

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Organ Baptist State Convention

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Please change the address of my Alabama Baptist from Banks to Gadsden, Ala., as I am moving there. Very truly—R. A. J. Cumbee.

The report of the immigrant commission pointed out that the children of immigrants showed marked changes from the physical characteristics of their parents, giving rise probably to a distinctive American type.

We think we have the best pastor in the state—Brother J. G. Lowery. He gets better and better. The church is doing better than for many years. We also have a good Sunday school. Pray for us. Yours—C. F. Quarles, Vance.

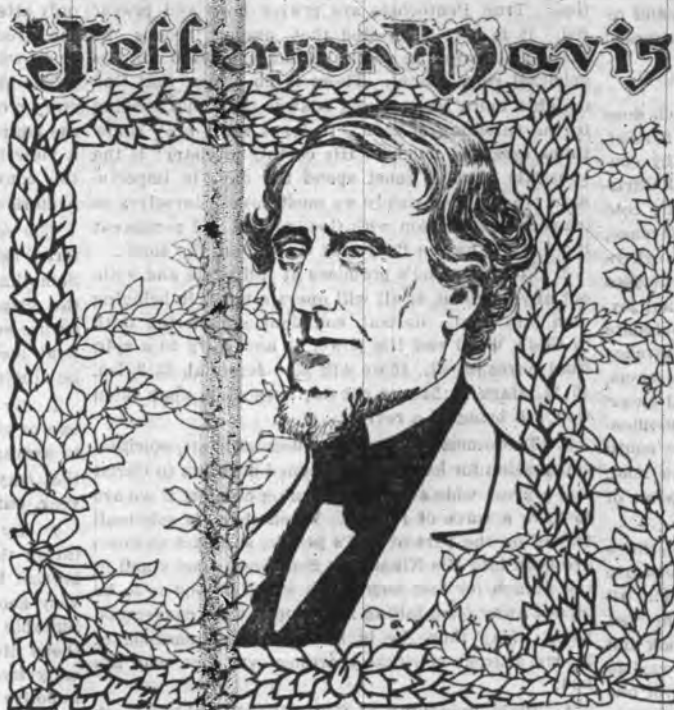
Our revival is still going on, though the series of services has stopped. We had a great day yesterday (the 26th). Rev. F. M. Barnes preached for us in the morning to a full house, and the pastor last night, with two additions to the church, one of them for baptism. We are averaging two every Sunday, with our Sunday school increasing. Yours—V. C. K., Tuxedo.

I am continually on the lookout for the Alabama Baptist, now and then finding one. If some one turns me down I try another. You can count on me as if I was an employed agent or a stockholder in the paper. I am for every Baptist movement. Here comes one from that hard place, the Tennessee valley. Fraternally yours—Joe E. Hamric.

We are having a good time in our new field. We received ten members at Mountain Creek—five by baptism. Our work at Marbury is holding up fine, having received four by letter and one by baptism. The mill closed in April, but our Bible school is good. We are hoping for a fine revival and a good showing for State Missions. Yours in the work—A. D. Glass, Marbury.

I love the paper. I love the cause. The Lord chose me 13 years ago to preach His gospel. Being uneducated I refused, to my sorrow. The 7th day of May, 1911, I preached my first sermon. I now have three churches. God has blessed me since I fell in line. Good people of Alabama, let this ring in your ears: Do what Jesus wants you to do. Our church is alive for Christ. We have a good Sunday school and good prayer meeting. Yours in Christ—C. R. King, Brookwood.

The Powderly and Union churches came together in a meeting with the Fossell Mines church Sunday night, and the writer spoke to them on "The Cross and the Christian." The new pastor, Brother J. W. Southerland, was there and made a splendid talk. He completely captivated the crowd. The Sunday school there is doing nicely. They had 39 present last Sunday, which is encouraging indeed. The people seemed to enjoy the service so much that we expect to repeat it in the near future.—A. A. Walker.



The anniversary of the birthday of Jefferson Davis, the first and only president of the Confederacy, was fittingly observed in many places on Monday. It will be a sad day for the south if her sons and daughters ever forget his great statesmanship and his unswerving loyalty. The life of President Davis ran the gamut of all emotions; he was swept on fate till he mounted the highest pinnacle of fame and was tossed back till for years, save among his own people, there were few so poor as to do him reverence, and now, in death, once again he has taken his place among the great immortals.

"This work of mission is the biggest, the most far-reaching, most divine task that confronts the twentieth century man."

We have just closed a meeting at Kellerman. Seven joined the church. Brother Cranmore is the pastor. His children were sick, and he was unable to be in the meeting except at three services. They asked us to begin another meeting with them the fourth Sunday in September. We have some time in this month not engaged. If any church would like to have us in a meeting for that time, write us at once. Pray that the Lord may keep us busy. Yours for service—A. T. Camp, Northport.

Our work at Campbell's Chapel is still going on nicely. The bad winter is past and the summer has come, and the people are coming here regularly and the prospects for advancement are growing brighter. We are glad to say that, in spite of all the cold, snowy weather, we have missed but one appointment this year. The death of the pastor's grandmother was the cause of that. The writer is pastor of this little church. We meet the first Saturday night and Sunday of each month. We are now planning for a revival soon. Pray for us. The fifth Sunday meeting of the Tennessee River Association will meet with the Larkinsville church June 28, 29, and 30. Hoping you much success during the new conventional year, I remain yours sincerely—A. L. Stiner, Kyle.

Dear Brother Barnett: I shall appreciate your announcing that Evangelist R. D. Cecil, of Nashville, Tenn., will assist me in a protracted meeting at Dora Baptist church, beginning June 16. Brother Cecil gives his full time to the evangelistic work, and I am sure other brethren could secure his help when our meeting closes should they desire his services. I have known Brother Cecil for six years, and I commend him as a faithful minister of Jesus Christ. We are hoping for a great revival here in our church. With all good wishes, I am, faithfully yours—Spurgeon Wingo, Dora.

Dear Brother Barnett: May I state in the columns of the beloved Alabama Baptist that the ill health and run-down condition of my companion necessitated giving up our work in Alabama, which was with no little reluctance. We felt directed to the mountains of North Carolina, and on arriving here found that the Lord had graciously provided a Macedonian cry for a pastor at Mars Hill, a college town church of 300 members, in which duties we are now happily engaged. We have a fine, congenial people among whom to work; hence our duties, while arduous, are quite pleasant. Perhaps you will be surprised to note that while I have seen no inscriptions to the unknown God I can find plenty to preach about. Brethren, pray that the Lord may prosper our coming and crown our labors with success. Yours in His cause—J. S. Connell, Mars Hill, N. C.

Please find enclosed check for \$1 to pay for the paper. Yours truly—J. W. Johnson.

(There was no address given, and we do not know his postoffice.)

The following honorary degrees were conferred by Howard College: Arnold S. Smith, Alexander City, D. D.; Prof. A. J. Moon, Birmingham, L. H. D.; R. J. Willingham, Montgomery, LL. D.

Please change my paper from Hartford, Ala., to 23 Walker street, Atlanta, Ga. We reached Atlanta yesterday. The outlook at the Temple is as bright as our faith. Yours in Him—Frank J. Fleming.

(We will miss Brother Fleming, but pray God's blessing upon him in his new field.)

A glorious meeting has just closed with the Second Baptist church, of Selma. Brother E. B. Farrar, of Pine Apple, was with us for nearly three weeks. There were 67 additions to the church—37 for baptism. The Lord has been very gracious and good to us, "whereof we are glad." Yours in Him—L. C. DeWitt.

Enclosed find check for \$2. Move me up two years. I have been reading your appeals and saying to myself, "My! why don't those fellows pay up and save their names being dropped?" when lo! and behold I was one of the fellows you were talking to. I had no idea I had gotten so far behind, and certainly do not mean to be dropped for non-payment. I suspect lots of men are just like me in that matter. Yours—E. B. Farrar. (Paid to April, 1913.)

We began a series of meetings here (Bethany church) last Sunday. Bro. George W. McRae is preaching for us and has been giving us some fine sermons. We have had good crowds at every service, and everything seems to be ripe for a good meeting. The meetings will continue on through next week and perhaps longer. I have only been here since the 1st of April, but realize that there is a great work to be done here. I pray God that these meetings may be the means of getting our people back together and ready for work. Yours fraternally—Ed B. Barnes, Whistler.

Dear Brother Barnett: I send this card on Tuesday, for I am just able to be up. The revival at Park Avenue Baptist church, Rev. Claxton doing the preaching, grows in interest. There were nine accessions last night. Brother Claxton has the love and ear of our people. He is humble and forceful, and is doing good. Many are aroused to wakefulness and activity. Rev. Collis Cunningham, my boy preacher, is doing great personal work with the young people. Brother McDaniel enjoys the prospect of the outcome of the meeting. Fraternally—J. E. Cox, North Birmingham.

THAT SOUTH-WIDE REVIVAL

(L. R. Scarborough in Baptist Standard.)

At the Southern Convention at Oklahoma City the committee on evangelism proposed the launching of a great south-wide campaign for lost men. The suggestion seemed to strike a responsive chord in many hearts. These words are meant to emphasize and reinforce something in connection with this proposed campaign.

The Need.

There is not a community in the south which does not need the blessings of a sweeping gospel revival. The need is imperative and pressing for many considerations. The churches, the preachers, all Christians need it—none are over revived. There are cold hearts, broken fellowships, abounding indifference, blacklidden Christians and unwarmed workers everywhere. Great Baptist talents, mighty energies are going to waste because of the loss of spiritual joy. The breath of refreshing from God's compassionate heart needs to blow upon the life of our churches everywhere. What a mighty impetus to missions, education, benevolence, all our denominational enterprises a genuine revival would give. What a momentous ongoing wave of salvation flooding the south would bring to every spring of power in the land. The need was never greater—from the standpoint of the Kingdom of Christ.

There are millions of lost whose doomed destinies cry to us in the unutterable cry of their unregenerate state. All kinds and conditions, all stages of sin, all degrees of iniquity, all ages, all groups of the lost speak with their soul need to us from every nook and corner of our land. Shall we see and feel and realize and respond to his cry of need? At the roots of our hearts today as we stand before God in silence is there not an unconscious and subsoul cry in every saved heart in all our Baptist ranks for a great year in soul winning, in evangelistic victory and power?

Concerted Action.

The Baptists have the greatest democratic organization on the earth. The local preacher, standing as the leader of an independent church, the supreme center of the Kingdom, linked in fraternal co-operation with a group of other churches in an association, and these associations bound in holy bonds of fellowship and co-operative in a State Convention and these conventions also in loving co-operation with the Southern Convention—all independent and yet all underdependent—bound by no authority save the commanding love of Jesus Christ. These make the mightiest force on the earth to march to great common victory in evangelism. This organization has been very effective in raising funds for missions, and is being used more and more for educational and benevolent purposes, but has not yet been used to its glorious limits for evangelism. This article pleads for a holy dedication of our southern organization to the spreading of a south-wide campaign of winning the lost. Let it be taken up by churches, groups of churches, associations and states, and let every part of our denominational machinery be brought into service, heated, hot, lubricated, put on the gospel track and bring in loads of lost souls into our Christ's Kingdom. The great southern press, with its leaves of life, our boards of all kinds, our secretaries, our educational and Sunday school and benevolent forces—all will fall in line. What an army we could enlist if all would volunteer—what glory the cross would win if all the southern heroes of the sunny south would enroll for evangelism, red hot soul-winning in this year! Love and truth will link our hearts and make warm the message—our Christ will lead us—His Spirit will endue us if we will but go in mighty compassion.

Suggested Lines of Victory.

This writer believes that God's Spirit is sovereign in all soul-winning matters and that we cannot limit Him and prescribe Him by any of our laws or conditions, and yet it is believed here that certain spiritual laws are followed in the main by the divine workers—Pentecost was not a happen so. It followed on certain spiritual precedents. So if we have a south-wide revival it will come about in large measure as other revivals come. Let us go in to bring this revival along the following spiritual lines:

1. Those who are familiar with New Testament life

or who have had experience in working for Christ will know full well that nothing will go in the Kingdom of Christ without much prayer. If this revival is to spread in all the churches and in the closets of the people there will be heartfelt communion with God. True Pentecosts are prayer born and prayer fed. It is here suggested that prayer groups be formed all over the south, calling upon God for His spiritual refreshment. There is no prayer that God delights more to hear and answer than that looking to the salvation of men. If Jesus must pray sometimes long and much in His earthly ministry; if the apostolic workers must spend ten days in importunate prayer, then surely we must devote ourselves to constant communion with God, soulful and persistent if we are to have a Pentecost throughout the south.

2. Counting God's promises at full value and without any discount at all will operate much in bringing men into light. Reliant, confident, conquering faith in God's Word and His power is necessary to a spiritual refreshment. If we will take Jeremiah 33:3, Isa. 45:11, Mark 11:24 and put our bare souls upon them God will bring us a revival.

3. There must be great yearning of heart, spiritual compassion for lost men, unfeigned devotion to Christ and a great wide sweeping, burning of heart if we are to have a wave of revival. When there is spiritual travail on the part of God's people, spiritual children are born into His Kingdom. Somebody must stand in the breach for lost men if the wrath of God is to be turned away from falling heavy upon their condemned souls. May there be in hundreds of thousands of hearts a great spiritual yearning over men who are lost.

4. Plain preaching of God's Word, making much of the fundamentals in the gospel, will add much to our power in a revival. If the revival is to be genuine and lasting the doctrines will be preached out in the power of the Spirit. Let's not be dry, but juice up the doctrine, put the gospel hot end first, and God's power will fall. This revival ought to strengthen our cause everywhere. In the evangelistic atmosphere the truth, plain and simple, gets its finest hearing and most hearty response. If we will preach the gospel in the spirit of evangelism and not in the spirit of controversy many people will see the gospel as we see it and come to us for baptism. We must put our blood into our preaching if we expect Christ's blood to be effective through the gospel.

5. If we are to have this south-wide revival there will be much personal work, going after men anywhere and everywhere, one by one, face to face. We must not depend only on preaching and public service, but we must go after men in all the walks of life. There needs to be a great going afield on the part of Christians everywhere. Every one of us needs to feel the pressure of our gospel trusteeship. We need to learn how to pick up men for Christ anywhere.

6. Then there will be a great seeking for the power of the Holy Spirit. Our heart will yearn for Him, we will pray for His endowment, we will clean up our lives so as to be fit temples for His coming. We will surrender our will so as to be the garments of His power. The Holy Ghost is sovereign in all evangelistic efforts, and we must get in with and keep up with Him.

These words come out of the reddest blood of my heart, with a prayer that God will sweep our southland with a great, genuine gospel revival of religion, in which thousands of souls shall find a Savior, and in which thousands of churches will be revived and set more and more to the holy task of Kingdom building.

MEETING PLACE OF CONVENTION.

It is a matter of gratification that the Baptist World protests against the meetings of the Southern Baptist Convention being held in church buildings. The further thing that is needed is that there shall be more protests from influential sources until such conditions of meetings as have recently obtained shall be impossible. It would really seem silly to try to hold a great representative convention and mass meeting in a church building that hardly suffices for the

church's own Sunday audiences. Certainly the aim of the convention can never be realized by such meetings. Visitors from the churches throughout the bounds of the convention are left in the streets and citizens of the places where the body convenes can only attempt to see the convention as it tramps about the streets in badges, or loiters around hotel lobbies, or crowds improvised dining halls and lunch counters.

The idea should be given up that every pretentious city or congressional district in the south must have the convention. Meeting places must be chosen with a view to promoting the high and holy purposes of the convention and not to please a few ambitious pastors who are anxious to get the annual meeting.

