

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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I read the Baptist with great and increasing interest and profit, and wish for the paper and its editor continued blessing from God and every growing success in accomplishing good for the cause. Fraternally—H. G. Barclay.

I am happily located at Moulton and hope to do a great work for the Master here. Send paper to Rev. B. A. Sellers, Moulton, Ala. With many good wishes to you—B. A. Sellers.
(We welcome him home.)

Our pastor, Rev. I. L. Jordan, has resigned his work here, much to the regret of his membership. We are in need of a pastor, beginning in September. If any good preacher wanting a field will write to any of the names below, comprising the board of deacons of the Baptist church of Castleberry, Ala., he will receive any information desired. With best wishes, respectfully—Allen Page, chairman; L. W. Kirkland, R. E. Warren, W. R. Watson, G. W. Martin, J. K. Hawthorn.

I have just closed a meeting with Brother R. M. Hunter at Flomaton, Ala. We had a good meeting. Twenty-one united with the church. The crowds were great. At times we had to turn people away; they could not get into the church. Brother Hunter is a great man to work with, and so much help for the young preacher. I love him and his people. After the meeting had closed the good people took the writer and his family down to Santa Rosa Island for a day's outing. We had a great time on the gulf. We were served with a fish and crab dinner, and the 21 in the party enjoyed it very much. We shall never forget the good people of Flomaton and their good pastor and his good wife. Yours in Him—Curtis S. Shugart, Ensley.

Dear Brother Barnett: I did not expect you to publish my little note concerning my work in Birmingham. Since you have done so I feel that a wrong idea will be gained from one expression therein found. I wish, in behalf of the Twenty-seventh Street church, to correct any such conclusion any one may have drawn. That is to say, "Did I not see into the future, the present church and work would not attract me," does not say the church, as it is today, has no attractive features. On the other hand, it has many strongly pleasing features, and is a pastorate to be desired. I was speaking from the standpoint of deciding between two pastorates. The one offering a larger salary and an elegant home, while the other (Twenty-seventh Street) offering a greater work and an exceedingly bright future. In that state of circumstance I simply declared that the greater work won me over the greater salary. With all good wishes, your fraternally—J. J. Johnson.



REV. J. H. LONGCRIER,
Pastor of the Jasper Baptist Church and Host of the Alabama Baptist Convention.

I have just closed a good meeting at Range. Rev. L. C. DeWitt, of Selma, did the preaching. Several were received and the church revived. I have gone to work to enlist all the Sunday school.—A. L. Stephens, Mexia.

I have resigned my work at Jacksonville. I expect to stay in Alabama. The work here is well organized. Our mission Sunday school holds up well through the hot weather. The invitations for meetings and conventions are many. Wish we could help every one.—J. W. Long, Jacksonville.

We had a great meeting at Powderly. Twenty-odd united with the church. The duplex envelope was installed, together with the calendar system. They are climbing to higher ground. Brother J. W. Sutherland is the pastor. Birmingham Baptists are rejoicing now that there is not a single pastorless church in the city. Never before has the Lord seen fit to bless the Baptists as He is doing right now in the city. Yours always—A. A. Walker.

We had a delightful visit from Brother J. D. Ray, of Calvary, last Wednesday. He spent the day with us, giving a stereopticon lecture at night. We gave a trip around the world, including some illustrated songs, and charged admission. Our purpose was to make something with which to help buy a stereopticon, and while the results did not meet our expectations, we hope to be able to have the machine by fall and be in position to teach missions in our Sunday school by this means next winter. The Sunday school last Sunday extended Brother Ray a vote of thanks for so kindly contributing his services. Everybody stood up. Yours truly—A. G. Sullivan, Cordova.

