perhaps the greatest anywhere, shows the merchant, but the school shows the man, and many made their way to try and hear and see the merchant prince and Sunday school expert.

At 2 o'clock Tuesday afternoon there was a mass meeting in the interest of young people's work, which was presided over by O. C. S. Wallace, of Baltimore. It was as largely attended as any of the other sessions, although it had no official connection with the alliance. The keynote of this meeting was struck by Rev. George W. Truett, of Dallas, Tex., who declared that the greatest necessity of young people's work was the striking of a militant note. "What our modern world needs", he continued, "is an equivalent to war. In the past the people have been called to the happiness, blessedness and safety of the religious life. We have need now to call them to the heroic and the sacrificial". Voicing the enthusiasm stirred up in the audience by the words of this speaker, by Prof. J. L. Gilmour, of Canada, and by S. R. Myer, of London, a resolution was passed by the meeting that the president appoint a committee of twenty-five to devise plans for a world-wide movement of young people. This committee, which is expected to report in three years, was immediately appointed by the chair.

ALABAMA BAPTIST MINISTERIAL BENEFIT SOCIETY.

Dear Brethren:

Please see that your dues and assessments are paid promptly, so that your policy may be kept in force.

Do not fail to notify us when your postoffice is changed. By following this simple rule you will save delay. We need the new address of Rev. James M. Smoke. Now is a good time for us to increase our membership.

It is the duty of ministers to help all men, but especially one another, that their own best interests may be served; and therefore it is their duty to insure in their own society and stand together under its mutual protection and advantages.

W. J. ELLIOTT,
Montgomery, Ala. Sec.-Treas.

The Baptist World Alliance was created in London, England, in 1905, when representatives of the Baptist denomination assembled for the purpose from almost every country in the world, to promote Baptist interests all over the world, by uniting Baptists in world-wide fellowship, expressing our views to mankind, and rallying united support wherever it may be needed. Footprints, as it were, of that extraordinary man—Philadelphia's greatest name—Benjamin Franklin may be discovered at almost every turn, and truly he was a wonderful man.

At the welcome service Rev. George H. Ferris, pastor of the First Baptist church, Philadelphia, elicited a series of "No! No!" when he said: "The great Roman Catholic church could not have had its marvelous history unless it had enlisted in its ranks great and noble men. Its ceremonies are spoken in a language that speaks of a dead empire. It is dazzling in its romance. She loves to point with great pride to her glorious history, and she has a right of that pride. Upon the foundation of her great hierarchy she has accomplished some of the enduring wonders of the world's history. What can we Baptists say? What have we got? Broken, scattered, divided, we are still but a loose and tentative band of brothers. Pledged to orthodoxy, we have given to the world more heretics than any evangelical church".

At the welcome service the Rev. William Fetter, of St. Petersburg, was greeted by the audience singing "Blest Be the Tie That Binds" and by the chautauqua salute. He decried the many reports of cruelty against the Baptists in Russia. He said he was grateful for the concessions that had been made by the government to the Baptists, although they had not yet got all they wanted. He prophesied that an era of even better things there is shortly forthcoming. "You have heard much of the cruelty and the prison terms and the like which have greeted Baptists in Russia in the past. Now how could the men in power there know any better, since they had not been taught better? "We in Russia are in need of your aid. I will tell you why. The influence of Tolstoi is tremendous, especially among the students, and Tolstoi taught them unbelief in Christ. That is why we are here, for your spiritual aid and help and the hand of Baptist hope and encouragement".

The publication committee is charged with securing a hymn book for use in the alliance sessions, the preparation and circulation of the program for Baptist Day, June 25, and the putting through the press of the Record of the Alliance Proceedings. The morning papers are to be brought out in pamphlet form and distributed in the audiences beforehand. The evening and afternoon addresses will appear in the volume. Pictures of prominent speakers and actors in the great convention will also be incorporated in the volume in generous numbers. A stenographic report will be made of the discussions that may follow the addresses. In all respects the volume will be one that all should desire to possess. It will be sold at \$1.00 a copy by Phillip S. Jones, chairman, Philadelphia, Pa.

CONVENTION RAILROAD RATES.

The railroads have fixed the rates for the convention on the basis of between 4c and 5c per mile for the round trip on the usual conditions.

Round trip tickets will be on sale July 16 and 17 and for trains scheduled to arrive in Greenville before noon of July 18th; and, returning, will be good to reach destination not later than midnight of July 24.

Tickets are good alike for delegates and visitors and information of the exact rate can be secured by inquiry of local ticket agents, and it would be well to inquire at least three days beforehand if such tickets are on sale.

WM. A. DAVIS, Chairman,
Transportation Committee.

Many British Baptists, if asked to name the most powerful minister in the denomination, would unhesitatingly reply, "J. T. Forbes, of Glasgow". Mr. Forbes is the minister of the wealthiest and, in some respects, the most important Baptist church in Scotland, but his fame as a preacher is not confined to his own denomination.

Much of Benjamin Franklin's great service lies in the field of science. The full extent of his work here will never be known because of his modesty. Even in the accounts of his greatest experiments Franklin insistently used the plural pronoun. Although Franklin almost rivals Edison, he derived little financial benefit from his inventions, because he resolutely refused to take out a single patent. When urged by his friends to do so, Franklin replied that the world had benefited by the work of those gone before, and the present should, therefore, be willing to give freely to others of the best it can offer.

The Roger Williams building at Chesnut street and Seventeenth is the home of the American Baptist Publication Society and the denominational headquarters. Here is a well-stocked book store, and here the editorial work on books and periodicals, some thirty-odd of them, is done. The young veteran, Dr. C. R. Blackall, presides over these latter, while just at his hand are Dr. A. J. Rowland, the general secretary, and Dr. R. G. Seymour, the national missionary secretary of the society. Here likewise the headquarters of the missionary societies, State and National, are to be found, and here is the Baptist Commonwealth, one of the indispensable denominational organs for the Northern Baptists.

William Penn's father was a wealthy British admiral, and though father and son were often estranged because of the latter's religious views, he inherited his father's estate upon his death. In consideration of a debt due his father, the government settled upon Penn a tract of land on the Atlantic seaboard in America, naming it Pennsylvania. Penn at once established colonies of refuge for persecuted Quakers, one of which, at the junction of the Delaware and Schuylkill rivers, was the embryo Philadelphia. Through Penn's wise leadership, a treaty of peace was made with all of the Indian tribes in the vicinity. Of this treaty Voltaire said, it "was never sworn to and was never broken". In his old age, Penn was forced twice to return to England to defend his title to the land, and while there the last time was imprisoned on a false charge. Then in financial straits and failing health, he settled in Ruscombe, England, where he lingered with lessening strength for six years. He died in 1718 and was buried in obscurity.

Last week's paper was given over to education, and this week's paper tells of Philadelphia and the three great Baptist conventions. One special number interferes with news items, but two special issues hand running play havoc with the regular run of matter. Be patient.



LIBERTY BELL IN INDEPENDENCE HALL,

Chestnut Street, Between Fifth and Sixth.

The most historic, the most venerable and the most sacred of all Philadelphia's structures. The visitor here walks with Washington, and Jefferson, and Adams, and all the loyal hearts of the colonial period. Alive again are those early scenes when every hour tried men's souls, and which finally culminated in the patriotism of the proudest crisis of American history—the immortal Declaration of Independence, signed in this building, and from whose steps it was proclaimed in 1776.

THE FAITH THAT WINS.

(A school friend of the editor, while travelling through China, sent to the mission room this convincing story. The converts were won through the work of native Chinese student volunteers, who work all during their vacation to win their fellow citizens to Christ.)

The counterfeiter had some neighbors, a man and his wife, with whom, behind closed doors, he used to gamble, and when he became a Christian, they said, "What shall we do? There is no one to gamble with us now." But he replied, "I have taught you much evil. Come now and learn with me of the great and good Christian religion." And for many weary days he taught them patiently until at last they came to church and were received with their two daughters.

One of these daughters died within a year rejoicing in hope, but the other, according to an early betrothal, went away to a distant village to become the daughter-in-law in a heathen family. There were no Christians in the place, and the new mother beat the young bride cruelly because of the strange belief which brought such disgrace to her home. Patiently enduring continued persecution, she at last fell seriously ill, and, as a last resort, her husband in despair returned to her native village and begged her parents to call the foreign doctor, if possibly, his skill might avail.