The convention is not too large; the buildings offered from year to year are frequently too small. Sometimes they are too large and wholly unfitted for the purposes of such a body. It is easily possible to secure suitable buildings and proper locations for annual meetings, but many places would necessarily be eliminated. The whole question may be solved:

1. By one central meeting place. Undoubtedly any one of several centrally located cities would be glad to arrange just what we want. There are objections that may be urged to meeting in the same place each year, but there are many advantages.

2. By dividing the territory into districts and rotating the meetings from year to year, giving each section its turn. Dr. O. F. Gregory recently gave a very good plan of this kind in the Religious Herald. Suitable offers could be gotten from cities in each of these divisions, and the convention could be practically located and taken care of and no section monopolize the meetings.

3. By conferring with local committees from cities with suitable buildings and others which would provide them. A list of such places could be kept at hand for information of the members of the convention. The list could be added to as additional cities might assure the body that the required meeting place would be provided.

With a number of places offering satisfactory buildings stress could be laid on hotel and other accommodations. No doubt the various considerations that are necessary to make the best possible convention session could be much more easily obtained.

The remarks of the editor of the Religious Herald are sensible and furnish a good basis of action. "But why not select a group of central cities and stick to them? The notion of moving about for the benefit of a locality does not appeal to us. The body is too important now for us to be guided by considerations of this sort."

The investigation of this whole matter is in the hands of the following committee: S. A. Smith, Louisiana; O. C. S. Wallace, Maryland; O. F. Gregory, Virginia; C. B. Waller, North Carolina; W. J. McGlothlin, Kentucky; A. U. Boone, Tennessee; C. A. Smith, South Carolina; V. I. Masters, Georgia; S. B. Rogers, Florida; W. B. Crumpton, Alabama; W. T. Lowery, Mississippi; E. W. Stephens, Missouri; Ben Cox, Arkansas; A. E. Baten, Oklahoma; Edward Stubblefield, Texas. The question should be taken up by each member for his own state, and then the states of a section of the territory of the convention can investigate the available meeting places in their section. In this way the committee will come into possession of all the facts concerning places of meeting and be able to determine how the question should be settled.

S. A. SMITH,
Chairman.

New Orleans, La.

It is said that in China it is the custom to pay the family physician a certain amount only when you are well. When the patient is ill the payments stop. This unique practice has much to recommend it, as it means a greater effort to prevent rather than to cure one's physical maladies.

Look at your label. It is your receipt as well as reminder of expiration of subscription. If the figures do not denote proper correction please notify the office in two weeks after renewal has been sent in.

A PAGE OF SHORT PARAGRAPHS

Dr. A. J. Rowland, secretary of the American Baptist Publication Society, is just now rounding our 50 years in the Baptist ministry.

Preaching is God's ordained method of saving men. Through preaching men are convicted of sin and made to feel their need of a personal Savior.

Dr. John Henry Jowett, of the Fifth Avenue church, New York, will leave for England in June, accompanied by his wife and little daughter, for their summer vacation.

The Presbyterian Church North has decided that it wants no women in its pulpits. Gradually the denominations are beginning to see that the Baptists stand for something.

The missionary address at the seminary commencement by Dr. H. W. Provenance, of China, Monday morning, was perhaps the most comprehensive presentation of the conditions in that country to which the seminary has listened.—Baptist World.

Dr. W. R. Nicoll, the greatest man among the Congregationalists of England, said in an address to students: "It is well for you to read the Bible and the masters of the divine love that you may know the language which the saints use." And he named Spurgeon as the first of the writers upon whom his own soul fed.—Western Recorder.

Rev. W. J. Williamson, D. D., of the Third Baptist church, St. Louis, has just declined a call to the leading Baptist church of New York City. The ground of his decision is his belief that the opportunity now before him is greater than that offered by the pulpit of Calvary church, so long made famous by Dr. MacArthur.

Mrs. W. D. Burns, of Selma, Ala., has contributed \$1,000 for the erection of a memorial chapel to her husband at Daung Z, China. This is an excellent way in which to erect a monument. Far better than putting it in a cold marble shaft out in the cemetery. The sister prefers to put a living monument in the form of a church where thousands of people can hear of the Lord.—Foreign Mission Journal.

A memorial fund of \$33,000 for missionary work is being raised by the Burmese Baptists in gratitude for Judson's coming to Burma 100 years ago. The churches are responding nobly, and subscriptions vary from 3 cents to \$133. Many are giving a month's salary. One old Christian at Amherst, where Mrs. Judson is buried, who makes only \$4 a month, gave his entire salary for February, and the little church of 15 members, all poor, promised \$40. There is also an effort on foot to win 30,000 converts before October, 1913.

The silver wedding of Mr. and Mrs. Andrew Carnegie passed off with little notice from the public, as there was no large gathering in connection with it, the bride and groom inviting only a few of their intimate friends to the house. But they received many congratulations from all parts of the world. The most significant thing in connection with it was Mr. Carnegie's testimony to the power for good Mrs. Carnegie had been in his life. It was very beautiful to hear him say that she had fostered his finest impulses and inspired some of his most generous deeds.

"Certainly nothing so limits a minister's influence as a little lack of manliness." So says the Boston Herald, and adds: "A liking for soft and easy things, a chronic reliance upon richer men's favors. There is danger even in keeping divinity students by themselves, out of daily brush with men in training for science, for law, for business, for the unecclesiastical forms of social service. In spite of settlement work and week-end preaching, the separation tends to foster those ways of looking at things, those mannerisms in speech, dress and bearing that make too many ministers a little different from other men, keeping them just out of gear with what goes on in street and shop and city hall."

President Taft's administration has fared hard at the hands of the Methodist conference, which does not scruple to record its opposition to Secretary James Wilson because he accepted the position of honorary president of the recent Brewers' Congress. It also commends Indian Commissioner Robert G. Valentine for directing that in all public schools any insignia of any particular denomination should be removed, which action, of course, reflects on Mr. Taft's suspension of the order of his substitute. The Methodists probably go as far as the members of any religious body in this country would go in expressing their judgment of political matters. But it must be confessed that the present administration has seriously tried the patience of a good many Protestants, not all of the narrow-minded type by any means, because of its apparent concessions and ostentatious courtesies to the Roman Catholic church.—Congregationalist.

The Baptists in England are now engaged in an effort to raise a fund of \$1,250,000 for a "Sustentation Fund." It is their purpose to arrange that pastorates shall extend over a period of seven years and that provision shall be made for the pastor's salary to be from \$500 to \$600 at least. Such an arrangement could not be worked by American Baptists. We wish pastors' salaries could be increased, but would not care to see an attempt made by any body outside of the local church to arbitrarily say how long a pastor should remain. We had rather put up with the "annual call" with all of its hardships.

The Congregationalist says: "The boys of a middle west city are being organized in a Sunday baseball league. We are relieved to learn that the gentleman at its head acts 'not in his capacity as an instructor of the institutional church, but on his own initiative.'"

Year by year attempts are being made to weaken our American Sabbath. We are glad that the courts of Tennessee gave the Southern League something to think about for playing ball in Nashville on Sunday, and wish Alabama would rid itself of the disgrace.

The Cuban situation is threatening. The United States indeed is not fortunate just now in its Spanish-American neighbors. With Mexico the scene of a great rebellion and a race war impending in Cuba, the state department has a good deal to think about. How serious our government considers this unfortunate outbreak is shown by the dispatch of a military force to our naval station at Guantanamo.

Better than "swatting" the fly is the prevention of its breeding by cleaning up the places where it thrives—the insanitary privy, the dead dog and horse allowed to lie unburied until putrid, the dung heap, the uncovered garbage can and the spittoon. How this can be done can be learned from the health departments of many states and municipalities and from civic leagues and like organizations.

Dr. G. A. Lofton has celebrated his twenty-fourth anniversary as pastor of the Central Baptist church, Nashville, Tenn. During his pastorate there have been 1,600 additions to the church. Dr. Lofton is truly a genius, poet, author, historian and preacher. We greatly enjoyed him during our stay at the First church, Nashville.

Polyarp, the Christian, Bishop of Smyrna, was one of the most interesting characters in the early Christian church. As a disciple of the Apostle John he is perhaps the most reliable connecting link between the inspired writers of the New Testament and the uninspired religious authors known as the early Christian fathers.

The German Jewish Central Relief Association has made up its mind that the current of Jewish immigration must be diverted from the United States and is taking active measures to turn it towards Mesopotamia.

Wu Ning Fang, of China, is to be the representative at Washington of the new Chinese government.

Mayor Blankenburg has appointed an equal number of men and women on the Philadelphia vice commission.

Many of us let slip a thousand opportunities by waiting for inspiration, forgetting that idleness is not inspiring. "Inspiration comes to him who works."

What will be the fate of Foreign Missions if our cities become Christless? What of our civilization if our cities forget God?

The drum ecclesiastic of many dimensions is being vigorously beaten by chosen leaders, whose orders is to try and get the Baptists to get in line and march in the church union brigade, but it is a poor Baptist who will forsake his own colors merely to be a part of a bigger army.

We are for co-operation with other denominations along all lines of Christian endeavor when it can be accomplished without sacrificing any of our Baptist beliefs, but we are unalterably opposed to any federation which makes it necessary for us to minimize any of our practices.

A railroad station master in Japan, because the train on which the Mikado was traveling to a military review jumped a switch in his yard and was detained 40 minutes, committed suicide by lying down on the track before the next express. This modern form of expiatory suicide was received with a great wave of popular enthusiasm and commendation.

Mayor Gaynor neatly rebuked a correspondent who complained that he had recently given a Bible to a school in Massachusetts and assured him that the Bible was a "filthy book." Mayor Gaynor answered thus: "Your letter is at hand. It only proves that you have a very nasty mind. That is true of everybody who thinks that the Bible is nasty."

Dean Melkielehn, of Brown, the president-elect of Amherst College, says: "It's pitiful to see the sons of successful fathers making a mess of it. It is often true that if the father has made a real success the sons go bad. You try to grip them and they are so smooth you can't. You try to hit them with your fist and it goes right through, they are so soft. Intellectually they are non-existent."

On a recent Sunday afternoon a big mass meeting was held in the Dallas opera house, addressed by the president of "Ad" convention, George W. Coleman, one of Boston's leading Baptist laymen. His address on "The Church Outside the Churches" is described by an enthusiastic attendant as having held the audience spellbound for an hour and a half.

Dr. G. W. Lasher, senior editor of the Journal and Messenger, who for 35 years has wielded a trenchant pen in defense of Baptist doctrines, and who has reached the age of four score years, says: "The editor is not aware that the paper has ever lost five subscribers because of its position on great Bible questions—because of standing up for the truth, as Baptists understand it. He is not aware of having made any considerable number of personal enemies. That he has made some he does not doubt; but he does not know who they are and does not want to know."

This is no time for Baptists to be hoodwinked into any union or agreement with other denominations merely to escape the criticism of being bigoted, and we have no sympathy with that specious plea that we must make concessions or the religious world will censure us for being uncivilized, and we set our face as flint against that cowardly opportunism of some Baptists who are ready to show far more consideration for those who are seeking to undermine us than they are to exhibit any true courage in fighting with us against the encroachment of other denominations. Better a little ecclesiastical strife than a timid submission which is built on the falsehood that it makes no difference what one believes, just so they are honest in believing it.

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

ALL-DAY QUARTERLY MEETING OF MOBILE ASSOCIATION.

The first all-day quarterly meeting of the W. M. U. of the Mobile Association was held May 15 in the Oakdale church, Mrs. S. J. Armstrong the superintendent, presiding.

The morning session was opened by singing "All Hail the Power of Jesus' Name," after which Mrs. G. W. McRae gave a most hearty welcome in behalf of her society. Mrs. J. T. Jett responded to the generous welcome. Mrs. J. W. Phillips gave a most inspiring and helpful talk on "Joy in Service." Eleven societies responded to the roll, with 42 present. Mrs. Armstrong spoke on "What We May Safely Hope to Do in the Next Three Months." Mrs. J. D. Anderson followed with a talk on "The Bible Conception of Missions." Next a solo, "Ashamed of Jesus," was beautifully rendered by Miss Salome Garnett. Mrs. J. H. Locke spoke on "What We Women May Do to Develop the Missionary Spirit to Which We Belong." Mrs. J. M. Kallin then led in prayer, after which all partook of a most bountiful and delightful lunch.

The afternoon session was opened with a responsive praise service, led by Miss Lorraine McCoy. Miss Garnett led in prayer, after which Mrs. E. S. Welch gave a most helpful talk on the blessings and happiness of tithing. Mrs. R. V. Taylor spoke on "How We Should Use the Literature Sent to Our Society." Mrs. J. Kallin spoke of her work as vice-president of the Southern District and also of the coming session of the association, which is to be held in Bay Minette. The advisability of the W. M. U. meeting at a separate time and place from the general association was discussed by Mrs. J. D. Anderson, Mrs. Tyler Turner, Mrs. R. V. Taylor, Mrs. J. W. Phillips, Mrs. Jett, Mrs. G. W. McRae and Mrs. J. M. Kallin, the question to be finally disposed of at the associational meeting.

The meeting, which was most helpful and inspiring, was brought to a close with prayer by Mrs. Taylor.

MRS. J. H. SYMONDS,
Secretary Pro Tem.

THE WONDERFUL MONTH.

April was a veritable shower and then another shower of blessing so far as its offerings were concerned. The grand total was \$6,808.11. This is a matter of thanksgiving and yet for much thought. Next week we must think together over our new year's work and see how we can do our work more systematically another year, so that all our months will be wonderfully blessed in His service. Your careful study of the figures given below will be gratifying:

Receipts for April (Concluded).

State Missions.

Red Level W. M. S., \$2; Northport Y. W. A., \$4; Orrville S. B. B., \$2; Ashville Y. W. A., \$2; Cordova W. M. S., \$2; Prattville S. B. B., \$6; Brownsboro S. B. B., 50c; Florence (First) W. M. S., \$6.80; Oswichee S. B. B., \$3.10; Coffee Springs W. M. S., 50c; Gadsden (First) W. M. S., \$28; Lanett W. M. S., \$2.80; Collinsville W. M. S., \$1.25; Tusculumbia L. A. & M. S., 80c; Thomasville S. B. B., 50c; Goodwater W. M. S., \$9; Coldwater L. A. S., \$3; Gallion L. A. S., \$2.95; Uniontown L. A. & M. S., \$1.81; Birmingham (East) S. B. B., \$1; Birmingham (First) Y. W. A., \$4; Pleasant Ridge (Birmingham) S. B. B., \$4; Andalusia L. A. & M., \$3; Belleville Y. W. A., \$4; Oak Hill S. B. B., \$1.25; Opelika (Carmel) S. B. B., 50c; Collinsville W. M. S., 45c; Montgomery (First) W. M. S., \$135.21. Total, \$1,103.30.

Home Missions.

Red Level W. M. S., 50c; Carrollton W. M. S., \$10; Vincent W. M. & A. S., \$4; Hebron (Union) W. M. S., \$2.15; Ansley W. M. S., \$3; Cordova W. M. S., \$5; Grand Bay W. M. S., \$4; Guntersville W. M. S., \$2; Brownsboro W. M. S., \$3; Falkville L. A. S., \$2; Florence (First) W. M. S., \$20; Old Zion (Judson) W. M. S., 25c; Geneva W. M. & A. S., \$6; Midway L. A. & M. S., \$2.65; Altoona L. A. & M. S., \$1; Lanett W. M. S., \$3; Castleberry W. M. S., \$1; Belleville W. M. S., \$6.80; Jackson L. A. S., \$3; Ashland L. A. & M. S., \$7; Piedmont W. M. & A. S., \$2.25; Gallion L. A. S., \$4; Uniontown L. A. & M. S., 19c; Birmingham

(Twenty-first) W. M. S., \$9; Pleasant Ridge (Birmingham) W. M. S., \$7; Tunnel Springs W. M. S., \$1; Catherine W. M. S., \$2.85; Lapine W. M. S., \$1.85; Florala L. A. S., \$2.50; Montgomery (First) W. M. S., \$127.34. Total, \$1,158.77.