I have lately received a letter from a brother who says some one calling himself Charles Mohammed, hailing from Morocco, secured from him a loan of \$5 on the plea that he was coming to Louisville to attend the seminary. The brother writes to ask me if I know anything about this Charles Mohammed and if he has any connection with the seminary. I am writing to you to say that this man, calling himself Charles Mohammed, has been on his way to the seminary for the last eight or ten years, borrowing or obtaining gifts of small sums of money from credulous brethren in various parts of the country. These facts have been made known before, but do not seem to have reached the ears of all the brethren. We know nothing of Charles Mohammed here. He was never a student in the seminary, and since he has been traveling through the south for eight or ten years obtaining money to come to the seminary, and does not come, we feel sure that the brethren make a mistake in responding to his appeal. Sincerely yours—E. Y. Mullins, President.

THE DEBT PAYING CARDS

Before we go to Jasper every cent of the indebtedness, if there is one, can be provided for. Thirty-five hundred cards have been put in the hands of pastors. It reads:

"In order that the State Board of Missions may go to the convention at Jasper without debt, I agree to pay a pro rata share of the deficit, should there be any, the share not to exceed \$5.

"Date.....

"Name.....

"Address....."

If there is no debt the cards will not be presented for payment. If there is a small debt the pro rata will be small; it can not be more than \$5 for any one.

Brother Crompton writes: "I thank you for the space you gave the cards and the good words said about the plan. We will have a debt, but if the pastors will help us circulate the cards it will all be provided for before the convention. I am receiving gratifying reports from the cards. One pastor in a small town sent in \$33 in pledges. One of our workers reports several hundred dollars. One brother marked out the \$5 and wrote \$100."

\$5



\$5

ALABAMA BAPTIST WOMAN'S MISSIONARY UNION

Headquarters—Mission Room, 624 Bell Building, Montgomery, Alabama

THOUGHT FOR FOREIGN MISSION MONTH.

Do good with what thou hast or it will do thee no good.—William Penn.

DURING JULY.

We study about Mexico.

We give to Foreign Missions.

We write the quarterly letters to our associational superintendent, or in case we have no superintendent, we send the letter to the Montgomery Mission Room. The letters are due by the 15th of July, but should you fail to send yours in by that date, try to get it in before August 1. Thus will your society be working toward clause 4 of the standard of excellence.

LET US REMEMBER IN OUR PRAYERS.

Our work in the Central District.

Our work in the Dale Association, where we have nine societies under the superintendency of Mrs. B. P. Poyner, of Newton.

Our missionary to Hwang-hein, North China—Mrs. T. W. Ayres. We are grateful indeed that Mrs. Ayres has sufficiently recovered her strength to be back in our country on her furlough.

The coming to us of our new corresponding secretary-treasurer—Miss Julia Ward, of Birmingham.

The reaching of our year's apportionment.

OUR NEW CORRESPONDING SECRETARY-TREASURER.

Confidently, joyfully, gratefully do I announce that our new corresponding secretary-treasurer for the Alabama W. M. U. has been found, as was heralded in the state secular press the first of this week. As stated there, she is Miss Julia Ward, a most zealous worker in the Southside Baptist church of Birmingham, and I do sincerely believe that she is our Heavenly Father's own gift to us. Many, oh, so many, have prayed, believing that He would give her unto us. In loving gratitude we thank Him!

As is known to many of our readers, she is a daughter of the deeply lamented Capt. W. C. Ward, honored all over Alabama as a Confederate veteran, eminent lawyer and earnest Baptist. Her maternal grandfather was a professor of recognized ability in Howard College at East Lake.

She is, therefore, by inheritance to culture, education and Christian service as a Baptist, admirably fitted to be our secretary-treasurer. To these inherent qualities, she has been given an individual charm which will quickly cause the women and children of our denomination to rally around her, while her deep and growing love for the missionary cause will enthusiastically lead our workers on and on in His service.

She will come to the Montgomery office to take up her work officially the 15th of August. In sincerest gratitude to our Heavenly Father for the gift of her to us and in assured confidence of the most loyal support of all the Baptists of Alabama to her, I do commend her most joyfully to each one of you. May you help her to be as happy as your beautiful co-operation has ever kept me, and may God bless you and her as you labor together for Him in our well-beloved state.