Thus it was that she was taken to Ch'ang-li, and there, in a Christian hospital she day by day grew stronger, till at last the doctor told her very gently that if she would unbind her feet her recovery might be safely promised. Joyfully she put down her hands to remove the bandages, and in two months returned to her husband perfectly well. At the door her husband and mother-in-law met her, but when they saw her, with face full of sunshine, standing on free feet, they refused to allow her to enter. In a village of 200 houses there was not one woman with unbound feet; and this new disgrace was too great.

Then her husband took matters into his own hands and in his mother's presence and before his brothers he swore a mighty oath that he would beat her to death, if they would stand by him and protect him from the law, which might take all their property, and they were wealthy. To this they were agreed, but when he turned to carry out his vow and ordered his wife to bind up her feet and forever renounce the Christian religion she refused. He laid hands upon her, saying, "I will surely kill you." And she replied, "Kill this body if you must; cut off my head, if you will, but you cannot touch the true life. My soul is

**GREENVILLE TO STATE CONVENTION
JULY 19-21**

Brethren, have you ever entertained the convention? If so, you realize the importance of sending your name to the committee so you can be placed. If you wait till you get here to secure a home you will regret your delay. Why not send me your name at once? We want to accommodate the delegates and will, if you only write us you are coming. Cards will be mailed in the next few days to all applicants. Will all the brethren who expect to attend the State Convention please forward your name to the committee? Help this committee and forward without delay.

J. G. REYNOLDS, Chairman,
Entertainment Committee.

(Be sure and do this.)

immortal and will go to him who gave it. I will never renounce my Savior."

So great was the impression made by this brave spirit that even his mother caught her son's arm and stayed his cruel blows, begging him to spare his wife.

A few months after this the young preachers came to that village, and a young man came out to meet them, bringing seats and helping to arrange a place for preaching. When his wife had heard that the Volunteers were coming she had risen up quickly and kindled a fire, saying to her husband, "Go at once to meet these preachers of the true religion and take refreshment to them." He gladly hastened to obey, for he was the husband of the woman who had endured such persecution and had won all hearts by her patience and beauty of character. And all the village and the country round about honored and revered her for her faithfulness to her religion and for her devotion to her husband and her mother-in-law.

Among the brethren at the Baptist World Alliance was Rev. James Hayter, who has been in Central America for 18 years, travelling through six republics as supervisor of the work of the American Bible Society.

There is no Baptist ministers' conference in the country so well attended, week by week, as that in Philadelphia. We have a pleasant memory of being present a number of years back and hearing Dr. Wayland Hoyt and others speak.

The words of the presenter, J. H. Shakespeare, of London, were epitomes of the life-long and fierce struggles of the exiles, and to each one of these summaries of a life's battle the great audience thrilled with responsive emotion that frequently brought them to their feet in spontaneous tributes of respect and admiration for the courage and Christian devotion of men and women upon the platform. This man has been in prison many times, and on his return he is going to try again. Here is a man who has been in Russian prisons thirty-one times. He has had to work upon the treadmill. He has baptized 1,500 persons. Look at him. He has gray hairs. He is only 41 years of age. This man was at one time a Cossack. He is 65 years old. Sixteen years of his life have been spent in exile. For nine years he did not even know where his wife and children were. While he was in prison he converted fifty criminals. He has baptized 1,000 Cossacks. Let me present to you this man, who has baptized more than 2,000 persons while exiled in Siberia. He often cut holes in the ice in order to baptize the converts. This man baptized 1,600 converts in Russia, usually doing it in the dead of night to escape arrest."

We wish to congratulate Dr. W. J. E. Cox, and also our readers, on the great education number appearing last week. This number ought to be not only carefully read, but filed away for reference. We hope education is going to get a big lift at Greenville.

The Philadelphia Baptist Association, the first and for nearly half a century the only one of the kind in all the country, was organized in 1707 in Philadelphia.

Dr. F. B. Meyer, of London, is the honorary secretary of the National Free Church Council of England. At the request of the council he bore a memorial to President Taft on the subject of international arbitration.

It was in Philadelphia, in 1762, when the Philadelphia Association met in St. Michael's Lutheran church, at the corner of Fifth and Cherry streets, because of the reconstruction going on of the First Baptist church edifice, the sound of the organ was heard for the first time in our Baptist worship.

Rev. F. G. French has exercised a thoughtful and cultured ministry for seventeen years in South London, his congregation including many men of more than national reputation. Among these is Judge Willis, the president of the Baptist Union at the time of the First Baptist World Congress in 1905. Mr. French is known also as a thoughtful writer in the denominational press.

The Northern Baptist Convention, which came into being at Washington, D. C., in May, 1907, is composed of delegates from churches and state conventions. As stated in its article of incorporation, its purpose is "to give expression to the opinions of its constituency upon moral, religious and denominational unity and efficiency for the evangelization of the world".

Dr. Newton H. Marshall is one of the younger men of the denomination, but is everywhere recognized as one of the ablest. He is one of the many men sent out into the Baptist ministry by Dr. Clifford. Dr. Marshall took his M.A. at London University, winning the gold medal in philosophy and afterwards pursued his studies at Heidelberg, where he took his diploma as doctor of philosophy. He is now the pastor of the church at Hampstead, London.

In continued existence the oldest Baptist church in Philadelphia is the Lower Dublin, organized in 1688 by members from Wales, England, and Ireland. The growth has been gradual, yet substantial, until now there are over one hundred regularly recognized Baptist churches, with an aggregate membership of over 45,000. In the adjacent counties of Delaware, Chester, Montgomery, Bucks, and in the Camden (N. J.) Association are twenty-five thousand more Baptist members, making a total in its vicinity of seventy thousand; giving a Baptist population of three hundred and fifty thousand, the grand total of whose annual contributions amounts to seven hundred and fifty thousand dollars, and the value of whose church and parsonage property aggregates over six million dollars.

More than fifty years ago John Wanamaker, the merchant prince of Philadelphia, was working in the Quaker City in a brick yard. This is a significant fact, yet many have risen, but here is a more significant fact: For more than forty years Mr. Wanamaker has been superintendent of the Bethany Sunday school and president of the Brotherhood of St. Andrew and Philip. He carries a little book which contains, alphabetically arranged, the names of all the members of the church, the Sunday school and the brotherhood, and Mr. Wanamaker finds time, out of his business hours, to read these names over nearly every day, recalling to his mental vision each face, and memorizing each name. Once, when speaking to the brotherhood, after returning from abroad, he said: "While I was abroad I prayed for each and all of you in turn. I see friend Francis over there on the left. Francis, I prayed for you across the water. I see my friend Rutherford in front of me. Robert Rutherford, I prayed for you yonder over the seas. Brothers, for all of you I offered up many prayers during my travels in Europe." "Thank you—thank you" came in unison from several hundred of the men.

The first Baptist confession of faith published in this country was in Philadelphia in 1742, and the next year it was printed in one volume by the celebrated Benjamin Franklin.

On his only visit home Dr. Judson first met, in the parlor of Dr. A. D. Gillette, of Philadelphia, pastor of the Eleventh Baptist church, Miss Emily Chubbuck, whom the world has since known as Emily C. Judson.

The church property of the Baptists is valued at nearly four million dollars. The negro Baptists have church property worth one-half million dollars. The value of our Baptist property, in this same section, is \$9,000,000. In the city itself the proportion of Baptist members to the population is one to every thirty-four.

In St. Louis, Mo., in 1905, there was formed the "General Convention of the Baptists of North America", representing the constituencies of the Southern Baptist Convention, the Northern Baptist Convention, and the Canadian Baptists. This body is intended to serve the common interests of the Baptists of our continent. It meets every three years, alternately with the Northern, Southern and Canadian conventions.

Mr. Herbert Marnham, the treasurer of the Baptist Union and one of its most generous supporters, gives not only his money, but his time. Almost the whole of his leisure is devoted to the visitation of churches in London and the provinces and probably he has taken the chair at more anniversaries, opened more bazaars and laid more foundation stones than any other Baptist layman.

The Quakers and Episcopalians together had magnificent schools right after the war of 1812, but they resisted the establishment of the general school system, which would give to the people an opportunity to be educated. It was the multiplying of the illiterate masses without any large vision, who, by and by, came to have an influence in the political situation that did more than anything else to belittle the large projects of the Philadelphia merchants and to retard her progress.