Jubilee Offering to Home Missions.

Birmingham (First) L. A. S., \$96; Mobile (First) W. M. S., \$46.25; Opelika (First) W. M. S., \$21.50; Troy W. M. S., \$63; Prattville W. M. S., \$5.50; Andalusia W. M. & A. S., \$1.25; Mobile (Oakdale) W. M. S., \$1. Total, \$234.50.

Thank Offering to Home Missions.

Ashland W. M. & A. S., \$1.25. Total, \$708.16.

Foreign Missions.

Red Level W. M. S., \$1.50; Pisgah W. M. S., \$1; St. Stephens W. M. S., \$1; Carrollton W. M. S., \$10; Vincent W. M. & A., \$5; Troy W. M. S., \$5; Cordova W. M. S., \$5; Grand Bay W. M. S., \$6.50; Guntersville W. M. S., \$3; Brownsboro W. M. S., \$3.50; Falkville L. A., \$2; Florence (First) W. M. S., \$14.82; Altoona L. A. & M. S., \$1.80; Gadsden (First) W. M. S., \$31; Lanett W. M. S., \$5; Castleberry W. M. S., \$2; Bellville W. M. S., \$3; Tusculumbia L. A. & M. S., \$5.90; Grove Hill W. M. S., \$6.50; Jackson L. A. S., \$8; Goodwater W. M. S., \$1; Ashland L. A. & M. S., \$2.40; Coldwater L. A. S., \$4.25; Piedmont W. M. & A. S., \$4; Gallion L. A. S., \$5.55; Birmingham (Twenty-first) W. M. S., \$10; Pleasant Ridge (Birmingham) W. M. S., \$10; Jonesboro L. A. S., \$7; Florala W. M. S., \$1.15; Jones' Mill W. M. S., 45c; Montgomery (First) W. M. S., \$72.70. Total, \$1,388.74.

Native Worker.

Evergreen W. M. S., \$47.85; Furman W. M. & A. S., \$4.15. Total, \$52.

Bible Woman.

Birmingham (First) L. A. S., \$30; Montgomery (First) W. M. S., \$15; Prattville S. B. B., \$15; Mobile (D. W.) Philatheas, \$7.50; Montgomery (First) W. M. S., \$30. Total, \$99.

Chinese Students.

Montgomery (H. A.) Jr. Philatheas, \$15; Oswichee L. A. & M. S., \$10.60; Mobile (First) W. M. S., \$70; Anniston (P. M.) Primaries, \$7.27; Three Notch Friend, \$25; Montgomery (First) W. M. S., \$15. Total, \$142.87.

Mary Ann Bestor Brown Scholarship.

Wilsonville W. M. S., \$2.50; Tuscaloosa (First) W. M. S., \$2.50; Anniston (P. M.) W. M. S., \$5; Birmingham (First) L. A. S., \$10; Anniston (P. M.) Y. W. M. S., \$2.50. Total, \$22.50.

Alabama W. M. U. Expense Fund.

Pleasant Ridge (Birmingham) W. M. S., 50c; Shiloh (Union) W. M. S., 40c; Cuba R. A. B., \$1.80; Carrollton W. M. S., \$1.40; Talladega (First) W. M. S., \$2.80; Belmont W. M. S., \$1. Total, \$7.90.

Associational Missions.

Montgomery (S. S.) W. M. S., \$9.19.

Training School Enlargement.

Montgomery (First) W. M. S., \$25; Cedar Bluff W. M. S., \$1; Birmingham (East) W. M. & A. S., \$1; Birmingham (Southside) W. M. & A. S., \$1; Oxford W. M. S., \$2; Jasper L. A. S., \$2; Birmingham (Fifty-sixth Street) W. M. & A. S., \$4; Lafayette W. M. S., \$1; Elba W. M. S., \$2; Wylam L. A. S., \$1; Perdue Hill W. M. S., 5c; Lowndesboro L. A. S., \$1; Burnt Corn W. M. S., \$1; Opelika (First) W. M. S., \$10; Marion W. M. S., \$2; Birmingham (Twenty-seventh street) L. A. S., \$2; Drewry W. M. S., \$1; Avondale (First) L. A. S., \$8; Prattville W. M. S., \$8; Greenville W. W., \$2; Albertville W. M. S., \$2; Birmingham (Richmond) L. A. S., \$1; Union Springs W. M. S., \$6; Birmingham (Ruhama) L. A. & M. S., \$8; Pratt City L. A. S., \$2; Goodwater W. M. S., \$2; Hebron (Union) W. M. S., \$1; Ansley W. M. S., \$1; Troy W. M. S., \$10; Guntersville W. M. S., \$1; Florence (First) W. M. S., \$3; Gadsden (First) W. M. S., \$5; Lanett W. M. S., \$1; Jackson L. A. S., \$2; Jacksonville Y. L. M. S., \$10; Birmingham (Twenty-first) W. M. S., \$1; Jonesboro L. A. S., \$1; Catherine W. M. S., \$1. Total, \$142.50.

Training School Support.

Piedmont Y. W. A., 58c; Flomaton W. M. S., \$1; Birmingham (Southside) W. M. & A. S., \$1; Oxford W. M. S., \$3; Prichard H. H. C., \$1; Mobile (D. W.) W. M. S., \$1; Birmingham (Fifty-sixth Street) W. M. & A. S., 50c; Jacksonville L. W. U., \$1; Anniston

(P. M.) M. J., \$5; Elba W. M. S., \$1; Anniston (P. M.) Y. W. M. S., \$6; Perdue Hill W. M. S., 5c; Burnt Corn W. M. S., \$1; Columbiana W. M. S., \$1; Marion W. M. S., \$2; Birmingham (Twenty-seventh Street) L. A. S., \$1; Hartford W. M. S., \$2; Avondale (First) L. A. S., \$1; Greenville W. W., \$2; Mobile (Oakdale) W. M. S., \$1; Albertville W. M. S., \$2; Bay Minette W. M. S., \$1; Union Springs W. M. S., \$3; Birmingham (Ruhama) L. A. & M. S., \$1; Fayette Y. W. A., \$1; Grand Bay W. M. S., \$1; Brownsboro W. M. S., \$1; Florence (First) W. M. S., \$3; Abbeville W. M. S., \$1; Geneva W. M. & A. S., \$1; Gadsden (First) W. M. S., \$5; Collinsville W. M. S., \$1; Belleville W. M. S., \$1; Jackson L. A. S., \$1; Goodwater L. A. S., \$1; Tunnel Springs W. M. S., \$1. Total, \$57.58.

Training School Student.

Rockford W. M. S., 25c; Piedmont Y. W. A., \$1.16; Opp W. M. S., \$1; Moulton W. M. S., \$1; Russellville L. A. & M. S., \$1; Jasper L. A. S., \$2; Bermuda W. M. S., \$1; Selma (First) Y. W. A., \$6; Elba Y. W. A., \$1; Jackson Y. W. A., 25c; Athens W. M. S., \$1; Mobile (First) Y. W. A., \$1; Anniston (P. M.) M. J., \$4; Brundidge W. M. S., \$1; Anniston (P. M.) Y. W. M. S., \$6; Perdue Hill W. M. S., 50c; Burnt Corn W. M. S., \$1; Auburn W. M. S., \$6; Hartselle W. M. & A. S., \$1; Hartford W. M. S., \$2; Aliceville W. M. S., 25c; Brewton Y. W. A., \$4; Prattville W. M. S., \$4; Greenville W. W., \$1; Union Springs W. M. S., \$2; Haleyville L. A. S., \$1; Smyrna L. A. & M. S., \$1; Red Level W. M. S., \$1; Pisgah W. M. S., \$1; Northport Y. W. A., \$1; Vincent W. M. & A. S., \$1; Ashville Y. W. A., \$1; Coffee Springs W. M. S., \$1; Midway L. A. & M. S., \$1; Gadsden (First) Jr. Y. W. A., \$1; Gadsden (First) Y. W. A., \$4; Evergreen Y. W. A., \$2; Castleberry W. M. S., \$1; Tusculumbia L. A. & M. S., \$1; Grove Hill W. M. S., \$1; Alexander City R. A. & Jr. Y. W. A., \$1; Piedmont W. M. & A. S., \$1; Florala W. M. S., \$4; Belleville Y. W. A., \$2. Total, \$76.41.

Lucy F. Stratton Scholarship.

Wilsonville W. M. S., \$2.50; Oxford W. M. S., \$2.50; Tuscaloosa (First) W. M. S., \$2.50; Anniston (P. M.) Y. W. M. S., \$2.50. Total, \$10.

Bible Fund.

Opp S. B. B., 25c; Cedar Bluff W. M. S., \$1; Albertville S. B. B., \$1; Birmingham (Southside) W. M. & A. S., 50c; Birmingham (Twenty-seventh Street) S. B. B., \$1; Elba W. M. S., \$1; Perdue Hill W. M. S., \$1; Burnt Corn W. M. S., \$1; Carrollton S. B. B., \$1; Birmingham (Twenty-seventh Street) L. A. S., \$1; Montgomery (Court Street) S. B. B., \$1; Huntsville (First) S. B. B., 55c; Avondale (First) L. A. S., \$1; Greenville W. M., \$1; Fayette S. B. B., \$1; Union Springs W. M. S., \$1; Georgiana W. M. S., \$1; Birmingham (Ruhama) L. A. & M. S., \$1; Beatrice S. B. B., \$1; Opelika (Carmel) S. B. B., \$1; Troy W. M. S., \$6; Hartselle S. B. B., 80c; Prattville S. B. B., \$1; Falkville L. A. S., \$1; Brownsboro S. B. B., \$1; Oswichee S. B. B., \$1; Jackson L. A. S., \$1; Goodwater W. M. S., \$1; Wylam S. B. B., 50c; Pleasant Ridge (Birmingham) S. B. B., \$1.50; Tunnel Springs W. M. S., \$1; Chestnut S. B. B., \$1. Total, \$36.10.

Margaret Home.

Cedar Bluff W. M. S., 50c; Alexander City S. B. B., \$1; Galesville W. M. S., \$2; Cuba R. A. B., \$1; Town Creek (Selma) S. B. B., 50c; Oxanna S. B. B., \$2; Belmont S. B. B., 70c; Tunnel Springs S. B. B., \$1; Orrville S. B. B., \$1; New Decatur (Central) S. B. B., \$1; Bay Minette S. B. B., \$1; Castleberry W. M. S., \$1; Thomasville S. B. B., \$1. Total, \$13.70.

Orphanage Well.

Fayette Y. W. A., \$5; Alexander City W. M. S., \$5; Mobile (Oakdale) W. M. S., \$5; Clayton Y. W. A., \$1.87. Total, \$74.37.

Howard College Library Fund.

Belleville W. M. S., \$1.

Miscellaneous.

Mission literature, \$3.95; Chinese famine sufferers, \$2; Guntersville church, \$5; Newton school building, \$25.50; Allenton church, \$1; Beeson Academy, \$1; Reform church, \$6. Total, \$44.45.

Undesignated.

Union Springs W. M. S., \$1.

Mr. N. Y. Napier.

Montgomery (S. S.) W. M. S., \$16.80.

Grand total for April, \$6,808.11.

BROTHER CRUMPTON'S NOTES.

Let's Have a Great Convention at Jasper.

Not many pastors went to Oklahoma City. Those who went will be eager to go to the July convention. Those who did not go ought by all means to be at Jasper. Two things stand in the way—want of money and the protracted meeting season. I do hope the churches will relieve the first. I want to beg the pastors to **KEEP OPEN THE WEEK AFTER THE THIRD SUNDAY IN JULY.**

One of the pastors states the case thus:

"I want to go to the State Convention if I can get off. But with five churches wanting meetings in July and August, and as many pastors asking that I help them in meetings at this time, I am puzzled to know what to do. I feel the need of the convention, so I can get in closer touch with the brethren and the work. Yet these brethren who are asking me to help them need some one who is in sympathy with world-wide salvation."

I am in deep sympathy with the feeling expressed, but the pastors cannot afford to miss the convention. The meetings can wait. I know all about it, for I was a country preacher for years. Not only the pastors, but the laymen should be at Jasper. The program will be printed next week I hope. We are mapping out great things, and need the counsel of the brotherhood.

Blessings on the Willing-Hearted. Are You One?

Complaint is often made that our denominational agents are pressing the getting of money too much in the churches. Let it be ever remembered: Our appeals are only to the willing-hearted. God's blessings go with their gifts and His blessings abide with the givers. No blessing remains with the unwilling giver, though his gift will do good. **THE LORD LOVETH A CHEERFUL GIVER.**

The Way the Pastors Respond to My Letter is Encouraging.

One writes from a weak church: "Will try to raise \$50 or \$60 before June 30."

Another: "Our church here has \$65 pledged, to be paid in by the 1st of November. Will get in as much as possible June 30."

One of the city pastors: "The amount subscribed for State Missions is \$55.50." Good for him, considering their large debt.

Another: "I am anxious that you report out of debt. I am buttonholing my members, from the least to the greatest. We will be able to give at least \$75." That is good for a country field. This is a good part the brother added: "I am willing to give a part of my time to other churches in the interest of State Missions if opportunity offers." That is the way to do. Some pastors are careless; others are timid. If neighboring pastors would come in and give them a lift they would be delighted.

"We hope to give more in my churches this year than we have been giving. This is my first year in the work, but the Lord has been good to me. I have a noble people. Call on us for the cause, and we will gladly do our best." Blessings on the young preachers! This one sounds the right note at the start. He joins the forces that are for doing things and not for the complainers.

Shame on the Churches.

More than one pastor has written like this brother: "I would have been glad to have been with you at Oklahoma City, but my people said nothing about paying my way, and I could not stand the expense alone. Perhaps they will learn such happy hits of liberality yet."

There are numbers in his church whose incomes are large; others have great property; but they didn't think of it, and the pastor was too modest to intimate his wishes. How much the churches do miss by not sending their pastors!

Committees Left Out of the Minutes of 1911.

Orphans' Home—Richard Hall, J. E. Barnes, D. D. Head, J. M. Kallin, O. C. Dobbs.

Ministerial Education—A. D. Smith, F. H. Farrington, J. F. Brock, D. W. Ramsey.

Aged and Infirm Ministers—J. M. McCord, J. R. G. White, S. O. Y. Ray, D. C. Cooper, J. H. Darden.

These are furnished by President R. E. Pettus.

"YE MUST BE BORN AGAIN."—John 3:7.

There are so many people who do not understand this passage I feel it my duty, as well as a privilege, to write my views on it; not that I claim to thoroughly understand. I don't believe any one understands it thoroughly.

Jesus said to Nicodemus, "Ye must be born again." Nicodemus, like a lot of other people, thought Jesus was talking about the flesh, while as a matter of fact He was speaking of the soul. Nicodemus asked the question, "How can a man be born when he is old?" (John 3:4.) Jesus answered and said: "That which is born of the flesh is flesh." (John 3:6.)

Jesus meant this: That which is born of the earthly parent is flesh; that which is born of the Heavenly Parent is spirit. To illustrate: When we sow wheat we reap wheat; when we sow oats we reap oats; when a natural child is born into a home it is flesh like its parents, and of the same nationality of its parents. In other words, like begets like. This is an indisputable law of nature.

If the holy spirit of God begets a soul (that is a sinner by nature) and it is born into God's family it is like God just as much as a natural child is like its parents.

The flesh is never changed one iota in regeneration. It is sin from birth to the grave. If it wasn't sin from beginning to end, or in other words if it was possible for the flesh (which is sin by nature) to get to the place where it did not sin it would never die. Sin is what kills the flesh. If Adam and Eve had not sinned they would be living today.