KATHLEEN MALLORY.

RECEIPTS FOR JUNE (CONTINUED).

Mary Ann Bestor Brown Scholarship.
Jacksonville Y. L. M. S., \$2.50; Albertville W. M. S., \$2.50; Birmingham (Sixty-sixth Street) W. M. S., \$2.50. Total, \$7.50.
Alabama W. M. U. Expense Fund.
Conecuh Association, \$5; Hoboken W. M. & A. S. 70 cents. Total, \$5.70.
Orphanage.
Prospect (Blount) W. M. S., \$1.74; Gadsden (First) W. M. S., \$12.65; Wetumpka S. B. B., \$1.25; Opp W. M. S., \$6.25; Sylacauga L. A. S., \$7.50. Total, \$29.39.

Orphanage Well.

Pisgah W. M. S., 30 cents.

Howard College Library Fund.

Orrville W. M. S., \$1; Wylam L. A. S., \$1. Total, \$2
Lucy F. Stratton Scholarship.

Albertville W. M. S., \$2.50; Belleville W. M. S., \$2.50; Birmingham (Sixty-sixth Street) W. M. S., \$1. Total, \$6.

Bible Fund.

Montgomery (First) S. B. B., 60 cents; Montgomery (Southside) W. M. S., \$1; Bridgeport S. B. B., \$3.78; Phoenix (First) S. B. B., \$3.30; Brewton S. B. B., \$1; Roanoke S. B. B., \$1. Total, \$10.68.

Margaret Home.

Huntsville (Merrimack) S. B. B., 36 cents; Brewton S. B. B., \$1. Total, \$1.36.

Society Subscriptions to "Our Mission Fields."

Birmingham (West) S. B. B., Seale W. M. S., High Point (Marshall) W. M. S. (2). Total, 80 cents.
Rev. N. Y. Napier.

Montgomery (Southside) W. M. S., \$8.

Mission Literature.

Total, \$1.15.

Kindergartens.

Wetumpka S. B. B., \$1.10; Huntsville (Merrimack) S. B. B., 86 cents. Total, \$1.96.

Miss Willie Kelly.

Orrville L. A. & M. S., \$10.

Native Worker.

Evergreen W. M. S., \$5.

Chinese Student.

Mobile (First) W. M. S., \$25.

Training School Support.

Montgomery (Southside) W. M. S., \$2; Selma (Second) W. M. S., \$1. Total, \$3.

Training School Student.

Montgomery (Southside) W. M. S., \$3; Roanoke Y. W. A., \$1; Cordova W. M. S., \$1; Carrollton W. M. S., 25 cents. Total, \$5.25.

Jubilee Offering to Home Missions.

Mobile (First) W. M. S., \$12; Birmingham (First) L. A. S., \$35. Total, \$47.

Mountain Schools.

Montgomery (Clayton) S. L. B. C., \$2.50; Miss Jones, \$2.50; Town Creek (Selma) Y. P. A., \$2; Evergreen Y. W. A., \$3.15. Total, \$10.15.

Indians.

Flomaton S. B. B., \$5.

Birmingham Missionary.

Birmingham (First) L. A. S., \$10; East W. M. & A. S., \$1; West W. M. & A. S., \$6.50; Wylam L. A. S., \$1; Avondale (First) L. A. S., \$8; Pratt City L. A. S., \$5. Total, \$31.50.

Jubilee Offering to Foreign Missions.

Mobile (First) W. M. S., \$12; New Decatur (Central) W. M. & A. S., \$15. Total, \$27.

(To Be Concluded.)

W. M. U. OF SELMA ASSOCIATION AT SHILOH.

On the day of June 25 the women's and young people's missionary bands of the Selma Association met at Shiloh church, near Sardis, to hold their annual meeting. The homes of these good people have been thrown open for our entertainment twice within three years. Surely their kind hospitality is worthy of the highest commendation. The church was beautifully and appropriately decorated for the occasion, and the attendants were met at the door by the boys of the Royal Ambassadors of Shiloh and graciously ushered to comfortable seats.