In the dark days of Baptists suffering persecution in New England and Virginia, Philadelphia Baptists came to their rescue before the Continental Congress, meeting in Carpenter's Hall in 1774. From then to the signing of the Declaration of Independence in Independence Hall, the Baptist family of Philadelphia stood firmly for civil and religious liberty against all comers. This position they maintained until the news of the surrender of Cornwallis at Yorktown was received, when, on the morning of that day, the old Philadelphia Baptist Association "met at sunrise" "to acknowledge the great goodness of God toward us in the surrender of the whole British army, under the command of Lord Cornwallis, with the effusion of so little blood".

The history of Philadelphia is of interest, as it is bound up in more intimate fashion with that of the country than is that of any other, not even excepting Boston. The colonial policy of William Penn, which kept Pennsylvania free from Indian wars, had its headquarters here. The Declaration of Independence was promulgated here in 1776, which inaugurated the birth of a nation. The seat of government was here for a number of years, and Washington, Jefferson, Adams and Hamilton were familiar figures on the streets. The constitution, which has been denominated the most important document in human history, was brought into form here; and here it was that the article guaranteeing religious liberty to all and securing the severance of church from state was formulated, in the securing of which Baptists had the foremost part. During the dark days of the Revolution the city was loyal to the idea of liberty, and in that terrible winter of 1777-78 was true to the shoeless and almost blanketless army of Washington at Valley Forge rather than to Howe's which occupied its homes and sought to divert its inhabitants by the fetes it gave.

It was in Philadelphia where the first amendment to our country's constitution, secured by Baptist appeal to President Washington, was adopted by congress, and this gave us the religious liberty our country now stands for.

Andreas Uudvarnoki was born at Szada, Hungary, on November 16, 1865. He is the son of godly Calvinistic parents. He was led to see baptism and was baptized at the age of sixteen. He commenced to work in villages, and in 1888 he went to Hamburg Theological Seminary.

It was in Philadelphia, in 1814, where the American Baptist Foreign Missionary Society, with headquarters now in Boston, was organized in the old meeting house of the First Baptist church, when Richard Furman, D.D., of Charleston, S. C., delivered the opening sermon and was chosen the first president of that organization, whose first missionaries, appointed in this city, were Adoniram Judson and his wife, Ann Hazeltine.

John Clifford was born October 10, 1836, in the village of Sawley, Derbyshire, England. His parents were in humble circumstances, but of sterling character and Christian piety. He was baptized April, 1851, by his pastor, Rev. Richard Pike, when fifteen years old. He felt strongly drawn to the ministry, and studied hard to fit himself for the Midland Baptist College, which he entered in his nineteenth year.

Rev. J. H. Shakespeare, the European secretary of the Baptist World Alliance, comes of Puritan ancestry. He is a Baptist by descent as well as by conviction, his father and grandfather both having been Baptist ministers. He is an alumnus of Regent's Park College, of which the famous scholar and theologian, Dr. Angus, was the principal during his student days. He organized the First Baptist World Congress in London in 1905 and the European Baptist Congress at Berlin in 1908. His visit to the United States in 1910 also did much to make the Philadelphia congress truly representative, through the magnificent response made by American Baptists to his appeal for \$10,000 to help the struggling European Baptist church to send delegates to the congress.

Rev. A. J. Vining is a Canadian minister who was one of the pioneers of the Baptist movement in the great Northwest provinces. He was largely instrumental in founding the college at Brandon for the training of ministers destined to work among the vast numbers of immigrants pouring into Canada from every country in Europe. Later he was for some years the representative of Canadian Baptists in Great Britain, collecting funds for this pioneer work in the Northwest. Now he is the special commissioner of the Baptist World Alliance in the United States, pleading for the co-operation of American Baptists in the establishment of a Baptist college in Southeastern Europe. His eloquence and his skill as an advocate are already known to American Baptists, and his sermons and addresses at Jacksonville delighted many Southern Baptists.

The Rev. John Clifford, London's great Baptist preacher, at the welcome service was greeted by a mighty series of cheers and a chautauqua salute of waving handkerchiefs. He amused his hearers by many humorous and illuminating commentaries upon this country, and he found our greatest national trait for good to be that of hospitality and warm heartedness. He made a telling reference to the land struggle in England when he said: "I am prepared to demonstrate before any committee that wishes to hear me that the great budgets of 1908 and 1911 in England, which have caused such an upheaval in our country, are simply the application of Baptist ideals to social life. Of Lloyd-George, my warm and intimate friend for twenty years, I can only say that he is the finest type of what I call a working Baptist. We have the house of lords on its knees, and that's something, and we have brought it about that the principle of hereditary right to legislate is a dead one".

From that noted educator, Dr. Faunce, president of Brown University, comes this warning: "We must be in cordial sympathy with the great democratic movement of our generation. This is demanded by our origin, history and genius. The great social movement of today is the child of Christianity—woe to our faith if it fails to recognize its own offspring! We need a social order aflame with desire for justice and throbbing with human pity. We must realize that no success in the making of steel or flour can atone for failure in the making of men. If we have no sympathy with men struggling, however blindly and crudely, for economic freedom, we are not the true children of those who fought and died to secure civil and religious freedom. If we fail to seize upon and guide and spiritualize the social aspiration of our times, others shall seize it for selfish ends, and men will turn from the doors of the church to bow before altars lighted with the fires of hatred and fear".

Rev. Dr. Robert Stuart McArthur, of New York, gave this renewal of unification of the Christian church regardless of sect, for all time to come with the irresistible humanitarian and political progressive movement in America: "The church is vastly more practical today than ever before. True churchmen realize that there is no interest of humanity regarding which the church can rightly be indifferent. The words of Terence, 'I am a man and I deem nothing common to man foreign to me'. The church now believes these words might have been spoken or written by the Apostle Paul; indeed, they are not unworthy the lips of the Great Teacher Himself. Never before was the church living up to this principle as today. It thus comes to pass that the church is interested in hospitals, orphanages, playgrounds, hours of labor for little children and the interests of working men of all classes. The church can never be indifferent to creeds, but it insists now, as never in the past, that good creeds shall be translated into good deeds. The right deed is the best proof of the right creed. The spirit of brotherhood is abroad as never before".

The old state house, popularly known as Independence Hall, from whose steps was read the immortal Declaration of Independence, and in whose tower the famed and now far-traveled Liberty bell rang out freedom to all the world, still stands a center of national interest and reverence. Not far away is Carpenter's Hall, and a short distance from this is the spot where stood the house where Jefferson penned the Declaration of Independence. In Congress Hall Washington took the oath of office, and a little further on is shown the house where Betsy Ross made the first American flag. Philadelphia is the birthplace of so many things our people prize that the stranger is continually coming upon delightful experiences at historic spots. The original government of the city of Philadelphia was established in the year 1683, less than four months after Penn's first arrival in America. From that date the city's history has been closely allied to the nation's growth and well being; and is, therefore, full of reminiscences of those early days when liberty dawned upon these shores, and the foundations of our greatness as a people were laid, broad and deep upon the genius and sacrifices of our fathers.

Religious reciprocity with Canada—the exchange of ministers of the Baptist faith between this country and the one beyond the border line and the co-operation of the two countries in their work for the spread of evangelism—was urged by the Rev. S. J. Moore, of Toronto, who spoke at the general convention of the Baptists of North America, held Monday morning. Dr. Moore's address was followed by an appeal from Dr. Augustus H. Strong, of the Rochester Theological Seminary, for a continuance of the distinctive principles which have marked the Baptist faith from its inception, and a plea that these principles should not be lost sight of in the merging with other denominations and the unifying of Christian endeavor. "After so many years of strife", he said, "it would be absurd for us to lay down the principles we have fought and died for. Let us work with others, but let us keep our distinctive beliefs". Resolutions calling upon this

country and Great Britain to unite in urging the powers of the world to put a stop to the opium traffic in China and in other lands were adopted, and the following officers were elected: President, A. L. MacCrimmin, Winnipeg, Canada; vice presidents, H. J. Taylor, Virginia; John Hempstone, A. P. McDonald, Canada; recording secretary, W. O. Carter, Kentucky; assistant, J. S. Dickinson, Illinois; corresponding secretary, S. B. Messer, Pennsylvania; treasurer, the Rev. Joseph B. Levering, Maryland.