The flesh is sin. That is the reason it is excluded from the kingdom of God. (1 Cor. 15:50.)

What takes place when a soul is born of God? Some one asks. The answer is this: When a soul is born of God the spirit of God takes up anus against the flesh and the flesh takes up anus against the spirit. Why? Because they are contrary one to the other (Gal. 5:17), and there is a continual warfare.

Why is it necessary for the soul to be born again, and not the flesh? Simply because the soul lives on forever, but the body goes to the grave.

There is a sect who say that we Baptist people don't believe in holiness, but I am persuaded that it is a false charge, for we certainly believe in it and teach it, but it is entirely of the soul and not of the flesh. Whosoever is born of God doth not commit sin. Why? For His seed remaineth in him and he cannot sin because he is born of God. (1 John 3:9.)

Jesus bought and paid for every soul, but God in His wisdom gave us the controlling power while we live: in other words, we can say to the devil, "You are in possession of my soul; you can keep it," or on the other hand we can turn to Jesus and say, "Thou hast bought my soul and paid for it, and the price Thou didst pay for it was Thy death on the cross, and I am now ready to let Thee have what Thou hast paid for." To illustrate: Suppose I go to a store and buy 5 cents' worth of apples, and I give the clerk the 5 cents; it is his duty to give me the apples. If he doesn't he has swindled me. So if we don't render to Jesus that which He has paid for we haven't dealt honestly with Him. "How shall we escape if we neglect so great a salvation?"

A. Z. MATHEWS.

1006 South Railroad Street, Columbus, Ga.

IMPRESSIONS OF THE CONVENTION.

By E. H. Jennings.

The Oklahoma convention was the fifth attended by the writer. As every attendant sees the convention from his own point of view, perhaps a few remarks from a young pastor might not be out of place.

The convention was great. It is always great. Nowhere is Baptist spirit and Baptist brain better concentrated and manifested than in this, the largest Baptist convention of the world. Every phase of Southern Baptist ideals and interests pass like a stirring panorama before one's eyes within a few short days. Every meeting of the convention brings a fresh vision of the kingdom of God.

Some Striking Things.

The beautiful symmetry of the convention was prominent. Baptists are no longer lopsided. Home and Foreign Missions, education and temperance, de-

vention and doctrine all had their due proportion of emphasis. No one was exalted at the expense of the other. There was a conscious realization that the cause is one, whether represented by the Sunday school or the seminary, the Home Board or the Foreign Board. This due proportion and due relation of all the various interests of the denomination is one of the finest marks of good sense and religion.

Denominational loyalty was a strong note of the convention, as it ever is. In this day of sentimental "breadth" it is to be feared that in the rush for denominational union some essential principles will be trampled under foot. Baptists have put themselves on record as favoring every righteous effort to bring the great divisions of Christendom together, provided no essential truth is sacrificed. If Baptists do not have a special mission to the world—if they do not hold a message worth preserving and propagating—then they should "take down their shingle" and cease to do business as a distinct people. Southern Baptists believe in themselves. May God save us from bigotry and at the same time intensify our sense of responsibility as custodians of special truth. Baptist braggadocio will never save the world, neither will Baptist "breadth;" but Baptist principles, seasoned with grace and love, will save both the world and the denomination.

Great Moments.

The convention was not without its great moments. Thursday night, when the Indians were presented to the convention under auspices of the Home Board, was one of these. Who will ever forget old "White Eagle?" The whole body arose and gave the Chautauqua salute to this converted Indian, who was a scout in the civil war and who bore in his very expression the marks of redeeming grace. When more than 25 converted red men and women sang in their native dialect "Take the Name of Jesus With You," the congregation joining in the chorus, it was a thrilling moment. How wonderful is the power of the gospel to change the savage heart and unite in happy fellowship distinct races and peoples.

Saturday morning, following the report of the committee on Judson Centennial, was another great moment. The committee recommended that Southern Baptists raise within the next three years \$1,000,000 as a special fund for building, publication, etc., in foreign lands. A breathless sense of responsibility seemed to grip the great audience. Who will ever forget the speeches of Gambrell and Truett? "The raising of this money will bring revivals in our churches," said Dr. Gambrell. "Do not be afraid to rub your people. The more you rub them, the warmer they will get." And Truett said: "I feel that this is the greatest moment in the convention thus far. We cannot afford to falter now." There was no wild excitement, but in the overwhelming consciousness of God's presence the convention took this great forward step.

What We Were Thinking About.

While under the spell of the hours of inspiration we were thinking of the people at home. What pastor did not wish that his people were present. "Oh, if our brethren were here," we thought. What a different attitude they would assume toward the great movements of our day. Instead of a mere pitance they would give "till it hurt." Instead of feeling bored by the missionary sermon, as many do, they would count it a happy privilege to sit under the influence of a missionary ministry. "My people perish for lack of knowledge," said Jehovah long ago. In the judgment of this writer a church cannot do a better thing than to send two or three of its members—preferably deacons—to the convention every year at its own expense, if necessary. Such would be well spent missionary money.

The Catholic Society for the Propagation of the Faith, whose headquarters are in Lyons, France, had total receipts last year of \$1,454,845, a gain of a little more than \$50,000 over the year 1910. The society is unique among missionary organizations in that it collects money one year, and after it knows the exact sum in hand it expends it the next year. By this plan it avoids debt. All other societies make budgets, begin expenditures, and then get both ends together without debt—if they can.

A Journey Through Palestine During 1912, With Rev. Jesse Lyman Hurlbut, D. D.

The ride down the steep descent from the mountains of Judea to the plain of the Dead Sea is one of the most tiresome and trying in all the land. It is impossible in tracing the route on any map to realize how much of a descent it is from the mountain region where we have been for some time to the shore of the Dead Sea, where we shall go next. Find the lines numbered 45 on our map, which show that we are now to stand at the northern end of the sea and look southwest.

Position 45. On the North Shore of the Dead Sea.

Here we look over the waters of the Dead Sea. At our feet is the beach of sand and small pebbles, dented by hundreds of feet. Far away across the rippling waves we can see the mountains of Judea, from which we have come. How the imagination is quickened and what pictures flash before us as we pause even for a moment to think of what has occurred on those distant heights. But coming back to the shore before us, it is difficult to realize that this is the very lowest part of the earth's surface open to the sky—that the level of the Mediterranean Sea is nearly 1,300 feet above this place where we stand. The water is shallow just here, and those two men yonder in the edge of the sea could wade out a long distance if they could only stand upright in the water; but you know that it is very dense and one can neither walk in it up to his waist nor sink into it. Though shallow just before us, off to our left the water is 1,300 feet deep. You know that the old belief was that Sodom and Gomorrah, with three other cities, are lying beneath these waters (Genesis 19:24-25). Indeed, one imaginative explorer thought that he had found their ruins, all crusted over with salt. But there is no hint for this opinion in the Bible narrative; indeed there is strong evidence against it, for if Abraham could see the plain and its cities from his tenting place near Hebron, they could not have stood where the sea now lies (Gen. 19:27-28). Just north of the Dead Sea there is a great bend in the river Jordan, which is now supposed to surround the plain where the five villages—not cities in the modern sense—were located.

This sea is not often mentioned in the Bible, yet many of the great men in its history must have looked upon it. Abraham saw it from yonder heights, and so did David many times in his wanderings. Moses looked down upon it from Mount Nebo in his dying view of the Promised Land (Deut. 34:1-3); Joshua and his army saw it as they descended from the table-lands of Moab down to the plain of Jordan. Elijah and Elisha must have viewed it, for they often visited Jericho, only six miles away on the north (II Kings 11:4-5). Our Lord as He went up from Jericho on his last visit to Jerusalem looked down undoubtedly on this blue surface (Luke 19: 1, 28-29). Indeed, there is a wonderful view of it from the summit of the Mount of Olives, where the blue lake looks as though it might be three or four miles distant, down in the valley, but it is 18 miles away, though the spectator can scarcely believe it.

From the plain at the head of the Dead Sea we turn northward, across the river Jordan, and enter the land of Moab. Remember the natural divisions of the land of Palestine, the Sea Coast Plain, the Shephelah, or foot hills, the Mountain Region, the Jordan Valley and the Eastern Table Land. The latter, the land of Moab, east of the river Jordan and a little north of the Dead Sea, is our next destination. The spot where we are to get our next outlook is marked 46 and from it you find V lines extending westward across the river.

Position 46. Jordan and the "Promised Land," West From the Cliffs of Moab.

And this is the river Jordan. How brown and muddy it looks. We are here in the spring, when from the melting of the snow on the Lebanon mountains, and from the spring rains throughout the land, the Jordan is swollen far beyond its ordinary volume, and turbid with the mud washed down the hillsides. You notice that we are looking down the stream, but in a westerly direction, as the river bends just here. At our feet is the plateau of the cliffs of Moab, beyond is the plain of Jordan, upon which is the site of ancient Jericho. That range in the distance belongs to the Judean mountain system flanking the Plain of



Jericho on the west. So we can take in at one view three of the natural divisions of the land—the Mountain Region, the Jordan Valley and the Eastern Table Land. Jericho—which we shall see later—lies just beyond our vision on the right. Do you notice that there is a lower level of the plain near the river, and in the distance a higher terrace? The lower plain is watered by the river; the upper terrace is apt to be dry, and has great areas of desert. Give this land a good government, interested in the welfare of the people, and those white spaces will soon become green from tillage through irrigation.

What are the scenes in the past that rise before us as we look over this landscape? The commanding figure of Moses seems to stand on the brow of this precipice, viewing the land of promise. But Moses' mount of vision was a loftier point, further back from the river, from which he could turn northward and southward and see all the land from Mount Hermon to the lower end of the Dead Sea, and westward from his vantage point he could look over those mountains of Israel which bar our view, and could see the blue Mediterranean beyond them (Deut. 34:1-4). What a life was that of Moses, 40 years in Egypt growing up to his destiny, 40 years again accomplishing it—greatest among leaders, legislators and creators of nations, for his work abides in the world as the foundation of modern law. It was not far from here that the host marched over the dry bed of Jordan led by the Ark of the Lord (Joshua 4:19-23); and somewhere near, perhaps on the upper terrace, they pitched their camp. A very different people were they from their fathers, the unorganized mob that had come out of Israel. In the wilderness of Mount Sinai they learned self-reliance, and discipline, and courage; and they passed over Jordan a conquering host.

To stand on the shore of the Dead Sea and to see the Jordan river use the Stereographs (45) "On the North Shore of the Dead Sea" and (46) "Jordan and the 'Promised Land,' West From the Cliffs of Moab."

Editorial Note.—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these 100 places in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth bound, gold-lettered case, with a guide book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send orders to Underwood & Underwood, Department Z, 12 W. 37th street, New York. Further descriptive matter sent on request.

S. Willard, M. R. C. S., L. R. C. P.: "Your Travel System is simply wonderful! Sitting in my own home I can revisit Palestine and Italy and get the same life-sized impressions as I did when on the spot. This is not saying too much. No library is complete without your tours of travel."

REPORT OF COMMITTEE ON EVANGELISM.

(Adopted by Southern Baptist Convention.)

In making this report your committee takes the high ground that the primal matter in the Kingdom of Christ is winning the lost, and training them to win other lost. The evangelistic task covers the whole ground of bringing men to Christ and training them in proper spirit and method, grounding them in the living truth of God and sending them forth in the power of the Spirit to lead others to the Savior.

Our Field.

The consideration of the field of the Southern Baptists in evangelism is one of the most thrilling visions that come to the soul. The width and breadth of the territory, the variety of the climate, the predominance of country and village population, with the rapidly growing city centers, the electric strides in commercial and industrial life, the strategic importance in the prospects of the opening of the Panama Canal, the incoming of foreign population, the rapid growth of Baptist principles and life—all these make our field one of the greatest in the world.

Our Force.

Also a look at the evangelistic forces among Southern Baptists ought to gladden every one of our hearts. We have the largest number of churches, largest number of workers and largest church membership of any missionary section of the world. The large number of evangelists, under associational, state and home boards, and the large number of independent evangelists, the many thousands of evangelistic pastors, evangelistic teachers, soul-winning laymen and women, make a group of workers to gladden the hearts of Baptists everywhere. The noble group of Baptist papers, with their evangelistic force and message going out to hundreds of thousands of homes, carrying the truth and breath of life; our large numbers of academies, colleges, universities, seminaries and missionary training schools, with their noble band of teachers, young preachers and soul-winning students; with our Sunday schools, with their literature, teachers, organizations and mighty evangelistic spirit, constitute a mighty force in bringing in the Kingdom of Christ. All of these in the hands of the New Testament organizations of the Baptists make a factor of tremendous importance in bringing in the Kingdom in the home land, and to gloriously back our Foreign Mission Board.

Evangelistic Assets.

There are some things in the southland that greatly help us in our evangelistic task:

1. The climate, long summers and open winters.
2. The reverence for the Sabbath.
3. Our freedom from the dominance of the foreign and Catholic influence.
4. The simplicity of the life of our people, freedom from form and ritual and their love for democratic and simpler forms of life.
5. The southern people's love for the spiritual, their emotional and deeper heart life, making them capable of heart religion and subject to the mighty appeals of Christ's cross and the work of the Holy Spirit.
6. The reign of orthodoxy, loyalty to the person and deity of Christ, the confidence in the integrity of God's word and the belief in the supernatural, constitute a great southern asset.
7. The growth of the evangelistic spirit and method in pulpit, pew and in all denominational life, give Baptists a great opportunity. Those great assets are being assailed and we must save them by a wide sweeping and more intense evangelism.

Evangelistic Fundamentals and Suggestions.

Loyalty to Jesus Christ and His mighty truth is written very large and high on the banners of the Southern Baptists and deep in the best blood of our redeemed souls. Your committee would ring loud one clarion note. We would give it resounding voice

in the soul of every preacher and send it out from mountain to valley, back to mountain peak, around the world! "In your evangelism buy the truth and sell it not." Truth not only has its doctrine, but also its method. True evangelism has its method of approach as well as its method of life. Your committee believes in the largest fellowship and most liberal policies, consistent with New Testament truth. In our methods of evangelism we are Christ-bound to give large room for loyalty to New Testament truth. It is believed in this report that Baptists in our evangelism should avoid such alliances as imperil the fullness of our message. A lost soul is entitled to know God's plain truth on salvation, and a new-born soul should have in the atmosphere of his birth some plain words out of God's book about his duty. Can this be done by so-called interdenominational union evangelism? New Testament organization and ordinances kept up with the evangelism of the apostolic leaders. It is believed here that it will be well for us to keep in the paths. One short sentence will tell out your committee's heart and will form a caution to the brotherhood in this matter; evangelistic victories won at the expense of the New Testament truth will turn out to be defeats in the Kingdom of God. Plain loyalty to Christ's method will save us a world of waste in much of our loose and unrelated evangelism. Our chance to win the world is to keep in with and up with Jesus Christ and His plain word. Christ's churches and ordinances must keep their New Testament place in our evangelism if we expect God's favor.

The hope of our Southern Zion in its soul winning does not rest alone, not primarily with evangelists, nor the special revivals. This report values greatly the hosts of unselfish and overworked evangelists and praises God for all their work, but believes that pastoral, personal and perennial evangelism in the hearts and lives of all the Kingdom force is our hope. Spiritual dryness is a bad malady among churches or preachers. When the soul-winning motive dies out in the regular administration of the churches, then will the martial spirit die in God's army. Unevangelistic preachers and churches make rapidly toward ritualism and death. Holy fires for the lost ought to be kindled in every pulpit in all the land and be perpetually fed from the spiritual fuel in the pew. We dishonor God when we limit His saving activities to our special annual periods. Pastoral, church and domestic, constant and persistent evangelism needs high emphasis throughout all of our land. Preachers are fire builders, and if every one of us would get to work at our main business in our more than 20,000 southern churches, what a spiritual conflagration would sweep the world. Constant evangelism in our churches would add greatly to our membership, fellowship, liberality and power. No preacher or church has a New Testament right to be unevangelistic. If our churches everywhere would go in for lost souls, with burdened hearts and yearning compassion, dependence on Christ, loyalty to His word, we would double our strength and mightily multiply our Kingdom victories in a very brief time. We should give our attention to the thorough evangelizing of our preachers and churches.