This, our first meeting held at a separate time and place from the association proper, was in every respect a success. For the first time in our history every band in the association was represented, and a number of ladies from other denominations were recognized and given most cordial welcome.

Promptly at the appointed hour our associational superintendent, Mrs. W. D. Battoh, called the meeting to order.

The devotional service of the morning session was led by Mrs. B. M. Pack, using Proverbs 31. After our W. M. U. song for the year, Rev. J. W. Dunaway, the pastor at Shiloh, in a few well chosen words delivered an address of welcome, which was followed by a

song of welcome, beautifully rendered by the children of the Shiloh Royal Ambassador and Sunbeam bands.

Following a good talk on tithing by Mrs. Will Hardy, Miss Mallory delivered an address on the new Watchword for the year, taken from Matthew 28:20.

After the roll call of the secretary and responses the hearts of all were full of joy at the fact of our having met and largely exceeded our last year's apportionment. The suggested apportionment for the coming year was then accepted by the majority of the societies present, and when one verse of "What Shall the Answer Be?" had been sung Mrs. Law Lamar offered the closing prayer before the noon intermission.

When all had partaken of a bountiful repast the meeting opened for the afternoon session with devotional service by Mrs. J. W. Dunaway, her subject being "Young Women as Builders." At the close of another song Mrs. Law Lamar made a most excellent talk on "Our Young People, Our Opportunity."

Mrs. Batton then made the societies happy by star awards for each point that had been reached by them during the year on the standard of excellence. The result was splendid. Surely we may feel encouraged with such an appreciative leader.

Papers on how we may be witnesses in our state and to the uttermost parts of the earth were read by the circulating librarian and Mrs. Will Wood, of Selma.

A few words on aged ministers from Miss Mallory and a distribution of literature, with a report from the circulating librarian, brought the program to a close.

In a short business session, before adjournment, Miss Kate Welch was elected circulating librarian for the coming year and Mrs. Batton was unanimously re-elected as superintendent.

PAULA DUNKLIN,
Associational Secretary Selma Association.

FIFTH SUNDAY MEETING AND DEDICATION.

It was my privilege to attend and take part in a combined fifth Sunday meeting and dedication service at Sandtuck church, seven miles north of Wetumpka, on June 29 and 30. Saturday morning at 10 o'clock Pastor A. G. Mosely, of Wetumpka, delivered an interesting and helpful address on "Systematic Giving." Deacon J. C. Maxwell, of Alexander City, followed Brother Mosely with an address on "Pastor's Support." This was the best address I ever heard from any one on this subject. It made a profound impression on the audience, and it was voted unanimously to request the editor of the Alabama Baptist to publish it in his paper and a committee was also appointed to publish it in tract form. It ought to have a very wide circulation. After Brother Maxwell's address this scribe preached a sermon.

At the afternoon service on Saturday Pastor D. S. Martin gave an address on "Christ and Baptism," Pastor A. S. Smith an address on "Christ and Communion" and this writer an address on "Christ and Eternal Punishment." The last subject was suggested by the fact that some of the advocates of Russellism have been working among the people of that section of the state. The crowd present on Saturday would have filled the house three or four times. Dinner was served on the grounds and it was all that could be desired, and there was ample provision for all present.

I spent Saturday night with Bishop Mosely in Wetumpka and greatly enjoyed being with him and Dr. Arnold S. Smith. This prevented me from hearing the sermon which was to be preached at night.

On Sunday morning Dr. A. S. Smith spoke on "The Sunday School." At 10 o'clock the writer spoke on "Christian Education" and took up an offering for this cause. This was followed by the dedicatory sermon by Dr. Arnold S. Smith. I regretted very much that I had to leave before this sermon. The meeting was considered as about the best ever held in the Central Association.

W. J. E. COX.

Birmingham, July 5.