The big Temple auditorium was crowded with delegates long before the first session of the Baptist World Alliance began at 2:30 o'clock Monday. President John Clifford, of London, called the delegates to order and conducted the devotional service, after which the afternoon was given up to a huge welcome service. The Rev. J. Henry Haslam, of this city, introduced as the presiding officer the Rev. Dr. Russell H. Conwell, pastor of Grace Baptist church and president of Temple University. Dr. Conwell warned the delegates to exercise the greatest care in their remarks about Russia, inasmuch as shorthand notes were to be taken by spies acting for the Russian government. He asserted that the Established Church in Russia lets the Baptists alone and that any unguarded language would only aggravate the conditions in that country for the delegates who are here under heavy bond with the Russian government.

The year 1911 marks the 228th anniversary of the founding of Philadelphia by William Penn, who secured from Charles II of England a grant of a large tract west of the Delaware in lieu of 16,000 pounds sterling—owed his father by the crown—on condition of paying annually two beaver skins. The latest life of William Penn, and in some respects the best, because written by one of his descendants—Mrs. Colquhoun Grant—thus tells how Philadelphia came to be settled as a means of collecting a bad debt: "When Admiral Penn was living he had loaned the crown sixteen thousand pounds sterling. This had never been paid; his son, aware of the difficulties of obtaining it, petitioned King Charles to give him, instead of the money, a grant of unoccupied land in America. After a year or two of delay and after much opposition, the request was granted, and in March, 1681, the patent was issued, the king having inserted the name Pennsylvania as that of the new province. Penn was much disappointed at this, as he had already selected the name of New Wales for the territory, and offered the under secretary twenty guineas if he would get the name altered, but the king was obdurate, and to shut off all further appeal declared that it was named in memory of his father, the admiral. With that answer Penn had to content himself". William Penn, land-nor, good-looking, and 39 years old, came over in 1682; built himself the modest house now transplanted to Fairmount Park, and in the following year founded the city which he meant to be "a fair green country town". Penn planned a city of 10,000 acres. The present area is 129.5 square miles.

Delegates to the alliance were stirred at the Tuesday morning meeting of the convention by the address of the president, Rev. John Clifford, of London, who, in a scholarly and well delivered speech, reviewed the position of the Baptist church which has stood out against ecclesiastic domination and which, he declared, has sought the fullest realization of universal brotherhood through its interpretation of the scriptures. He spoke of the significance of the alliance—of its cohesive force and emphasized the fact that the outstanding characteristic of the time is social service, which has been interpreted in terms of religion and has usurped the place of a purely dogmatic faith. "Never before have we so thoroughly realized our essential unity", he said. "Never before has there been such a strong sense of comradeship, linking together the workers in the crowded towns and cities with the lonely souls who have ascended to the heights of faith, resolved to keep the exposed fortresses of truth in the villages and hamlets of the world in the face of fiercest attack, and in scorn of all consequences.

One of the finest buildings in all the world, architecturally, is Girard college. No ministers are admitted, even within the grounds of Girard college by a provision of the will of Stephen Girard. Religious instruction is given and the Bible is taught, but not by ministers. This institution has continually 1,500 boys. Stephen Girard left an estate valued at ten million dollars.

Dr. David Benedict, in his day the great American Baptist historian, said: "Philadelphia is the great emporium of Baptist influence". From the first purchase of land in Philadelphia by a Baptist, John Holme, in 1682, even before the arrival of William Penn and the establishment of the first Baptist church in its vicinity in 1684 by Rev. Thomas Dungan, who was born in Ireland, to the present time, Philadelphia Baptists have stood loyally for Baptist principles.

Franklin's ingenuity seemed to know no limit. He first enlisted advertising as a valuable business agency. He first gave to the country a postal system. He founded the first public library at Philadelphia. He championed reformed spelling. He organized our first fire and police departments. He devised a stove which greatly improved house ventilation and lessened the amount of fuel used, and introduced, from the Chinese, air-tight compartments in vessels. Not the least of his contributions is a phrase which has often served to cheer many a disappointed inventor—a reply to a criticism of the uselessness of certain balloon experiments: "Of what use is a new born babe?"

In the earlier years, that is, from the days when William Penn first laid out the city, in 1682, and thereafter, down to the end of the war of 1812, Philadelphia was pre-eminent in many ways. In all the country the first medical school (our father, when he went from Washington, Ga., to attend the Jefferson Medical school, made a large part of the journey on horseback), the first hospital, the first circulating library, the first law school, the first banking company, the first fire and life insurance company, all these things were to be found in Philadelphia. In those days Philadelphia was the first commercial city of the country. Vessels went from its inland wharves so far even as China.

Dr. F. B. Meyer said: "What these men and women have to tell us is like a wind from the sea and a breath from the hills. We had thought that perhaps the days of heroism had gone by and that men were not as passionately fond of their Christ as in the days of the valor of a Luther, or when the fires of the martyrs lit up Smithfield. But, no! Those days have come back again. We had thought that there would be no return of those far-off scenes at the great council of Nicaea, when the martyrs appeared decimated and mutilated, with their eyes cut out by the sword and hamstring, so that they might not make their escape. Now, this is the greatest council that has been held since that great council at Nicaea. This band of Christian martyrs, they, too, decimated, they, too, mutilated by their persecutors, have come before this council, and they look with dimmed eyes upon this great Baptist brotherhood in this land of freedom".

Dr. E. Y. Mullins, president of the Louisville Seminary and one of the leading Baptists in America, emphasized the declaration that the time had arrived when the church must assert its influence in matters of importance. He traced the influence of the Bible upon civil liberty, and showed how it had brought about such an immediate settling of this country and then finally the freedom of the United States. He also noted the growth of the political forces and then the political bosses. In this connection he said: "We shall never obtain to political cleanliness and overcome the political boss until every church member in the land shall exercise his right as a citizen". He declared this to be a government of the trusts, by the trusts and for the trusts, but denied being pessimistic. "I believe in the final triumph of the just and right. The church must help".

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

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

Mrs. Chas. Stakely, President, 23 Wilkerson Street, Montgomery.

Vice Presidents.

Mrs. T. W. Hannon, Montgomery.
Mrs. Henry Dill, Birmingham.
Mrs. O. M. Reynolds, Anniston.
Mrs. F. B. Stallworth, Cuba.Mrs. T. A. Hamilton, State Organizer, 1127 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.

Watchword for 1910-11: "Saved to Serve"

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

Mrs. Wm. H. Samford, Recording Secretary, 310 Mildred Street, Montgomery.

Mrs. M. C. Scott, Auditor, 611 S. Court St., M'tgom'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.

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Mrs. W. W. Campbell, Tuskegee.

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.

Send contributions for this page to the Mission Room.

THOUGHT FOR THE WEEK.

On the wild rose tree
Many buds there be,
Yet each sunny hour
Hath one perfect flower.
Thou who would'st be wise,
Open wide thine eyes—
In each sunny hour
Pluck the one perfect flower.

—R. W. Gilder.

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 PRAYERS.

Our work in the Northern District. Only eleven of the eighteen associations of this district are organized. Mrs. Henry Dill, of Birmingham, is the vice-president. During July Mrs. Hamilton and the secretary-treasurer will travel through parts of this district, and it is earnestly hoped that great good will be accomplished.

Our work in the Etowah Association, of which Miss Emma Burns, of Gadsden, is superintendent. We have six out of the thirty churches with woman's work in them. In November the state convention will meet in Gadsden.

Our missionary to Teng Chow, North China—Mrs. W. W. Adams.

The reaching of our year's apportionment.

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

ALABAMA'S APPEAL.

For this state conventional year this will be Alabama's last appeal to us. In one association in our state there are fourteen pastorless churches. In still another association the work is being perceptibly developed by an associational missionary. The need of the one and the improvement of the other call to us these closing days of June to remember that they are largely typical of our state, and that upon us much depends. May the words of our state song plead convincing with us:

Alabama, Alabama,
We will aye, be true to thee;
From thy southern shore, where growth
By the sea thine orange tree,
To thy northern vale, where floweth,
Deep and blue, thy Tennessee,
Alabama, Alabama,
We will aye, be true to thee.From thy prairies, broad and fertile,
Where thy snow-white cotton shines,
To the hills where coal and iron
Hide in thy exhaustless mines;
Strong armed miners, sturdy farmers,
Merchants or what'er we be,
Alabama, Alabama,
We will aye, be true to thee.Brave thy men and true thy women,
Better this than corn and wine;
Keep us worthy, God in heaven,
Of this goodly land of Thine.
Hearts are open as our doorways,
Liberal hands and spirits free,
Alabama, Alabama,
We will aye, be true to thee.Little, little, can I give thee,
Alabama, mother mine!
But that little—heart, brain, spirit,
All I have and am, are thine.
Take, O take the gift and giver,
Take and serve thyself with me.
Alabama, Alabama,
We will aye, be true to thee.