This report calls special attention to the matter of evangelization in our educational centers. Our schools and seminaries are both our hope and our peril in a considerable degree; our hope if Christ and His standards rule and evangelism abounds; our peril if they drift into godless intellectualism, scholastic unitarianism, scientific materialism and social godlessness. If scholastic attainment and athletic victories only are the things sought for in our schools, then the churches of Christ have missed their mark in their educational efforts and rapidly committing denominational suicide. God's word in its simple beauty and commanding authority should be put high in the curriculum and life of our schools, and there should be a constant and persistent effort made to lead our college students to Christ and train them for the service of Christ and His churches. If we do not keep holy fires of evangelism burning in our educational institutions they will turn loose on our churches a horde of troubles for Baptist undoing. We must evangelize our schools and educationalize our churches.

Matters of Special Mention.

We note with great gratitude to God the tremendous triumphs and work of the Home Board's depart-

ment of evangelism under Dr. Bruner and his able assistants. Their report thrills our hearts. Their city campaigns have done great things, not only in the cities visited, but throughout the whole land. They have strengthened and helped everything good. The many professions of faith, baptisms, additions to Baptist churches, recruits to missions and ministry, increase of fellowship, liberality, loyalty to the gospel, growth of a healthy denominationalism, makes these campaigns worth the while of Baptists everywhere. The committee hopes the board will see its way to enlarge and strengthen the evangelistic force as the years go on.

The growth of this department has demanded, it seems to this committee, further growth in two directions:

1. The appointment of a special evangelist to our schools and colleges, whose duty it shall be to conduct evangelistic campaigns and organize evangelistic forces in our educational centers.

2. The appointment of evangelists to carry on soul-winning campaigns among the negroes of the south. These city movements reaching out simultaneously after the negroes would greatly help the cause among our brothers in black.

We note with pleasure these matters mentioned in the Home Board report, and trust they will meet the approval of the convention.

We ought to go down from this convention to carry on a great south-wide revival. We can have it if we will pay its price. Every element of strength among Baptists should be enlisted in this soul-winning campaign, going into every part of our southland. With faith in Christ's power to save, confidence in the gospel, southern compassion for the lost, let's go out to carry a revival into every nook and corner of the south.

L. R. SCARBOROUGH,
J. B. SEARCY,
J. L. WHITE,
J. W. MAHAFFEY,
F. D. HALE,

Committee.

A police officer took into the court a nine-year-old boy, and looking up at the judge, said: "Please your honor, I arrested this lad, but for the love of me, I don't know what I ought to charge him with."

"Well," asked the judge, "what did he do?"

"He took a handful of peanuts from a stand."

"Charge him with impersonating a policeman," suggested the judge.

The baccalaureate address of the Hon. Sidney J. Bowie, of Birmingham, at the Howard College was truly a feature of the commencement. It was out of the usual line, and therefore noteworthy. The vital points in our American history were compressed within an hour's speech, and yet it was no bare summary unrelieved by lucid exposition, for each period was illuminated by forceful comment. The north and the south were fairly treated, and his portrayal of the parts played by each was judiciously yet sympathetically stated, and he was most happy in bringing together the elements of the north and south which went into the making of the great country of ours. It was truly a well-balanced bit of historical reasoning, and shed his hearers with a greater love for America.

We are going in now for an unparallel advance on all denominational lines. The denominational press will largely determine its measure of success in the future as in the past. The Southern Baptist Convention took the right stand for the weekly papers. The editors and all the rest could quit, but the denomination could not afford it. What the case calls for is a denomination and Christian conscience touching religious literature. Especially do we need a Christian conscience as to paying for a paper which serves every good among us.—J. B. Gambrell.

In speaking of the report on denominational journalism at the Southern Baptist Convention Dr. S. J. Porter, pastor of the First Baptist church, of San Antonio, said that if our papers could double their subscription, let our churches would double their gifts for missions in a year's time.

Just at present we are hearing much talk by untrained laymen who have seized a temporary leadership against doctrinal preaching. These mushroom leaders never weary, but with tiresome reiteration let us know that they are repelled by our obsolete church methods and cumbersome missionary machinery, and above all, by our narrow, stereotyped theological formulae, which in their opinion tend to sterilize living thought and enliven true spiritual fervor, and with business-like manner they are handing out many ready-made, cheap and trashy substitutes as baits to catch the unwary. The sad part is they are discounting trained men in the eyes of the unthinking and feeding the people on husks. We need more doctrine and better, not more unbaked methods put on the religious market by so-called "experts."

Ever since Judge Ben B. Lindsey, of Denver, published his startling tale of "The Best and the Jungle" he has been a target—sometimes openly, sometimes secretly—for the bitter assaults of powerful interests therein revealed. Recently the "Kids' Judge" received what he termed "a vindication." After a campaign of extraordinary bitterness the Denver voters overthrew the bi-partisan machine, so completely controlled by corporations, and elected Henry J. Arnold and a complete "citizens' ticket" by an immense majority—probably 20,000.

In the recent death of Dr. Lovie Pierce Hamner, a prominent layman and beloved physician, brought sorrow into the hearts of a wide circle of friends and relatives. Dr. Hamner is survived by his wife, Mrs. Elmira Hamner; one daughter, Mrs. J. A. Thompson, Stroud, Ala.; four sons—Rev. J. W. Hamner, Alexander City, Ala.; Dr. H. T. Hamner, Camp Hill, Ala.; Dr. P. O. Hamner, Stroud, Ala., and Dr. W. P. Hamner, Sylacauga, Ala. To the bereaved family we offer our sincere sympathy.

The Chinese famine is now at its most acute stage. The relief committee is employing some 90,000 men, whose earnings will probably save the lives of 500,000 persons, but 2,000,000 are still suffering. The relief workers say that the fathers of the families die first, then the mothers and last the children—because the fathers and mothers keep the leaves and grass and weeds for the children up to the last.

Rev. Silas C. Swallow, sometime candidate for president of the United States, is out in a terrific arraignment of the Northern Methodist church, of which he is a member, and especially of the bishops of that church, because they do not put sufficient emphasis upon the liquor traffic. We are glad that Southern Methodists in Alabama have done a noble work in fighting it.

Alabama had 28 students at the Southern Baptist Theological Seminary during the past year. Some of them are ready for permanent pastorates, while many of them will need work during the summer. We hope pulpits committees and churches needing supplies and pastors wanting help in special meetings will utilize our Alabama men.

The Foreign Sunday School Association is an organization in New York City endeavoring to aid and extend Sunday school work in foreign countries. It distributes Sunday school papers and books in different languages. One paper has reached self-support; four in different languages are being aided. It has published over 100,000 books in 21 different languages.

Rev. W. H. Geistweit, of San Diego, Cal., in an address on "The Non-Christian Faiths of America" at the Northern Baptist Convention well said: "The man who yields his pulpit to an exponent of the new cult aids in the dethronement of Christ and his honor."

Secretary of Agriculture Wilson is a Presbyterian. His name proposed as a delegate to the great Presbyterian conference in Edinburgh, but was stricken from the list because he allowed himself to be made an officer of the Brewers' Association.

The speech of Rev. J. O. Williams was well and feelingly delivered, and his style and thoughts were most happy.

EDITORIAL

BAPTISTS SHOULD KEEP FREE.

Elsewhere we publish an article by Dr. T. W. Ayers, of China, who is now in America, which ought to hearten all those who believe that Baptists have a distinctive message. He writes from first hand knowledge of a situation which menaces Southern Baptists on the foreign field. That he has not set up a "scare crow" will be seen from the following paragraph from the Expositor:

"A united Bible school at Kanking has absorbed three theological seminaries of four denominations, namely: the Northern Methodists, the Northern Presbyterians, the Southern Presbyterians and the Disciples."

We are truly rejoiced that our North China Baptist mission has refused to go into union educational work. It may be wise for the powers to set up "spheres of influence" in China for political and commercial purposes, but we hope Southern Baptists will not join in with other denominations in partitioning China into "spheres of religious influence." Let us keep out of entangling religious alliances and preach our doctrines whosoever the Holy Spirit leads us to do mission work.

PASTORAL VS. PERIPATETIC EVANGELIST.

We think it high time that our churches should give prayerful consideration to the importance of their evangelistic services. Without attempting in any way to dictate to any of them as to who they should ask to assist in revival services, it does, however, seem eminently fit that we suggest the propriety of their giving due consideration to the evangelists working under the State and Home Boards in preference to calling in the "peripatetics," who frequently do more harm than good by their sensational methods. We believe that a new emphasis should be put upon evangelism, but pastoral rather than peripatetic should be the rule.

We have in Alabama a number of well-known pastors who are available for revival services, and pastors who have given up the pastorate to become evangelists. We do not mean to reflect on a number of worthy evangelists who come to us from other states recommended by their churches, but we do think it imprudent to allow any "peripatetic" to hold a meeting in a church until his record has been thoroughly looked into. It is time to call a halt upon the "strolling evangelist," who goes up and down the land without any credentials. Elsewhere we publish the report on evangelism and an article by Brother Scarborough. They are worth studying.

SAFELY PIGEONHOLED.

If the politicians have their way there will be no important temperance legislation at this session of congress. The principal thing asked for by the temperance people was the passage of the Keyon-Shepard bill, designed to remove the protection of the interstate commerce law from joint keepers in prohibition states. This bill was long since introduced into the house and senate, and in each chamber it was referred to the standing committee on judiciary. Each of these standing committees referred the measure to sub-committees for consideration. These sub-committees held a few hearings and appeared to be very much in earnest about the matter, but suddenly they quit holding meetings, and each now has the measure safely stuffed away in pigeonholes. The measure is liable to stay in the pigeonholes indefinitely unless the temperance people make themselves heard and in no uncertain manner.

A GRACIOUS ACT.

The following post card brought a message which evidenced a true bit of Christian fraternity and courtesy. We omit name and postoffice:

"Please send one copy of your paper to _____ and send me bill, and I will remit. As a steward in the Methodist church I want these poor Baptist people to have your paper. Yours truly, _____"

We took great pleasure in offering to send the paper for one year for \$1, as we wanted to have a part in his gracious act. We hope many well-to-do Baptists will be inspired to send the paper under the special dollar offer to some homes where it is needed.

THE PEACE MOVEMENT.

A gift of \$5,000 from Mrs. Elmer Black, of Kentucky, to the new commission on peace and arbitration of the Federal Council of the Churches of Christ, which includes 18,000,000 of the Protestants of the nation, makes it possible for the commission to begin operations at once. It proposes to accomplish the following things, laying chief stress in organizing all the churches of the nation into a great church peace league:

1. In all possible ways interest the ministers and churches in the peace movement, keeping them informed by speeches and literature, and getting the peace question put prominently on all conference programs of all denominations.
2. Send striking editorials and original articles to the 1,000 religious papers of the nation. As many of the leading editors are on the committee of the Federal Council, they will print almost anything sent.
3. Take steps to organize the 18,000,000 represented in the Federal Council into a church league of peace, and affiliate it at once with the German and English churches. Attempt also to interest the Roman Catholic church in this church league of peace.
4. Secure frequent sermons from pastors all over the land, sending help for preparation for such sermons. The commission secured several such sermons last fall on the treaties.
5. Arrange to bring prominent men of the church from Great Britain—men like Allan Baker, Dr. John Clifford, Bishop Boyd Carpenter, Dean Ede, Bishop of Hereford, and other prominent peace workers to lecture in the churches here, and for Americans to go to Britain, and for exchange of pulpits for special seasons.
6. To crystallize the sentiment of the churches on the third Hague conference, with perhaps an attempt, as has been suggested, in co-operation with English and German pastors to bring several thousand ministers from all countries together before the third Hague conference.

Mrs. Elmer Black is the foremost leader among the women of the nation in the great movement for the substitution of arbitration for war and the bringing about of the rapidly growing world unity.

TALKS LIKE A BAPTIST.

The princes, dukes, earls and lords have learned that our Baptist layman, the little Welshman, is not easily overawed by titles and has a working knowledge of English history, for when the cry of robbery was raised against a bill Chancellor Lloyd-George neatly countered on the Duke of Devonshire and the younger members of the Cecil family, who denounced the measure, by reminding them that their family fortunes were founded on the confiscation of the monastery lands under the reign of Henry VIII.

"These charges that we are robbing the church ought not to be brought by those whose family tree is laden with the fruits of sacrilege at the reformation. Their ancestors robbed the Catholic church, the monasteries, the altars, the alms houses. They robbed the poor. They robbed the dead. Then when we try to recover some part of this pillaged property for the poor their descendants accuse us of theft—they whose hands are dripping with the fat of sacrilege."

It was in the debate he further said:
"If there is one thing which is fundamental in the Catholic church it is the continuity of that church, and the Church of England, whatever anybody may say, is as heretical as far as that church is concerned as I am, whom am a mere Baptist."

The Laymen's Missionary Movement estimates that there are 250,000 laymen in the 200,000 churches of the United States who are chairmen of committees and leaders in voluntary Christian effort, appointed to such positions by action of recent movements, the Laymen's Missionary, the Men and Religion and others. The Movement thinks the number ought to be 1,000,000, for such could be employed, but appeals to the 250,000 to continue their places and their work.

BIBLE COURSE IN HOWARD.

At the recent meeting of the trustees of Howard College it was unanimously decided to direct the faculty of the college to require every student of the college to take a course in the Bible every year during his attendance. I am sure this will meet with the approval of the Baptists of the state. It will mean much to our churches and Sunday schools in the future. There has heretofore been a course in the Bible at Howard, but it was not a required course.

In this matter the trustees have only done what many other denominational colleges have done. Many of us are persuaded that this should be done for several reasons. Some have complained that the only difference between the denominational college and the undenominational college has been the religious atmosphere about the former. The training of our young people for efficient service in church and Sunday schools when they return home from college is what the churches have a right to expect of the schools they support by contributions. I think our people are to be congratulated on the action taken by the trustees of Howard.

W. J. E. COX.

EVANGELISM THAT IS NOT EVANGELISM.

Unless what is called evangelism is evangelical it is not, strictly speaking, evangelism. Evangelical means:

1. According to the gospel; consonant to the doctrines and precepts of the gospel; as evangelical righteousness, obedience or piety.
2. Contained in the gospel; as an evangelical doctrine.
3. Sound in the doctrines of the gospels; orthodox; as an evangelical preacher.

Summing up, we find that evangelism is the promulgation of the gospel. The promulgation of something else is not evangelism. In other words, the message brought by the one claiming to be an evangelist must be according to Matthew, Mark, Luke and John in order that it may be properly called evangelism. Some very loose preaching is called evangelism. For example, we have heard several preachers calling themselves evangelists in the last half dozen years deny the doctrine of election. Some of them called themselves Baptist preachers. Some people seem to think that an evangelist is not supposed to stay as close by the doctrines as a pastor. This may be the fault of the evangelist largely. In his eagerness to draw a crowd he may have failed to declare the whole counsel of God. Men do not promulgate the gospel by saying things about the gospel, but by preaching the gospel itself. The preaching of the gospel as given by the evangelists, Matthew, Mark, Luke and John, by a God-called and God-sent man is evangelism. Anything short of that is not evangelism.

A. T. CAMP.

GAVIN REMAINS IN HUNTSVILLE.

In the news columns of the Daily Times today is the statement announcing that Rev. R. S. Gavin, pastor of the First Baptist church, has declined a lucrative call to another important field, and has decided to remain in Huntsville, where he has a large Christian work to do. Mr. Gavin is popular not only with his own church, but with our entire people. He is a good man, and it is gratifying to know that he is to stay with us. As an appreciation of his remaining here, Dr. Gavin's congregation should compliment him with a handsome pastor's home, which no doubt they will do.—Huntsville Daily Times.

Dear Brother Barnett: I wish to thank you for your kindness in having given liberal space in the columns of the paper for Sunday school news from the State Sunday School Association. I also wish to say that while I receive more than 60 papers, either paid or complimentary, very few of them are as well arranged as the Alabama Baptist and as well adapted for the purpose for which they are issued. You are evidently the man for the position. Wishing you continued success, I am, yours very truly—D. W. Sims, General Secretary.

(Brother Sims leaves Alabama with the good wishes and prayers of many friends.)

DR. MONTAGUE'S RESIGNATION.

The resignation of Dr. A. P. Montague as president of Howard College to take up educational work in another field will be a source of regret to many friends of education in this community. Dr. Montague has accomplished much during his ten years at Howard to strengthen that institution and increase its usefulness. By his industry and personal force he has largely increased the endowment fund, elevated the standard and added breadth to the purposes and achievements of the institution. Several buildings have been erected during his administration and the enrollment largely increased. His efforts have been along distinctly constructive lines, and his work stands as a monument to his energy, ability and fidelity.

Dr. Montague's success in his new field will be noted with interest by his friends all over Alabama. He is an educator of broad equipment and sincere culture, and he will accomplish much for the educational cause wherever he applies his talents.

Howard College will reap the benefits of Dr. Montague's work in years to come. It is doing splendid work now and has a bright future for the accomplishment of vast good in this community and indeed all over the state and south. It enjoys a broad field for the training of young men along high standards of conduct as well as intellectual growth, and its many friends will hope that it may secure the services of an able educator to fill the vacancy made by Dr. Montague's leave-taking.—Birmingham Ledger.

Columbia College's President.

We promised last week to give our readers more facts about the life of Dr. Montague, the new president.

A. P. Montague was born somewhat over 50 years ago in Essex county, Virginia. He was educated at the University of Virginia. For some 20 years in Columbia University, Washington, as professor and dean. Nearly five years president of Furman University, South Carolina, and ten years president of Howard College, Birmingham, Ala.; Ph. D., Columbian University; LL. D., Richmond College. Author of "Cicero's Letters and "Piny's Letters." President of Alabama Association of Colleges, 1912-13.

His father, both grandfathers, uncle and some ten cousins were Baptist preachers. Dr. Montague holds a license to preach, but calls himself a layman, preaching often, however.

His family consists of wife, daughter and son.

He will move to Florida about July 1. He wants to begin traveling to associations, churches and homes of Baptists just as soon as possible. Columbia College for Florida Baptists and Florida Baptists for Columbia College.—Baptist Witness.

The Baptist Witness, of Florida, announces that Dr. A. P. Montague has been called to the presidency of Columbia College and has accepted. Columbia College is under the Florida convention and is located at Lake City, Fla. Dr. Montague's hosts of friends in South Carolina will wish him continued success in this new responsibility. He did a notable work for Furman. One who knows Alabama thoroughly told us on the return trip from the convention of how fully he had measured up to the need of Howard. From what we can hear Columbia College, like almost all of our new colleges and most of our old ones, has a heavy load to carry and is just now before something of a hill. Where, then, could they find a better man than the strong, cheerful Montague? —Baptist Courier.

Dr. Montague and the Late Dr. Teague.

Editor of the Birmingham Ledger:

Two men in the past quarter century have done more for Howard College than any other. They are Dr. E. B. Teague and Dr. A. P. Montague.

In reviewing the lives of these two men we find prominent in their characters some thing that are common to each. First, they had ability to bring things to pass. That in itself is no small asset in the formation of greatness. A theorist may impress the thinking public with his greatness, but when it comes to producing results in the actual working out of his theories he evaporates as ether and you hear no more from him until he gets up some new theory. Another characteristic strongly manifest in these two

lives is conviction as to duty and courage to stand by it though the heavens fall. Still another characteristic was and is their magnanimity. But the thing that has impressed me most, and what I consider the best evidence of greatness, was their willingness to serve regardless of cost to themselves.

It was Dr. Teague who first conceived the idea of moving Howard College to some thriving, throbbing life center from that old and time-honored spot around which was entwined so many sacred memories, and a history that grows brighter as the years come and go, in the making of which he had had a share. It was like piercing the heart of the denomination with a sword. It hurt Dr. Teague to have to do it, but conviction demanded and he never faltered.

East Lake was finally agreed upon as the home of Howard College, and through the influence of the magnanimous president of the land company, Mr. Robert Johnson, Sr., the college received a valuable donation in the land, which is today rapidly increasing in value. Does any one today doubt the wisdom of that move? He has gone to his reward, but his labors with us remain. Peace be to his ashes.

Then when the college was struggling for existence came that peerless educator of international reputation, Dr. A. P. Montague. He at once went to work with a determination that knows no failure.

The results are here to show for themselves. An improved campus, better buildings, an endowment which has been longed for since the birth of the college and last, but not least, a broader scope of work for the college. We are today enjoying the benefits of his work.

H. F. WOOD.

WEST END REVIVAL.

Dr. W. M. Blackwelder, of West End, is truly a great man. He is an ideal pastor, a born leader of spiritual forces. It was my good pleasure to labor with him in his church recently, and while there watched him closely as to the tact and skill with which he handles his people.

The meeting was preceded by one of our get-together campaigns, which gave us a good start right from the beginning. For three Sundays in succession we held afternoon services, and on the last Sunday afternoon when I told "The Story of My Conversion," the crowd could scarcely be cared for. All the services were well attended. A more interesting people, a more earnest, a more attentive, a more appreciative, I have never known. We had two fine young men (one the eldest son of the pastor) to give themselves up to the ministry, and one splendid young lady offered her services on the foreign fields.

There was no undue excitement, no clap-trap methods, no leading up the finger as an evidence of conversion, no transient emotionalism, but a deep spiritual work of grace that is not superficial—a work that will live on and on as long as God shall live. My heart goes out in deep gratitude to God for allowing me to come in contact with this good pastor and his most excellent people, for I'm sure that the work, the visible results, were not brought about through the efforts of the writer so much, but the fruitage of the work that had been done by the consecrated pastor before hand. The immediate results were not what we worked for. We tried to plan for a continuance of the revival spirit, and at almost every service since the meeting people have been uniting with the church upon a profession of faith. Thanks be to Him. He is good. Fraternally,

A. A. WALKER.

The Home Field, published by the Home Mission Board of the Southern Baptist Convention, makes its May number a Religious Press edition. The designer skillfully arranged the first page of the cover. The names of the Southern Baptist papers stand out in a very attractive manner. Gifted pens have set forth some of the merits of the southern press. A number of the Southern Baptist editors have written articles on various phases of denominational life.

Evangelist A. A. Walker preached a strong sermon last Sunday morning at Warrior on "The Atonement." The Methodist brethren called in their service for that hour and came over to hear Brother Walker. The Warrior saints are planning to have the evangelist come back again and conduct a revival. They have been pastorless since brother Schramm died.

GOOD BOOKS VERSUS BAD BOOKS.

Some one has said, "Show me the company you keep and I will tell you what you are." Might we not say, "Tell me the books you have read and I can tell you what you are?"

Authors put into their works their ideals of life. If the author is a man of deep convictions and high ideals his works will be of that same high type. For example, note the works of Ralph Waldo Emerson, the "Sage of Concord," whose own idea was "Hitch your wagon to a star." He lived a serene, modest and generous life, and you can see these elements embodied in his literature. "Character is centrality," "Trust men and they will be true to you," "Truth is the summit of being" and other such sayings characterize his works. On the other hand, a writer of the Jesse James sort fills his works with those lower ideals of life. Ingersol, being an infidel, filled his works with ideals from an infidelic viewpoint.

Again, the ideals that are set forth by the author in his books creep into the reader's mind and help in moulding and shaping his character. Emerson, being a man with high ideals and his writing turn portraying his life, has placed before his readers such ideals as humility, sincerity, obedience, submission and longings to grow grandeur in soul. One reading good books, catching ideals of the author, are elevated thereby. But the influence of trashy literature is just as marked. One's ideals of life are lowered when he reads the work of an author whose ideals of life are low.

And it is to be deplored that we have so much trashy literature this day and time. "Of making many books there is no end." The market is flooded with books. We have books of virtue, teaching high ideals of life; but we have those of obscenity, instilling those lower aims of life. It is true we have books filled with the teachings of Christ; but we have books bearing on skepticism.

Now a few final questions: Does a religious periodical enter my home weekly? Am I selecting only the best books for my home library? Am I directing the reading matter for my children? Are we as Christians looking after the distribution of good literature as we should? Should we not place into every home that Book of books, the Book that has ferried the followers of Jesus safely over life's trials and a Book that shall prove a blessing to all those that believe?

BUNYAN SMITH.

Ramer, Ala.

THE CROSS OF CHRIST.

(Written by Mrs. M. W. Potts after hearing a sermon preached by Home Board Evangelist T. O. Reese at Broadway Baptist church, Fort Worth, Tex., from Gal. 6:14.)

But God forbid that I should glory,
Save in the cross of Christ, my King;
And as I try to tell the story,
To thy dear cross, Oh Christ, I cling.

We worship not this cross of wood,
But oh! it means so much to me,
For at its base a mother stood
And saw her Son nailed there for thee.

Oh, beautiful picture of Christ, our King,
As He hangs upon the cruel tree,
A message of love, only love, does it bring—
Sweet message to you, sweet message to me.

Would we wear a crown of glory,
Then we must live and bear the cross down here,
For we have heard and believe the story
That a cross was borne by our Savior dear.

Thursday night, June 6, we begin a "get-together campaign" with the Brighton church, and the writer will follow it up with a revival effort for two weeks or longer. Rev. R. W. Carlisle is the efficient and much beloved pastor here, and as we worked together last fall in a great meeting at Jonesboro I am truly glad to join hands and hearts with this good man.—A. A. Walker.

Baptist Periodicals for 1911

KEYSTONE GRADED LESSONS

Beginners' Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Beginners' Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.
Beginners' Stories. 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 25 cents each for one year.
Primary Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Primary Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

Primary Stories. 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 25 cents each for one year.
Junior Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Junior Bible Work. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 25 cents each for one year.
Intermediate Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.
Intermediate Studies. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 25 cents each for one year.

UNIFORM LESSONS

Superintendent. (Monthly.) 25 cents per year.
Baptist Teacher. (Monthly.) 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.
Primary Teacher. (Quarterly.) 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.
Primary Quarterly. 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.
Our Story Quarterly. 7 cents a year. In clubs of five or more to one address, 1 1/2 cents each for one quarter; 4 cents each for one year.
Picture Lessons. In quantities of five or its multiples to one address, 2 1/2 cents each for one quarter; 10 cents each for one year.
Bible Lesson Pictures. \$2.00 per set for one year; 75 cents per set for one quarter.
Our Little Ones. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.
Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.
Junior Lessons. 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.
Youth's World. (Weekly.) 50 cents a year. In clubs of five or more to one address, 8 1/2 cents each for one quarter; 35 cents each for one year.

Girl's World. (Weekly.) 50 cents a year. In clubs of five or more to one address, 8 1/2 cents each for one quarter; 35 cents each for one year.
Advanced Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.
Bible Lessons. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.
Senior Quarterly. 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.
Adult Class. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
Home and School. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.
World-Wide. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.
Young People. 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.
Advanced Home Department Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.
Service. 75 cents a year. In quantities of five or more to one address, 60 cents each for one year.
Our Juniors. (Quarterly.) 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

American Baptist Publication Society
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Sunday School Department Baptist State Board of Missions

514 Farley Building, Birmingham, Ala.

We take pleasure in announcing to our brethren and friends over the State and elsewhere that we have in stock at the Birmingham office the following Books and Tracts:

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Commentary on Mark's Gospel—J. J. Taylor, D. D.....	1.00
An Experience of Grace—J. M. Frost, D. D.....	.40
How Baptists Work Together—Lansing Burrows, D. D.....	.50
The Heart of the Old Testament—J. R. Sampey, D. D.....	.50
The International Lesson System—J. R. Sampey, D. D.....	1.25
The Convention Normal Manual—Spilman, Leavell, Moore.....	.50
Spiritual Farming—Rev. J. F. Love.....	.50
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Southern Baptist Foreign Missions—Ray.....	.75
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The Baptist Message, 216 pages.....	.50
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Any of the above publications mailed on receipt of price. In patronizing this department you help to defray the expenses of our denominational Sunday school field workers. Let us have your orders, brethren. They will be promptly filled.

HARRY L. STRICKLAND,
 Sunday School Secretary.



MIGHT BE ASHAMED OF HIS CONNECTION WITH IT.

"Who was the best man at your wedding?"
 "He asked me not to use his name until he found out how the affair turned out."



Jocac—And what will you have to drink, Miss Hippo?
 Miss Hippo—Oh! Only a half a bucket of lemonade. I'm not very thirsty; just drank a tub of water.



Mrs. Highflyer—Society is becoming so mixed; it is embarrassing to meet one's landlord at a luncheon.
 Mrs. Nokoyne—Or to sit beside a bill collector at a dinner.



Bobby—Say, maw, give sister a nickel.
 Mama—I suppose you'll want one, too.
 Bobby—No'm, I'll get sister's.



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ECONOMY AND HEALTH IN HERO.

It is usually the case that for each and every added advantage of quality you pay an added price, no matter what the commodity may be.

It will therefore be good news to the housekeepers to know that it is possible to have added quality and at the same time a reduced cost in making the coffee for the family.

Quality in a cup of coffee consists of the excellence of its flavor, and in wholesomeness. Both of these valuable qualities are secured when HERO Coffee and Chicory Compound are used. HERO consists of the best grade of coffee compounded with highest grade specially processed chicory. This processed chicory has both flavor and aroma of fine coffee, but is more wholesome, indeed is recognized by highest medical authorities as a tonic, helpful to digestion and increasing the appetite. Its presence therefore in the coffee enables those whose constitutions cannot stand the ordinary coffee to drink unusual amounts when the HERO brand is used, and absolutely without injury. This will no doubt be very pleasant news to those who love good coffee, but fear to drink as much as they would like.

The presence of the processed chicory also gives a richer, more enjoyable flavor, at the same time increasing the strength.

For this reason all housekeepers using HERO brand should be careful to use only one-half as much as they are accustomed to use when making coffee from ordinary brands. If this caution is forgotten or disregarded the resulting beverage will be too strong to be enjoyable and the good features of HERO will be obscured.

Here is where the economy of using "Hero" comes in. You use but half as much as you would use of ordinary coffee to make a given volume of the best beverage. So you not only get a more wholesome and also a delightful cup, but in addition the cost of America's most popular morning cup is cut in half.

Good housekeepers will appreciate these points and insist upon the grocer supplying HERO. There can be no thoroughly satisfactory substitute. For fuller information of value on this subject address the manufacturers, Potter Sloan Donohue Co., 13 and 15 Old Slip, New York City.

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NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 16th Day of May, 1912.

Estate of H. N. Tyler, Deceased.

This day came L. A. Tyler, administratrix of the estate of H. N. Tyler, deceased, and filed her account, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 18th day of June, 1912, 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.

TRIP NOTES.

Sunday, May 12, I applied for Dr. Dickinson in Birmingham. I had failed to get an appointment for that Sunday in the interest of the commission after repeated efforts.

Sunday, May 19, I was in Oklahoma City attending the Southern Baptist Convention.