—Julia Tutwiler.

SALEM-TROY MEETING.

On June 10 a most pleasant and profitable all-day meeting was held at Henderson's store, Pike county. Those participating were Representatives from the different organizations of the Woman's Missionary Union of the Salem-Troy Association. The program mapped out by the local union was followed.

Mrs. Carroll presided, and Mrs. Jernigan led the devotional exercises. Miss Loflin, of Henderson, welcomed the visitors in a few well-chosen remarks. Mrs. Carroll, superintendent of the W. M. U. of the association, responded in her usual graceful manner. After several appropriate recitations by young girls of Henderson, Mrs. Wiley, secretary for the association, discussed the subject, "The Great Unrest."

With a song and prayer the meeting adjourned for lunch. The ladies of Henderson gave a delightful spread under nature's own canopy of green leaves to the music of twittering birds.

At noon the number present had been augmented by the arrival of about a dozen additional visitors from Troy, accompanied by Miss Rhoades, of Montgomery.

In the afternoon Mrs. Foster, of Troy, gave an interesting account of her visit to the Southern Baptist Convention, bringing out particularly the things of interest to woman's work.

The principal talk of the occasion was the address of Miss Rhoades, her theme being "The Plans for the Coming Year." It was full of zeal and enthusiasm for her adopted work, and all members of the various unions present felt the inspiration of her earnest words. That she loved the Master, that her heart was afire with zeal for His great commission, was impressed upon every one who looked upon her glowing young face and listened to her magnetic voice.

The attendance was not so large as was desired, owing to the fact that Henderson is some distance from a railroad, and hence not so easy to reach. Yet the ladies gave us a warm welcome, and what

the meeting lacked in numbers was made up in earnestness for the work and warmth of fellowship. The coming together and the visit of Miss Rhoades can but result in renewed zeal for the cause so dear to us all.
A DELEGATE.

MEETING AT NORTHPORT.

An all-day missionary institute was held with the Baptist church of Northport, just across the river from Tuscaloosa, on the 14th of June, on one of those rare days of which the poet writes. The meeting was called to order by the associational president, Mrs. Fleetwood Rice.

After short devotional exercises the roll was called by the secretary, to which eight societies responded, each reporting good work done during the past year. It was our highly esteemed privilege to have with us Miss Mallory and Mrs. Stallworth, our vice-president.

Miss Mallory's talk on State Missions made us feel that we should always meet our apportionment hereafter, for she led us to see the great need and importance of the work.

Mrs. Stallworth made clear by diagram and explanation the work suggested to the women of Alabama. If all our women could attend the institutes and get an intelligent idea of their duty I am sure the apportionment would all be met.

At the noon hour luncheon was served under a beautiful oak, and such a spread as it was! The Northport ladies know how to treat you so royally as to make you know that they are glad to have you.

After a delightful social hour the afternoon session was opened by singing "Saved to Serve" and devotions led by Mrs. Stallworth.

The afternoon was taken up with talks from Miss Mallory and Mrs. Stallworth. The "Standard of Excellence" is pretty high, but those of us who attended the institute feel constrained to try to attain to it, for "Our sufficiency is from God."

Would that all the women of our association could have been with us to catch the inspiration as Miss Mallory told us in her own way about the encampment and about the convention. We felt as if nothing could prevent our going next time and getting some of the good things she so eloquently told us about.

The meeting adjourned at 5 o'clock, and we came away feeling that it was good to have been there.

MRS. M. B. DONOHO.

SCRIPTURE THOUGHT.

The eyes of the Lord are in every place, beholding the evil and the good.—Proverbs 15:3.

The dominance of the Quakers has long since passed away, and their quaint costume is seldom if ever seen upon the street, but their influence, meliorated by intervening years, is still distinct.

Peter Doycheff, who responded to the roll call of Bulgaria, his native land, was baptized by Rev. R. E. Ferrier, of Poughkeepsie, N. Y. He commenced pioneering work in Tchupan, Bulgaria, in July, 1902, and has established a strong church and many mission stations.

Additional Convention Paragraphs

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Just as Nature creates aches and ills, so does She provide for their cure. When you develop a case of indigestion; when your stomach gets out of order, or your KIDNEYS and LIVER are not working properly, simply leave it to "Nature's Sovereign Remedy," and drink

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It is a simple and effective cure for all Stomach, Liver and Bladder troubles. It cleans out the foul system, creates a hearty, healthy appetite and produces sound, restful sleep. Pronounced by physicians everywhere as the greatest of all Mineral Waters. For sale by your druggist—if not, write us.

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A great deal of time and money is wasted on summer vacations that are poorly planned, or not planned at all. That is why many business men never take vacations. They consider them wasteful. What benefit do you hope to derive from your vacation trip this summer?

This is one trip you can take that will prove not only entertaining and instructive, but immensely profitable to you. A trip that will bring you back to your home and work with renewed health and vigor. We refer to Rhea Springs, the famous health and pleasure resort—the mecca for health seekers from all parts of America.

Rhea Springs is located on the Q. & C. R. R. about 2 hours' ride from Chattanooga. Its beautiful scenery, delightful climate and wonderful mineral water give this resort a charm which health seekers have fully appreciated. Even before the white man set his foot on American soil, the health-giving properties of this famous water were appreciated and utilized by the medicine men of the Cherokee Tribe.

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Particularly in hot weather Hinds Honey and Almond Cream will be found a wonderful help to a clear skin and a fair complexion. If used every day it will save even a delicate skin from the torture of Sunburn and the many skin troubles of hot weather.

If the skin has been made rough and dry by exposure to sun or wind, this delightful snow-white lotion will cool and soothe the irritated surface and afford immediate relief.



DR. PRESTRIDGE, Secretary.



DR. MACARTHUR, President.

The first Baptist confession of faith in North America was issued in Philadelphia in 1742, and the next year it was printed in book form by the noted Benjamin Franklin.

As early as 1696 the only Baptist magistrate in Philadelphia, John Holme, contended with his Quaker co-jurists against a trial, on the ground that it was a religious dispute and not a subject for the civil court.

Rev. C. E. Wilson is the general secretary of the Baptist Missionary Society, London. From 1894 to 1905 he was a missionary in Bengal, and during the greater part of that time was also on the faculty of the college. His practical experience of mission work has been of the greatest value in his larger task of directing the policy and the operations of the society. Few men have a wider knowledge of the missionary problem as a whole, or of the actual work in the field.

One thing was evidenced at Philadelphia: Our northern brethren have learned the value of the Northern Baptist Convention to the denomination. Free discussion, animated but friendly debate, a feeling on the part of those present that it was their meeting and they were "doing things" have been noticeable features of the gatherings since its birth a few years ago.

Temple University, founded by Dr. Russell H. Conwell, recently held its twenty-fifth annual commencement. There were 146 graduates. With its over 4,000 students it is certainly aiding marvelously in the better equipment both of men and women for the higher service toward which they are aiming.

L. Ton Evans, a Welsh Baptist from Haiti, is authority for the following: "It is well known that Roger Williams was a Welshman from Calo, in the county of Carmarthenshire, and founded the First Baptist church at Providence, R. I., as he was also the true founder of political and religious liberty in America. John Myles, the father of the present Baptists of Wales, who came to America in 1663, and who founded the first Baptist church in Massachusetts, and subsequently the first Baptist church in Boston, was also a Welshman."

The Baptist Young People's Union of America did not hold any convention this year in view of the Baptist World's Alliance meeting to be held in Philadelphia the latter part of June.

The great organ in the Grace Temple, where our big conventions were held, was used in the services on Sunday, June 4, for the first time. It is well worth a trip to Philadelphia to hear it.

The Quakers were, as the world knows, much against theaters, dancing, games of chance and games of skill, hunting and field sports, novels and poetry and the changing fashions in dress; but nobody ever charged the Quakers with not being skilled in the art of dining and generally of living well and substantially.

Andreas Udvarnoki was born in Szada, Hungary, in 1865. He commenced to work in villages, and in 1888 he went to Hamburg Theological Seminary. Finishing his course, he started work in Totfal, Hungary. Twelve months afterward he came to Budapest, and there founded the Magyar church, which today has 839 members and 28 mission stations. He is president of the preachers' school, Budapest.