Sunday, May 26, was with Brother J. R. Curry at Tuskegee. The church at Tuskegee, while not strong numerically, is one of the most systematic, liberal and efficient churches in the state. All of our denominational interests receive attention by the brethren of this church, and they always meet their apportionment for all causes. I was specially glad to learn after reaching Tuskegee that the 26th was the day for the commencement sermon at the Tuskegee Normal and Industrial Institute. The sermon was preached at 2 o'clock in the afternoon by Bishop Strange, of North Carolina, and he had an inspiring audience. It was worth a trip to Tuskegee to see the great body of students march to the chapel, headed by their splendid band playing familiar tunes. This institute, as all know, has been made famous by its distinguished principal, Booker T. Washington. There are evidences of his master hand on every side. This was my third visit to the Tuskegee institute, and my admiration for the work being done there has increased with every visit. Many criticize the institute without any knowledge of its work, but one of the penalties of success in any department of human activity, whether the man who succeeds is a white man or a negro, is criticism.

On the 14th of February the angel of death visited the home of Sister Lillie Stephens and took her spirit back to God, who gave it.

She was a leading spirit in our Sunday school, and while we sorrow today we realize that as we are made poorer by our loss that heaven is made richer by its gain.

She was faithful in her work in the Sunday school and always present, and many times when others were excusing themselves she was at her post of duty ready to teach her class of children and instill in each little heart the knowledge and love of heavenly things.

She was loved by all the children of the community. She was kind to them, and always made them feel that she was interested in their welfare. To those who were discouraged she was courage; to those who were despondent she was hope; and to the afflicted she was love, comfort and cheer.

She has not died in vain, for her good deeds will live after her and inspire the young people of the community and Sunday school to emulate her example. God wrote upon her brow the record of a good woman, a loyal heart and a noble soul. Her life was a sweet benediction to her friends, and to us, the Sunday school, she has left the wealth of a Christian character and the example of a Christian death.

We extend to the bereaved husband and relatives our heartfelt sympathy in this, their great loss.

We will miss her loving presence keenly.

Still we must remember.

Not now, but in the coming years, It may be in the better land, We'll read the meaning of our tears; And there sometime we'll understand. God knows the way; He holds the key; He guides us with unerring hand. Sometime with tearless eye we'll see. Yes, there, up there, we'll understand.

UNION BAPTIST S. SCHOOL.

FROM JONES.

Just a word or two from the Sunday school in the wildwood, namely: Glenwood. We are very small in number, but great in faith and heart. We meet each Sunday at 10 o'clock promptly, for unless we do our names fail to get on the honor roll. There are six requirements for one to do each Sunday if his name gets on the roll. They are as follows: Be present each Sunday; be on time, with own Bible, with an offering, studied lesson, mind to learn. Something extra awaits us each Sunday to keep up the interest and the monotony away. A special day is observed each month. This month it is Mothers' Day. The program was as given below:

In Honor of the Best Mother Who Ever Lived—Your own.

Song, "Where Is My Boy"—School. Sentence prayer.

Song, "Songs That My Mother Sang"—Myriam McGee and Gladys Reed. Responsive reading.

"Origin and Object of Mothers' Day"—Nell McGee.

Recitation, "Rock Me to Sleep, Mother"—Myriam McGee.

Song, "My Mother's Prayer"—School.

Recitation, "Mother, Home, Heaven"—Joe Mills.

"A Mother's Love"—Herbert Snow McGee.

"Side of Growing Older"—Myriam McGee.

Recitation, "The Lovinest Face"—Lucile Parker.

Song, "Home, Sweet Home"—School.

Song, "Nobody Knows but Mother"—Parker Mills.

Lesson period. Secretary's report.

Recitation, "A Noble Work"—Nelle McGee.

Song, "Can a Boy Forget His Mother"—Myriam McGee and Gladys Reed.

Recitation, "Mother's Sphere"—Gladys Reed.

Roll call. Answer with quotation about mother.

Benediction.

Our collections are very good. We have given \$2 to state work, \$3 to the China relief fund and \$6.70 to missions since Christmas. We have five points on the banner Sunday school requirement, and hope soon to have all the points that a school in the "wildwood" could possibly have. We are all glad to welcome visitors, and hope that soon we may have some one of the field secretaries to visit us.

Best wishes for the Baptist readers.

SUPERINTENDENT.

AN EXCELLENT NIGHTCAP

Horsford's Acid Phosphate. Half a teaspoonful of Horsford's Acid Phosphate in half a glass of water on retiring induces restful sleep.

A Delicious Breakfast That Everyone Likes

To the contents of a can of LIBBY'S SLICED DRIED BEEF add one tablespoonful of flour, one of butter and a cup of milk. Cook until it thickens and then serve on toast.

It's economical too



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The club gives you the benefit of the "purchasing power of its one hundred members". This means a saving of about one-third in the purchase price of your piano. Terms are made to suit the convenience of the individual member. The life insurance feature is ideal. It is well worth your while to investigate the club carefully. Write for catalogue and full particulars. Address Ludden & Bates, Alabama Baptist Club Department, Atlanta, Ga.

Eczema Conquered.

Most people have the idea that eczema is hard to cure. It all depends upon the treatment you use. If you want quick and permanent relief simply go to a drug store and get a 50-cent box of Tetterine. Use as directed. You will be surprised and delighted with its quick action.

Tetterine acts like magic in skin disease. Eczema, Tetter, Ringworm, Blackheads, also Itching Piles. Sold by druggists or direct from Shuptrine Co., Savannah, Ga.

NOTICE OF SALE.

Estate of F. J. Ellard, Deceased. Under and by virtue of an order of sale made on the 27th day of May, 1912, by the Probate Court of Jefferson county, Alabama, I, M. A. Ellard, as administratrix of the estate of said decedent, will sell at public outcry, for cash, to the highest bidder, within the legal hours of sale, at the court house door on Third avenue, in Birmingham, in said county and state, on the 17th day of June, 1912, the following described real estate belonging to the estate of said decedent, to-wit:

Begin on north side of Third (3rd) avenue, in North Birmingham, one hundred feet east of southwest corner of lot one (1), block thirty-eight (38), thence north one hundred (100) feet, thence east fifty feet, south one hundred (100) feet, thence west fifty (50) feet to the beginning, being lot two, in block thirty-eight (38), Abernathy survey, said lot being 131 feet west of Cheek road, in N. W. 1-4 of S. W. 1-4, section 13, T. 17, R. 3 west.

And the west one hundred (100) feet of block number sixty-five (65), Park Place, fronting 100 feet on the north side of Thirty-sixth avenue and running back north and on the east side of Twenty-fourth street 140 feet to an alley, in North Birmingham, Jefferson county, State of Alabama.

M. A. ELLARD,
Administratrix.

Jas. M. Russell, Attorney.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

TEACHERS.

We want Kindergarten, Grade and Department teachers; Principals, City Superintendents, College Professors, etc., for positions in Southern States. DIXIE TEACHERS' AGENCY, Montgomery, Ala.

FROM CORDOVA.

The second annual graduation service of the teacher training department of the Indian Head Baptist Bible School took place last Sunday night, diplomas being issued to Mrs. C. L. Barton, Mrs. Mariella Knight-Hendon, Mrs. W. H. Smith, Mrs. A. G. Sullivan, E. H. Brown, J. E. Lanthrip and A. G. Sullivan. Mrs. Barton had an excellent paper on the Pauline Epistles, and delivered it to an appreciative audience. It gave her hearers a world of light on the subject, and her treatment of the doctrinal phase of these letters was superb. Mrs. Henry Smith's paper on the history of Bible study was an inspiration to Bible school workers and Baptists in particular, and has no doubt placed the Sunday school on a much higher plane in the minds of the people, adults more particularly.

Another feature of the program was the beautiful story of Ruth, told by Mrs. Mariella Knight-Hendon, which charmed the audience, the striking sentiment of the famous passages containing the appeal of Ruth to her mother-in-law that she might be permitted to return to her old home with her, receiving marked appreciation.

The class contributed its own special music, furnishing the organist, a quartette, a duet and a class song—all by members of the class.

A. G. SULLIVAN.

Eric Robertson, in "Wordsworth and the English Lake Country," tells the very interesting story of the Rev. Robert Walker, who lived more than a century ago in Westmorland. This clergyman, we are told, wrote his own sermons, and did duty twice every Sunday; on week days he rose between 3 and 4. Besides keeping school he plowed, planted, shepherded on the Fells, clipped or salved, mowed in hay-time with scythe, in harvest time with sickle, all for hire. In the winter evenings he spun and fashioned his own clothes, knitted or mended his own stockings, and made his own boots from leather of his own tanning. When he found leisure for a walk he usually came home with stores of wool gathered from trees and hedges. He was doctor, lawyer and business expert to his parish. He was learned in fossils and astronomy, collected butterflies, and studied the properties of the atmosphere. He had 12 children, all of whom he settled in life. In 1802, in his 93rd year, he died, worth 2,000 pounds. His gross income had never exceeded 40 pounds a year.

We are moving along nicely at present. Our beloved pastor, Rev. G. W. Gibson, has not been able to fill all his pastoral work for the last month or so, but we are in full faith, trusting he will soon recover. I am only pastoring one church at present, but we have heard the Macedonian cry and the calls are more than I can fill. It is time for us to pray for more earnest workers in the vineyard of our Master. I would be glad if Brother Crumpton would send me some tracts; also any one who has the sermon preached by Rev. Alto Bamber on the subject, "The Richness of Hell," printed in pamphlet form. Please send one to me. I will return the postage to any one for the act of kindness.—S. D. Kennedy, Arley.



Greatest soda of them all. Pure. Fresh. Economical. Guaranteed.

Best for biscuit. Sanitary package. 16 full ounces to the pound—and costs no more.



THE MATHIESON ALKALI WORKS, Saltville, Va.
I enclose the tops cut from 6 Eagle-Thistle packages, also Money Order (or stamps) for 50c. Please send me, all charges prepaid, one set (6) Rogers' Guaranteed Genuine Silver Plated Teaspoons. These spoons bear no advertising and their retail value is \$2 per doz.
Miss (or) Mrs.
P. O.
County State

WANTED 50 WELL BRED GENTLEMANLY BOYS
to attend Summer Camp School; two sessions; first, July 5-31; second, August 1-28. On Lake Fairfield in the beautiful Sapphire Country of North Carolina. Altitude 2000 feet. Tents with elevated floors and comfortable cots. Baseball, tennis, bathing, boating and fishing under careful supervision. Tutoring by competent instructors preparing boys for special examinations or making up deficiencies. A pleasant and profitable vacation outing for boys. Fine cooking and best attention to comfort, safety and mental training of boys. For particulars address Prof. J. M. STARKE, University School, Montgomery, Ala.

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Your doctor fights disease with medicine. If the medicine is not right, he can not conquer disease. If the druggist does his duty the medicine will be right, and your doctor will stand a fair chance of winning the victory.

In no other branch of the drug business should the details receive more care and attention than in the prescription department. Every detail there is important. We realize this fact, and make thoroughness a feature of our prescription case.

Every prescription dispensed at this store has the personal attention of the proprietors, and a careful checking system makes mistakes impossible.

We use in this department only the purest and best pharmaceuticals obtainable, namely those manufactured by the well-known chemical house of Parke, Davis & Co., Detroit. Our stock of their goods is in complete assortment and always fresh. Prompt service and quick delivery guaranteed. Bring your prescriptions here and obtain full satisfaction.

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Ruth's large line contains all the most approved wind and dust eye protectors.

Three good ones:

- (1) Aluminum, jointed to fold, ventilated, leather and chenille lined, large flat lenses.....75c
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JEWELERS—OPTICIANS
ESTABLISHED 1873
18 DEXTER MONTGOMERY, ALA.
Catalog Free.

Young men and young women who are ambitious for a business career would do well to write Prof. Eugene Anderson, President of the Georgia-Alabama Business College, Macon, Ga., for a free copy of his booklet entitled "Black Heels On White Necks." It gives dependable information about salaries paid in various kinds of business and will help you prepare for the work that offers you the biggest opportunity for advancement. This booklet will enable you to avoid the serious mistakes which many young men and young women are making.



Mr. Anderson.

Also ask Mr. Anderson for catalogue and full particulars of his plan by which his students are earning money and getting practical experience while in school.

Babies Cry for Help.

When a baby cries more than 30 minutes within 24 hours it is safe to say that there is something wrong. Nine times out of ten it is irritation of the skin. Examine carefully the folds of the skin. Tetterine (salve) quickly relieves Irritations, Eruptions, Scalliness, Pimples, Tetter, Eczema, Ringworm and Skin diseases in young and old alike.

At drug stores, 50 cents per box, or by mail from Shuptrine Co., Savannah, Ga.

Please change my paper from 318 New York Hall, Louisville, Ky., to 1801 Culbertson avenue, New Albany, Ind. Best wishes to you and the paper. Yours for service—W. R. Seymore.

PASTORS! SUPERINTENDENTS! TEACHERS! GOOD MEETING AT WEST WOOD-LAWN.

For the month ending May 31 Alabama led the entire south in the number of teacher training diplomas, the number of red and blue seals and the number of new enrollments in training classes. This means we are coming to more efficient teachers, which means more efficient work, which means greater churches in all departments. Can we not have 100 pastors leading 100 new classes during June? May the Lord bless the great evangelizing agencies that will be at work during the summer, but may we also remember that the baptismal pool ought to be but the beginning of a life of service in the Master's cause. And to get the best there is in that life means education and training. Literature can be had for the asking from my office or from the Sunday School Board at Nashville.

Fraternally yours,
HARRY L. STICKLAND,
514 Farley Building,
Birmingham, Ala.

A minister, after attending a prominent church and hearing a sermon upon a text which he himself several times preached from, and almost every gospel preacher has expounded—a text containing the very marrow of the gospel, went home refreshed, cheered, glad and grateful. There was not a new idea in the discourse, but it was listened to as closely as with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth upon which his salvation rest—a truth that leads to a blessed experience, and hence, he found in its happy, clear and forcible presentation, heart-comfort and life-cher. It was set forth with an earnestness and directness that could not but do good.

OBITUARY

Mr. Axom Roberts was born in Green county, Mississippi, in 1824, and moved to Clarke county, Mississippi, in 1834, where he lived until his spirit took its flight to God, who gave it, December 23, 1911. He was married to Miss Jane Russell, with whom he lived a happy life for 51 years. He was a faithful member of the Missionary Baptist church for 51 years. He was loved by all. He was blessed with nine sons and six daughters. Eleven of them survive him, with his dear wife, one sister and a host of relatives and friends, to mourn his loss. We do not mourn as those without hope, but bow in humble submission to our Heavenly Father, who doeth all things best. We hope to meet him some sweet day where parting will be no more.

W. A. ROBERTS,
His Son and Deacon.

Everybody loves a chance to "talk back." Such is the peculiarity of the ministerial calling that its members, through the importance of their message to mankind, are not to develop an assumption of authority and a finality of utterance on many subjects enjoyed by no other profession. The minister is seldom or never "called down" in the pulpit, or asked to prove his assertions, and on the whole it is better so.

Beginning May 12, under the direction of Evangelist A. A. Walker, we had one of his conservation campaigns, in which we had very helpful addresses from Brethren Montague, Blake, Willis, Wright, Ray and Walker. Brother Walker has hit upon a good idea in the holding of these conservation services, and any church will be helped by having one of them. Our meeting was continued, with Brother L. M. Bradley doing the preaching. He was with us 12 days, and we received 20 into the church, eight of whom were by baptism. Bradley's preaching was clear, strong and tender. We have received a real impetus. We praise the Lord.

JOHN W. STEWART.

Dear Brother Barnett: I will send you a report of the pastors and laymen's conference of the DeKalb County Baptist Association, which convened with Antioch church May 15. This conference meets on Wednesday after each second Sunday. Owing to it being such a busy time with the farmers the attendance was not very large, but those who did come came with a spirit to work. After a song by the choir and prayer by J. E. Johnson it was decided to have preaching by Rev. J. T. Chadwick, after which we enjoyed one of the nicest public dinners that I ever saw spread. Then we met again and discussed the following subjects: First, "Forward Movement and How to Get Every Member to Work;" discussed by Rev. J. E. Hamrick, Rev. J. J. Clayton, Brother Baugh, Rev. J. T. Chadwick, Rev. W. L. Brumelow and Rev. I. M. Thompson. Subject No. 2: "The Church's Loyalty to the Denomination," by Rev. J. J. Clayton. Just at this time Sister Hamilton came in and gave us an interesting talk on tithing. In the afternoon she addressed the W. M. U. in the school house. The next conference convenes with Collinsville church June 12. Sister Hamilton came to Ten Broeck on the 17th inst. and organized a W. M. U. with 12 and a Sunbeam band with 27. She also organized one each of the societies at Mt. Pleasant church on the 18th. We feel that much good will be the result of her visit. Very respectfully, your brother—J. E. Johnson, Secretary.

We have just rounded out the first month's work. During the month 22 united with the church. Fifteen of these were by baptism. On the first Sunday in May the Sunday school which greeted me was an inspiration. Seven hundred and fifteen strong, they stood and gave expression, through song, what their hearts felt. It was indeed a joy to my heart. Then in the afternoon, when we had a welcome service on behalf of the church, another very large congregation greeted us. We were very happy to learn that Dr. R. S. Gavin, of Alabama, who was in the city, would take part on the program. The moderator of the church, who was the last speaker on the program, and had been a member of the church since its organization, expressed a belief that the membership would be 1,500 in 18 months. We have been royally received, and I am facing the largest opportunity of my life. I ask your prayers. Very truly—Wallace Wear, Louisville, Ky.

WHERE MONEY IS SAFE.

The assets of the Jefferson Standard Life Insurance Co. are nearly double the amount of its liabilities. This means a surplus to policy holders equal to practically the entire liabilities of the company. The Jefferson Standard is a company of which every Southern man may well be proud, for it has proven the genius of Southern financiers to be the equal of any in the world.

The success of this big Southern company is a further demonstration of the fact conservatism is the most successful policy in the financial administration. At the same time the company is aggressive in pushing for business and has met with splendid success. Its attractive policies should appeal strongly, especially, to Southern men, for every dollar of their premiums is invested in the Southern states and contributes its part to the prosperity and development of the South. If you need additional insurance write for specimen policy, stating date of birth. Address: Jefferson Standard Life Insurance Co., Raleigh, N. C.

This will interest Many

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Headache and Neuralgia
Quickly and safely relieved by
ME-GRIM-INE
Write for a Free Trial Box
The Dr. Whitehall Megrin Co.
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Sold by Druggists—Established 1889

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The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife or X-Ray over 90 per cent of the many hundreds of sufferers from cancer which it has treated during the past fifteen years.

We have been endorsed by the Senate and Legislature of Virginia. We guarantee our cures.
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Strong Eyes

Made from weak and inflamed ones by Leonard's Golden Eye Lotion; cures sore eyes without pain in one day. Absolutely harmless. Soothing, healing, stimulating. It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

A NOTED DOCTOR SAYS,

Everyone should use some little anti-septic powder in the shoes. Confining the feet in shoes is in itself unnatural and causes a moist or smarting condition. People of refinement now use daily Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, and would as soon go without a dentifrice as without the use of Allen's Foot-Ease. Sample FREE. Address Allen S. Olmstead, Le Roy, N. Y.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County—Probate Court, 25th Day of May, 1912.

Estate of Leslie Thleman, Deceased. This day came E. R. Thleman, administrator of the estate of Leslie Thleman, deceased, and filed his account, vouchers, evidence and statement for a final settlement of same.

It is ordered that the 22nd day of June, 1912, 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.

RESOLUTIONS.

Since it has seemed wise to Dr. Montague under present conditions to sever his relation as president of Howard College to accept the presidency of Columbia College, in Florida, the faculty in their last meeting passed the following resolutions:

1. That it is with genuine regret that we must give up our president and leader. Through all these years Dr. Montague's abounding courage and optimism for the college has sustained us amid all of our difficulties and burdens, when we might otherwise have despaired. If he has ever had a heart-beat not in love and prayer for the college and sympathy with the faculty we have not known it, and we have known him quite thoroughly. Each member of the faculty feels that he is losing a close friend, a sympathetic co-laborer and a faithful counselor in his departure, and that the college is losing one of the most devoted and energetic servants any institution ever had.

2. That we express for the Baptists of the state, and on behalf of the cause of education general, sympathy for the loss occasioned by the departure of President Montague, for his counsel and activities have been evident on many occasions during the past ten years. He has given his support to every good work as a Christian, as an educator and as a citizen.

3. That we commend Dr. Montague to the faculty at Columbia College, to the Baptists of Florida and to the citizens in general as one upon whom they may depend to the last degree of all his splendid gifts, as one who will by word of mouth and pen, and by the use of whatever means he may have, seek to further their educational, religious and civic interests.

J. A. HENDRICKS,
C. M. SARRATT,
P. P. BURNS,
Committee.

RESOLUTIONS.

Whereas, on the 28th of April, 1912, it pleased our Father to take unto himself one of our members, Mrs. L. A. Moore, at the age of 58 years, bringing sadness to our community and grief to her family; and

Whereas, she was for years a teacher of the infant class and a devoted member of our Sunday school; be it resolved as follows:

First—That we yield our will to the will of Him who loveth best and doeth all things well, remembering this: "Blessed are the dead that die in the Lord."

Second—That we extend our sympathy to the grieving loved ones, commending them to the tender love of God, for He alone can comfort the wounded spirit and heal the broken heart.

Third—That a copy of these resolutions be given to the family and a copy sent to the Alabama Baptist for publication and a record be made on our minutes.

"Come unto me all that are weary

and heavy laden and I will give you rest." With this parting injunction to her many friends and co-workers, we respectfully submit these resolutions.

MRS. D. W. WATSON,
J. E. KNIGHT,
T. E. LEE.

CHURCH SUSTAINS GREAT LOSS BY DEATH AND REMOVAL.

On April 12 we lost in the death of Mrs. Julia Finney one of our most useful church members. She was president of the Working Circle, teacher in the Sunday school and a great friend to her pastor in every good work. About one month after her death her mother, Mrs. Elizabeth Jordan, was called to join her in the home the Savior had prepared for them. Mrs. Jordan was a woman of strong faith in God. She loved her Savior, was loyal to her church and was a regular attendant when she was able. She had been kept away from church for several years, for the weight of years was upon her. She was in her 79th year. To her hoary head was a crown of glory, for she was found in the way of righteousness.

The death of these two good women broke up the happy home and caused us to lose another one of our best church workers in the removal of Miss Lou Jordan from us to Montgomery. She was our primary teacher in the Sunday school and also secretary-treasurer of the Working Circle. Her place will be hard to fill.

Our loss is great. May the Lord of the vineyard send us other such workers.

W. T. FOSTER,
Pastor.

Midway, Ala.

HOW TO AGREE.

Little Freddie and Nell,
How happy are they!
And always together
At study or play.

All say who behold them:
"How lovely to see
These dear little children!
How well they agree."

What makes them so happy?
The spirit of love.
God has sent to their hearts
A gift from above.

If you will receive it,
He'll give it to you.
If all the world had it
Men's sorrows were few.

Then quarrels would vanish,
And hatred would flee,
For the spirit of love
Makes people agree.
—Myrtleine Dewitt.
Gastonburg, Ala.

"Are you going to get married or go to college?"

"I think I'll get married. Mabel says she will be my wife on one condition, and I can't enter college with less than four."—Washington Herald.

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To Every Reader of the Alabama Baptist

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

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

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

Will You Write us and try us?

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BIRMINGHAM, ALABAMA

You Look Prematurely Old

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

THE MIDDLE-AGED.

Stolid and strong beneath his load he stands:

He has forgotten how to leap and sing;

White-haired and helpless people to him cling,

While little children reach to clasp his hands.

Bright-eyed Romance, who once beguiled his way,

Impatiently outstrips his altered pace,

Turning sometimes, in mockery, her face,

As if to flout the dullness of his day.

No rosy mist of youth his vision knows, Nor golden sunset clouds that cheer the old,

The stubborn Things of Life stand sharp and bold

On that horizon towards which he goes.

O Middle-age, so commonplace and cold,

What hero-tales thy commentaries hold!

—Emily Sargent Lewis in "The Little Singer."

FROM LOUISVILLE.

On last Sunday our Bible school here was graded very successfully, with an attendance of 135, with a still increasing interest. A number of the teachers hold normal manual diplomas and others are now taking the course.

Our church is pressing forward along all lines. We are earnestly expecting a great revival among us.

The pastor begins a meeting at Clio Wednesday night, with the evangelistic singer C. A. Lanier, of Cuthbert, Ga., leading the singing for us.

At the home of the bride's parents, Mr. and Mrs. J. W. Warr, near Louisville, the writer pronounced the marriage ceremony for an interesting couple—Miss Bertha Warr, the organist of the Prospect church, and Mr. H. F. Davis, of Dawson, Ga. The happy young couple will make the latter place their home.

VALUABLE STATISTICS.

The statistics compiled by Dr. Lansing Burrows show that there are 23,676 white Baptist churches and 2,421,203 white Baptists in the south, an increase of nearly 100,000 over last year. Texas leads with 315,429; then Georgia with 270,647; Kentucky, 234,542; North Carolina, 233,805; Alabama, 192,627; Missouri, 189,935; Tennessee, 178,532; Virginia, 151,800; Mississippi, 149,838; South Carolina, 136,120; Arkansas, 108,248; Oklahoma, 82,593; Louisiana, 60,386; Florida, 44,292; Illinois, 52,140; Maryland, 12,378; District of Columbia, 7,891. There were 132,396 baptisms. Of these 18,493 were in Texas. The total contributions amounted to \$10,921,406.41. The per capita contributions for all purposes were as follows: Maryland, \$16.50; Virginia, \$6.52; Texas, \$5.71; Missouri, \$5.35; Florida, \$5.34; South Carolina, \$5.29; Oklahoma, \$5.12; Georgia, \$4.10; Alabama, \$3.58; Tennessee, \$3.50; Kentucky, \$3.49; North Carolina, \$3.42; Louisiana, \$3.35; Arkansas, \$3.32; Illinois, \$3.32; Mississippi, \$3.17.

"THE FUNDAMENTALS"

is the title of some valuable books every pastor can have free of cost. They have reached the eighth volume now. All can be had by writing the publisher, or special volumes may be had. It is a rare opportunity to get valuable books free. In volume 7 "Millennial Dawn, a Counterfeit of Christianity," is treated in a masterly way. In volume 8 "Mormonism, its Origin and Doctrine," is strong and timely. In volume 9 "Tributes to the Bible by Brainy Men" is most interesting. I commend them most heartily as far as I have examined them.

W. W. CRUMPTON.

Publishers' Notice.

As stated in the "Foreword" (page 4) of "Fundamentals" volume 1, this series of books is being sent to every pastor, evangelist, missionary, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as the addresses of all these may be obtained. No expenses attaches itself to those who receive the book.

It is quite probable that the addresses of some who are engaged in the foregoing lines of work have been overlooked. And if so, as soon as our attention is called to the matter with the full address accompanying and line of Christian work in which the person is engaged, we will gladly place such address on the list for future issues.

There has been a demand for the book by the laity, and to meet this demand each volume will be furnished at a cost of 15 cents per copy, eight copies for \$1, or 100 copies for \$10.

Any change of address should be promptly reported in order that there

may be no delay in receiving succeeding volumes. Write plainly both the old and the new addresses in full.

TESTIMONY PUBLISHING CO., 808 La Salle Avenue, Chicago, Ill., U. S. A.

RESOLUTIONS.

Our Father in loving wisdom has called home Mrs. M. B. Neece, who was for a number of years a most faithful teacher and ardent worker in the Sunday school of the First Baptist church.

Her life was one of sincerity. She generously gave her time, talent and means to every worthy subject and undertaking known to the church and community.

The purity of her life left its impress upon all who knew her. The beauty of her character was an inspiration to higher and holier service, and her unselfish devotion to the Father's work should constrain us to a deeper sense of duty and willingness to give ourselves more completely into the hands of Him who never makes a mistake.

Be it resolved: That we as a Sunday school tender to her devoted husband, children and other members of her family our sincerest sympathy and pray the Father that His comforting spirit may ever accompany them.

That these resolutions be spread upon the minutes of the Sunday school, printed in the papers of Huntsville, the Alabama Baptist and copies sent to her immediate family.

EDNA CLEVELAND, HERBERT JOHNSON, S. R. BUTLER,

Committee.

CONTRIBUTIONS TO HUFFMAN BAPTIST CHURCH.

Table listing contributions to Huffman Baptist Church with names and amounts, totaling \$50.50.

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FROM MOBILE.

We have just closed a series of services at Prichard, one of the best suburbs of the city. Dr. W. P. Hines, pastor of Dauphin Way church, did the preaching, to the edification of all who attended the services. I do not know a pastor who has greater gifts in revival work than Dr. Hines. Indeed, he spent five years in this line of work, preaching over 2,000 sermons and rejoicing over more than 1,000 converts. In the two weeks of this meeting he did not preach an objectionable doctrine or do a questionable thing. He is thoroughly orthodox. His sermons are eminently scriptural, and his delivery impressive. He can fill any pulpit, from the most exacting to the most careless. He seems to have the guidance of the Spirit, so that each sermon fits that stage of the meeting better than any other. Dr. Hines held a meeting for Brother G. W. McRae, and he asked me to add his highest commendation to him. Every pastor in the city would be glad to join us if it were necessary in commending Dr. Hines to churches looking for a strong man to hold revival services. I do not know how much work of this kind Dr. Hines would be able to do, but I know any church will be fortunate to secure him. He received 25 members during the meeting. The membership was greatly strengthened. Dr. Hines and his wife traveled through Palestine three years ago. He enriches his sermons by personal description of places mentioned in the Bible. He has a lecture on his trip, richly illustrated, which he will give when desired for one-half the proceeds. Dr. Hines having recently come to Alabama from South Carolina, although Virginia is his native state, it gives me pleasure to introduce him as a pastor-evangelist of rare gifts and graces.

Very truly,
J. D. ANDERSON,
Pastor.

We have just closed a series of services at Clayton, the result of which is a decided victory for righteousness and right living. The attendance at every service was large, and the impressions made will be lasting. Rev. Curtis S. Shugart did the preaching and soon won the hearts of his hearers. Mr. Shugart is a living witness of the saving power of Christ. This, with his earnest, soulful messages, will indict many hearts and lead souls into the fighting ranks of Christ. His sermons seemed to be a living stream flowing from a heart full of love. He was universally loved, and will be remembered many years hence by the Clayton people. We shall pray for his continued success in other fields, and may God use him for many victories in the skillful use of the gospel weapon.—B. S. Railey, Clayton.

The welfare of our nation and the purity of home life depend upon the redemption of the congested centers of human activity.

Your paper is a pleasant reminder of its editor and of the many good friends and brethren I have in Alabama. Through its columns I learn of their movements, their purposes and plans. I see and hear them in the associations and in the convention grappling with the adverse conditions that surround their work, and am glad it was my privilege in the past to share with them that anxiety and solicitude which we feel for the success of a good cause, and then a prayer goes up from my heart that God's blessing may rest upon all their work. Fraternally—J. R. Conger, Montezuma, Ga.

Brother Barnett: I am still one of the delinquents, but I enclose you check for \$2 to push my subscription to where it belongs. If you need any more just drop me a line or two and let me know. Trusting and hoping and praying that all delinquents may fly to you relief if there is a greater opportunity to help you than to improve themselves, I am fraternally—A. D. Bentley.

(It is enough. It pays him to January, 1913.)

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