Pastor Fetler, of St. Petersburg, Russia, was one of the "lions" of the convention. When he applied for a passport at first the authorities refused it on the ground that he was under prosecution for illegal services at Moscow and Grodnow. Through the intervention of powerful friends, however, a concession was made. It would be granted if he deposited 500 pounds sterling as bail for his appearance when called upon. The Baptist World Alliance and the Russian Evangelization Society came forward at once and provided 250 pounds each towards the required bail, and Mr. Fetler got his passport. He confessed that he did not breathe freely until he had crossed the German frontier. And so when both he and Madame Yasnovosky, daughter of Baron Von Kruse, the treasurer of the tabernacle, an office of no small importance, in view of the great building operations to which Mr. Fetler is committed, found themselves in free America they were overjoyed.

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A DOUBLE WEDDING.

At the home of Mr. J. W. Miller, in Ensley, Ala., on Sunday afternoon, June 4, Miss Marie Miller and Mr. C. P. Hoover, also Miss Lillie Miller and Mr. M. W. Standfield were united in marriage. Rev. F. M. Barnes, pastor of Tuxedo Park Baptist church, officiated.

We have just closed a series of meetings at Haleyville. Rev. J. A. Huff, of East Lake, did the preaching, and he did some earnest, faithful work. During the meeting eighteen were received by baptism, two of whom were aged mothers. H. J. Turner conducted the music during the revival. The congregations were large throughout the two weeks. Sunday, June 18, Dr. Josephus Shackelford was with us, and at the morning he preached on the subject of Love, and at night on the subject of Faith. He has been preaching sixty years and is a great man.—J. T. Johnson, Pastor.

In the death of Bro. Isalah Roberts (June 8) a member of our church at Semmes, a noble Christian has passed to his reward. A sufferer for several years from a disease that was slowly sapping his vitality, he maintained such a cheerful and attractive disposition that his life gave abundant testimony to the sustaining grace of God. He loved his church and enjoyed the services of the Lord's house. Of his limited means he gave gladly for the furtherance of the gospel of Christ. We shall miss him. He leaves a devoted wife, several children and two brothers and two sisters. He was a first cousin of Dr. J. R. Sampey, of Louisville, Ky., and Bro. W. L. Sampey, of Gadsden, Ala.—J. M. Kallin, Mobile.

Revival at First Church, Selma.—We invited Bro. W. P. Price, of the Home Board force, to come to us upon the conclusion of the Montgomery campaign. He came, bringing with him the gospel singer, Scholfield. There were some unavoidable obstacles in the way. The spell of hot and dry weather that was upon us during the whole time has scarcely ever been equaled in this town. The examinations and school commencements were in full blast nearly all the time. No great quantity of unconverted material was in our congregation. But the people rejoiced in the services and came in fine crowds to hear the gospel. Bro. Price got the largest hearing of any man who has assisted us during the present pastorate, and we have always had able brethren to aid us. We were gratified each night that the people turned not aside either for heat or other attractions. One of the largest congregations was that of the closing service. We regard Brother Price as belonging in the first class of evangelists. He is sane, sensible, safe, strong, scriptural, spiritual, pious, pleasing, wise and winning; and it is the undisputed opinion that this church has had no more acceptable helper for many days, and he has our cordial recommendation to any church that wants safe, normal and winning evangelism. Up to the present there have been sixteen additions to the church.—J. L. Rosser.

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Please say books will close July 4th. **W. B. C.**

Please change my paper from Gurley, Ala., to Powder Springs till further notice. I am glad to inform my friends that I am out of the hospital and improving. Hope to return to my field of labor in a few weeks.—J. L. McKenny.

Brother W. W. Lee and family, of East Lake, will spend a month at Monteagle. First, however, he will go to Chattanooga to his brother's. We are glad for him to take his vacation now and trust they may all return home strong and well. Not only Bro. Lee, but his entire family, are greatly loved by our people.—A Member.

Wednesday, June 14, at 7:30 a. m., Mr. A. A. Davis, of Perdue Hill, and Miss Anice Lambert, of Manistee, were united in the holy bonds of wedlock and left immediately for Mobile and other points. The young couple received quite a number of nice presents. Both Mr. and Mrs. Davis are members of the Manistee Baptist church and are a great power for good in their communities. We wish them much happiness through life. We had the pleasure of uniting this young couple for life. My churches are coming up nicely with their apportionments.—A. L. Stephens.

The evangelistic campaign in Florence, Sheffield and Tuscumbia, under the direction of the Home Board, closed last night (26th). There was a large number of professions and accessions at the different churches. At the First church, Florence, there were 14 accessions; at East Florence 15; at Sheffield 25, and Tuscumbia 10.—T. O. Reese.

All of the Meridian churches have pastors and are working full time with the exception of Eighth Avenue, which only has half time. I closed a meeting with the Eighth Avenue on the night of June 2d that was a very pleasant season of work and worship. Pastor Dearman had been busy among the people. He is doing some good work there. Pastor Halley is in the midst of a splendid revival at Fifteenth avenue. Rev. J. H. Coin, of the Home Board, is doing the preaching. With the exception of the meeting at Garland recently, our city churches do not seem to have made any arrangements for revivals this summer. I returned from Chicora last Monday, where I was with Bro. J. M. Phillips seven days in what promised to be a great meeting, but owing to the immense amount of sickness it was thought best to surrender and go again next fall and renew hostilities. While the meeting lasted there were about a dozen accessions. I go next Monday to be with Bro. H. C. Joyner two weeks at Bond, Miss. The fifth in July I will be with Bro. J. E. Chanman at Lake Como. The first in August I will be with Bro. Dearman at Pleasant Hill, near Vosburg. The second in August I will hold a meeting at Mt. Horem church. Zero and Mt. Horem are afternoon appointments, but good churches, and we hope to have some one on the field next year that can give each one a morning service.—W. E. Fendley.

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We are determined to push our Baking Powder to the front; and to get you to help us we will send with your first order this handsome French Gray 6-Piece Enamelware Set and it will not cost you a penny. Remember, we will send you the Enamelware Set in addition to the Dinner Set. This Enamelware Set consists of 1 1/2-qt. Dish Pan, 1 4-qt. Hipped Preserving Kettle, 1 1/2-qt. Pudding Pan, 1 large Wash Basin, 1 1/2-qt. Dairy or Milk Pan, and 1 large Flat Handle Dipper—6 large pieces in all. We have but a few hundred of these Sets on hand, and we urge you to write quick if you want one.

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NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 20th Day of June, 1911.

Estate of E. S. Miller, Deceased. This day came J. A. Huggins, Administrator of the estate of E. S. Miller, Deceased, and filed his account, vouchers, evidence and statement for a final settlement of the same.

It is ordered that the 22d day of July, 1911, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper.

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The American Baptist Publication Society, organized in 1824, has its home in Philadelphia. Its total assets amount to over \$2,000,000, while its business departments as well as its missionary work along the line of the printed page are marvels of enterprise and achievement. Its Bible school and other periodicals average a publication of 53,000,000 copies annually, the out-reach of whose power no tongue can tell. This society adds materially to making Philadelphia the great Baptist center, which it is, being itself the great center of our ministerial meetings in its own historic Roger Williams building, where all Baptists are always welcome.

Philadelphia is not slow nowadays! It is moving with great vigor and with large-hearted plans for the world. It does not make much noise, and therein differs from New York; it does not brag about its progress, and therein it differs from that city of cash, culture and conceit, Boston; it does not rush and tear about so much, and therein it differs from Chicago; but it is quietly, steadily going ahead. This is the view of a Philadelphian writing in the Standard.

In the literary field Benjamin Franklin will be long remembered for his inimitable "Poor Richard's Almanac." Edited in his quaint style, and filled with hundreds of homilies and terse bits of advice which appealed to the sturdy pioneers, it was widely circulated and exerted a powerful influence. Thrift and economy were there so happily mixed that we still find many quotations from it handed down from father to son. His literary contributions to the world are admirably summed up in the words of the eminent historian, John Bach Masters: "No other writer has pointed out so clearly the way to obtain the greatest amount of comfort out of life. What Solomon did for the spiritual man, that Franklin did for the earthly man."

First to Philadelphia came the Dutch and the Swedes, but a little later came the man who really molded the life of this community. This was the athletic, handsome, young William Penn, the graduate of Christ Church College, that college which educated the sons of noblemen and those who were associated with them. In college Penn was noted for his success in all athletic sports. In order to divert him from the Quaker belief and practice, his father enjoined upon him that he should throw himself into the gay court life of the cavaliers. So it came to pass that while William Penn, in after years, became a thorough-going Quaker, he never lost the grace and charm of life nor his regard for athletic games.

The Baptist Temple in Philadelphia, where the Alliance met, was organized in 1873, and the large house of worship which it now occupies, with a seating capacity of 3,200, was built in 1893, and was named the Baptist Temple. The present membership of the church is 3,000. Its pastor, Rev. Russell Conwell, D. D., has with great and exceptional success served the church, which is situated on Broad street, many years.

There are, perhaps, few places in America as rich in historic interest as Philadelphia. The name of the city, as also the name of the state, at once calls to our minds the Puritans who first settled there, and William Penn, who founded the first colonies and fathered them in the earliest struggles in the new world. Penn was a Quaker, but he was a warrior in the best sense of the word. He engaged in literal war only in his youth, but his life history is a story of continual warfare for principles. He died from the disease and wounds received in this unequal conflict with the British government.

Independence Hall has been restored to its original condition, and today is the depository of many historic relics, among which is none more sacred than the Liberty Bell, which first rang out the message of a free nation. It is significant that this bell, cast in London in 1752, upon reaching these shores was found to be cracked, and after being recast, on July 8, 1835, while being tolled in memory of Chief Justice Marshall, suddenly cracked again as if in the land of its birth some composite of tyranny should have gone into its structure. Inscribed upon it are these words: "Proclaim liberty throughout the land."

The beds of clay, which are to be found all around Philadelphia, from which bricks could be so easily made, and the quarries of stone, which could be so easily handled when first brought to the surface, and the Quaker type of mind, together, resulted in a style of buildings of brick with stone "trimmings" which for long years controlled the city. Two-storied and three-storied buildings of brick with marble steps, in long rows, for many years were conspicuous, especially on a Saturday morning, when everybody was busy scrubbing those white marble steps and splashing the pavement and the passersby; but in later years "porch-houses" became the rule, and these still prevail. In building operations often thousands of these are put up at the same time in a given section of the city. While apartment houses have multiplied, Philadelphia is still a "city of homes." These small houses, having from six to ten rooms, with heater, bath, gas, etc., abound as they do not anywhere else, and each home is occupied by a family of from four to five people, on the average.

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WHICH ARE YOU?

There are two kinds of people on earth today;
Just two kinds of people, no more, I say.

Not the sinner and saint, for it's well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean.

Wherever you go, you will find the earth's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There's only one lifter to twenty who lean.

In which class are you? Are you easing the load
Or overtaxed lifters who toil down the road?

Or are you a leaner, who lets others share
Your portion of labor and worry and care?
—Ella Wheeler Wilcox.

LOVE'S SWEET SISTER.

Thank God for Love's sweet sister, Tenderness!—

The gentle watcher in the wakeful night,
When pain, mysterious and measureless,

Strikes quivering cords of anguish and affright:
The mate of little children and the friend

Of all the patient, dear dumb beasts that are:
The priestess of the faithful to the end,

The white-souled lady of the morning star;
The second self of mothers seeing deep

Into the holiness of souls new-born:
The shrine where sinfulness and judgment reap

The measure of fulfillment free from scorn.
Sweet, softly sandaled saint, abide with me!

Without thee Love were less than Love should be,
—Marie Hemstreet, in the Outlook.

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure;
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls—
God wants to make the girls His pearls,
And to reflect His Holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls!
—Craven Pioneer.

Dr. J. Fleming recently conducted a series of meetings at Samson, which proved a blessing to the church and to the community.

We sympathize deeply with Rev. Claude L. Chilton in the death last week of his dear wife, a woman of lovely character, whose life was consecrated to her Savior.

I have appointed a committee in our church to look after subscriptions for the Alabama Baptist and shall at an early date get the committee together and see what can be done. I am a great believer in Christian literature. We are planning a meeting to begin next Sunday. Will do the preaching myself and have Prof. A. A. Lyon, of Atlanta, to conduct the singing. We need a revival very much here. Everything is taking on good shape at the First church here, but the Headland Avenue church is without a pastor and suffering for the want of one.—E. H. Jennings, Dothan.

Through your paper, the one we love so much, we want to thank our many friends for their prayers for Mr. McKenney's recovery from his long and serious illness and many other tokens of love and sympathy. Will state here that he is still in the Broughton infirmary in Atlanta, Ga. We stopped here on our way home from the Southern Baptist convention to visit relatives for a few days. He was taken very ill the 24th of May. Had a very serious operation about a week ago. Has improved rapidly, but the doctor says he may have to have another operation. We feel that we have been greatly strengthened through your prayers and ask you to continue to pray for Mr. McKenney's recovery. Our present field of labor is Gurley and Brownsboro, Ala., churches.—Mrs. J. L. McKenney.

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

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The old tabernacle at Atlanta in which Dr. Len G. Broughton has preached for a number of years was sold at auction for a little over twenty-five thousand dollars. The handsome new building will soon be ready for use.

Please find enclosed one dollar. Send T. W. Weatherford the Baptist on your one dollar plan. This makes me 14 up to date. Have been too sick to work. I set out for 20, and if I get all that have promised, Providence permitting, will get that number. You did misunderstand me about the Little Warrior. The Warrior is upon the Tombigbee in Pickens county, and the Little river that I had reference to forms the southern and eastern boundary of Monroe county. The Alabama river is on the west. This was the hunting and fishing grounds of the Red eagle and Warrior during the days of General Jackson, so you see that the two are more than 100 miles apart (Little river and Warrior river). T. W. Weatherford is the great-grandson of the Red Eagle, and his descendants live round us—good citizens religiously and politically.—J. W. McGill.

Dr. A. T. Robertson in an article in the Examiner says: "The Southern Baptist Theological Seminary had a fine commencement. On Sunday night, May 28, at the Walnut street church, the baccalaureate sermon was preached by Rev. Paul V. Bomar, D.D., of Marion, Ala. The theme was "The Greatness of God's Power." It was a fresh and strong presentation of a vital subject and was greatly enjoyed and highly edifying. We publish it elsewhere in order that Alabama Baptists may read it and preserve it.

Rev. J. M. Thomas preached his opening sermon at Talladega on June 4. Previous to the sermon C. W. Stringer, chairman of the board of deacons, made a short statement upon behalf of the church, declaring its pleasure and great happiness in having Mr. Thomas assume the pastorate, and bespeaking for him the hearty co-operation and sympathy of the entire membership. Our Mountain Home says: "Mr. Thomas' sermon throughout was characterized by an earnestness and zeal that showed that he is a worker and will be satisfied with nothing less than a working church."

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Please say books will close July 4th. W. B. C.

I am holding meeting in Titusville, the county seat of Brevard county. This is the second week. Be good.—Robert Jones, Titusville, Fla.

Mrs. Schramm died this afternoon, June 22. We will bury her here tomorrow, Friday, at 5 p. m.—J. M. Kaffin, Mobile.

Just closed our meeting at Perdue Hill. Rev. J. M. Gilmore did the preaching. We feel that the church is in better working condition than it has been for some time.—A. L. Stephens.

We have closed our meeting at Greene Springs Baptist church with good results—two for baptism. Rev. R. L. Durant did some fine preaching. The church was much strengthened and revived along all lines. We gave \$15 for state missions at the close.—V. C. Kincaid, Pastor.

Please urge every layman, preacher, secretary and editor who expects to attend the State Baptist Convention to send his name and address to Bro. J. G. Reynolds, chairman of the entertainment committee. Please do this, brethren. It will make our task much easier. Unless we know of you coming there may be some confusion on your arrival.—L. L. Gwaltney.

We are getting returns from those who subscribed at the convention, though, of course, the outgo at this time of the year is larger than what comes in. How gloriously our people could change our condition financially if they would take hold of the matter all over the convention as those who were in Jacksonville took hold of it! May the Lord move mightily among us.—R. J. Willingham.

Visiting Pineapple recently, I found Brethren Farrar and Williams wielding the sword of the spirit with telling effect in a revival meeting. Being taken sick, I only attended one service and have not heard the result of their meeting, but feel sure the people are stirred up and God's name glorified.—C. C. L.

Married, at the home of the bride's parents, Mr. and Mrs. M. H. Van Benschoten, near Grand Bay, Ala., June 14, Mr. C. B. Thornhill and Miss Bertha C. vanBenschoten. The groom is a prosperous young farmer who moved from Ohio to Grand Bay last year. The bride is one of our best Sunday school workers, who came from Michigan about six years ago. It was a pretty country wedding with a large attendance of relatives and admiring friends. The writer officiated.—J. M. Kaffin, Mobile.

On Saturday, June 3, the good Lord called away our dear sister, Mrs. John Griffin. She was a pure, sweet-spirited Christian and a devoted wife and mother. She leaves a husband and eight children to mourn her loss. Our sympathy goes out to them in their deepest sorrow. The funeral services were held by the writer at Midway Baptist church, of which she was a faithful member.—C. C. Redmond.

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A MAN'S DUTY TO LESSEN HIS WIFE'S DRUDGERY.

We read in the 7th verse, 12th chapter of Matthew, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." While this seemingly applies to the male sex, there is no doubt that it is intended as a general rule, applicable to each and every human being living, and more is the pity it is not lived up to, to the letter. Take, for illustration, the relations existing between husband and wife. These relations should be in perfect harmony and accord, one with the other, and it is the husband's duty to look to the comfort and welfare of the wife, to lessen her burdens in life, both mentally and physically. But does he? No, a thousand times no. Of course, there are exceptions to every rule, but there are thousands of men today who will sit idly by, peacefully reposed in an easy chair, and allow the already overworked wife to go to the well in the yard, or to the spring at a distance, and bring water to the house, to wear away her life eternally cleaning and refilling dirty, disagreeable old oil lamps, when, with a few dollars, he can install in the house a complete water and lighting system that will save the wife many, many hours of toil, and add a good many years to her life.

Husbands, what is wrong with you? Wake up and investigate this—it's your solemn duty to your wife. The Patent Still Fixtures Co., of Savannah, Ga., have a water and lighting system for rural and suburban homes that is so reasonable that there is no excuse for every home owner not being equipped with every city advantage. The system is complete, gasoline engine for pumping the water and generating the light, storage tank, batteries, bath and toilet fixtures, chandeliers, and all accessories. You can have hot and cold water all over the house and electric lights in every room. Costs practically nothing to maintain, and can be installed in from 15 to 30 days. It is the greatest comfort of a home, and no home is complete without it. Write the Patent Still Fixtures Co., Savannah, Ga., today, and tell them to send you full information, illustrations, etc., about this wonderful water and lighting system, and give your wife the necessities and conveniences that are naturally hers.

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Home Board Evangelist T. O. Reese, of Birmingham, is now in a meeting with Rev. W. T. Foster, Midway, Ala.

Married, by me on June 4, at Fink-
lea, Ala., Mr. Jack Crofford and Miss
Cassie Fields. May the good Lord
bless and give them a long and happy
life.—C. C. Redmond.

Now that the great simultaneous
campaign is over and our people are
rejoicing in the gratifying results ob-
tained, the writer is anxious to get
out of the city for a revival meeting.
Any church desiring my services can
find me at 1120 12th avenue, north,
Birmingham.—A. A. Walker.

Home Board Evangelist Raleigh
Wright and Singer M. J. Babbitt
closed their two weeks' labor with me
last evening. So far 20 have been
received for baptism and three in
other ways. We had five for baptism
before the meetings commenced, so
we have now 25 in all for baptism.—
Isaac W. Martin, Pastor First Baptist
Church, Sheffield.

I have just graduated at the South-
ern Baptist Seminary and I would like
to locate in Alabama. If you should
know of any pastorless churches or
one wanting a supply, I would be glad
to have you put me in touch with
them. I have been in the pastorate
18 years, have baptized 1,210 persons.
Can send letters of a commendatory
character when called for. You are
giving us a good, up-to-date paper.—
J. D. Norris, Louisville, Ky., 825 3rd
avenue.

Please change my paper from Louis-
ville, Ky., to Mannington, W. Va.,
where I go to become pastor of the
Baptist church. It is with some re-
luctance that I leave the state and
my friends, but at the same time I
feel that it is of the Lord and His
doing. May God bless the Baptists
of Alabama.—O. T. Anderson.

(We have to lend Bro. Anderson to
the West Virginia Baptists, for he will
be greatly missed in Alabama.)

We had a splendid service at Mt.
Pleasant church yesterday. Our pas-
tor, Rev. I. W. Inzer, preached a mis-
sionary sermon. This is the first time
he has been with us since his return
from the convention and he gave us
an account of the great work and the
great need of more work in the cause
of our Lord, which I hope will awaken
our people to a sense of their duty
in the cause of Christ. We had a col-
lection and raised \$5. Your sister in
Christ, H. C. Dunlap.

Hon. B. F. Grady, of Clinton, N. C.,
announces the engagement of his
daughter, Anna Bizelle, to Rev. Sam-
uel Alfred Cowan, of Montgomery,
Ala., the marriage taking place at the
home of Miss Grady's aunt, Miss Anna
E. Bizelle, in Washington, D. C., Dr.
Charles A. Stakely officiating. Miss
Grady spent several years of her girl-
hood in Washington while her father
was in congress representing the fifth
district of North Carolina. Mr. Cow-
an has been for the past four years
pastor of the Southside Baptist church,
Montgomery. The wedding was a quiet
affair with only a few friends and rel-
atives present. No invitations were
issued. We wish them every happi-
ness.

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NOTICE OF MORTGAGE SALE.

Default having been made in the payment and terms of the mortgage securing the indebtedness of A. D. Robinson and Minnie Robinson to Z. T. Rudolph, executed the 7th day of April, 1903, filed for record April 7, 1903, and recorded in Vol. 325, page 438 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. U. SIMS, Attorney.

The recent evangelistic campaign conducted by the evangelists of the Home Mission Board under the leadership of Dr. Weston Bruner were greatly blessed to the good of the cause here in Montgomery. Seven churches here in Montgomery co-operated in the campaign with a total addition of 237 reported, fully 150 of whom were for baptism. The church at Prattville also co-operated with the churches at Montgomery in the campaign. They report 31 for baptism, 16 by letter, making a grand total for the whole campaign reported thus far of 282. The campaign was conducted on a high plane, the preaching was way above the average. The Home Board is to be commended for the splendid force they have in the field, as well as for the good judgment displayed in having Dr. Weston Bruner in charge as general evangelist. Our church at Highland avenue was so much pleased at the results that they are going to have Rev. H. R. Holcomb, who was with us this season, to come with us again next year. This church had 43 for baptism and 17 by letter and statement.—J. Henry Bush, Montgomery.

I tendered my resignation Sunday, June 18, to take effect Sept. 1. I resigned this work on account of my health. I am in a position to consider a proposition from any church or churches that need a pastor, and would be delighted to help some of the brethren in meetings this summer, as I like evangelistic work.—C. McC. Cloud.

(Here is a chance for some church to get in touch with a live worker.)

A Note from Bro. Crumpton.—I was on the hilltops when I left Philadelphia on the 22nd. When I walked into the office here at Montgomery, I was plunged into a deep, muddy slough. I wonder if I'll get out at all! It came about this way: I asked my clerk, "How much have you deposited since I left a week ago"? I almost lost my breath when the answer came, "\$393". I was expecting thousands, but only a few hundreds we have.

W. B. C.

We have had a good revival at Comer. Mr. Walter Stuckey, from Eclectic, preached Sunday night to a band of attentive and interested hearers. Monday his father came and took charge of the preaching and he conducted the singing. Bro. Stuckey is an earnest worker. This was his second visit here and he has won the hearts of the people of Comer. A committee was appointed by Bro. Stuckey, who acted as moderator, to secure a place for worship till further progress is made and to solicit the subscriptions of all who felt interested to give in organizing a church. Mr. M. L. Vaughn was appointed chairman. There are only a few Baptists here, with no house to worship in, yet the Methodists have been kind to us in letting us use theirs any time. A Methodist has already subscribed two lots and fifty dollars. We are glad, too, that Bro. Stuckey will be with us the day of organization.—Queenelle Vaughn.



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W. H. Bull Medicine Co., St. Louis, Mo. In the Spring of 1897 I was a complete wreck and was pronounced by some doctors to have dropsy, by one to have cancer of the stomach, another said tumor; in all, there were fourteen or fifteen doctors. Scarcely any of them agreed and none of them did me any good whatever. Four of our County doctors said I could not be cured and gave me up to die. My weight had decreased to 147 pounds and I was perfectly helpless, when I decided to try your HERBS AND IRON. After using five bottles my health was immediately restored and in a few weeks I was as strong and healthy as ever in my life. My weight today is 247 pounds. I shall never fail to recommend your remedy.

T. P. PIERCE,
Baptist Minister and Merchant,
Vinemont, Ala.