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

We shall now take up our travel-staff again and journey northward to the twin mountains of Ebal and Gerizim. Find these mountains above the center of our special map. To the east of Mt. Gerizim we shall pause at an ancient well, around which more interest centers than at any other well in the world. Note the number 56 on our map with the zig-zag line running to the apex of two lines which branch toward the southeast. We shall stand just at the apex of those lines and look southeast.

Position 55. Entrance to Jacob's well and plain of Mukhna.

Right in front of us here is a woman of Samaria, with her water jar upon her head! She is just going down those steps to the well. We can see the entrance to the well under the roof where the man is standing. We perceive from the shape of the ruins around that a church once stood here. It was built in the fourth century A. D., and was still standing in the eighth century. This shows how early and how continuous is the tradition clinging to this spot. A stone wall, we can see, surround this facility. For long ages it was open and exposed to marauders; now it is controlled by the Greek Catholics, protected, and in some measure restored, as we shall see when we descend to the well itself. The trees are apricots and olives, and in the spring the ground here about the well is gay with wild flowers. We are looking toward the southeast. The grain field beyond the wall is a well-cultivated and valuable tract belonging to a very rich Mohammedan, who owns large estates in this neighborhood and who employs the people in the near-by village as laborers. That road which you see beyond the wall leads off toward the right and then southward to Jerusalem. The hills in the distance are part of a line which borders this plain of Mukhna or Moreh on the east. Over our right shoulder, then, must rise Mount Gerizim, and almost directly back of us Ebal.

Let us look first toward Mount Gerizim. Note the number 56 on our map and the two lines which branch from it toward the southwest. We shall now move to our left to the place indicated by the apex of those lines and look across our present line of view toward our right or toward the southwest.

Position 56. Mount Gerizim, Where the Samaritans Worship, and Steps Leading to Jacob's Well.

Now we have the broken pillars by the well entrance on our left, though the man has seated himself. The steps leading down to the well, which could scarcely be seen from our former position, are now before us.

By reference to our special map again we see that it is Mount Gerizim which looms up against the sky. It is only the poets who have represented Gerizim, the mount of blessing, as green, and Ebal, the mount of cursing, as barren and desolate. Both may have been terraced and cultivated once, but both are bare enough now, although the Samaritans have recently attempted to start new vineyards on some parts of the heights we see just ahead.

Gerizim is the sacred mountain of the Samaritans (John 4:19-20) and has a remarkable history. Many hundreds years before Jesus was born the people living in this region asked to have a part in the rebuilding of the temple at Jerusalem. Being refused this privilege by the Jews, the Samaritans later built their own temple on this mountain and here they have worshipped every since. Their humble temple of today can be seen in the distance, near the summit of the mountain, built around the ruins of a more elaborate structure of former years. They became open enemies of the Jews and did all they could to annoy them. On the other hand, the Jews looked down upon the Samaritans and would have nothing to do with them.

We turn from the mountain to look once more at this approach to the well. Eighteen hundred years ago a young man's visit made this well immortal and this ground sacred (John 4:1-30). Here were no ruined chapel and no stone steps; but the well was here, deeper than it is now. He came here weary, for He had traveled a long journey; He was alone, for His companions had gone to the village to obtain food. He was absorbed in thought when a footstep

fell upon His ear and a shadow across His path. He looked up, and a woman was standing here before Him. In one glance He read all her story of sin and shame. It made no difference to Him that she was a Samaritan. He saw her heart with its longing for a better nature. He had not come here for work; He had finished His labor of a year in Judea, apparently unsuccessful, but in reality destined to bring forth an abundant harvest, and He was on His way to Galilee to begin another year of even greater activity. He had paused here for an hour's rest, but when He looked on that woman's face He forgot His weariness and hunger in His eagerness to save her soul. How wonderfully real that meeting between Christ and the Samaritan woman becomes as we stand here by the very same Mount Gerizim, the seat of the Samaritan worship, before us, and read in John 4:20 one of the replies the woman made to Christ: "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship."



MAP PATENT NO. 50,508 BY UNDERWOOD & UNDERWOOD

Read once more the entire conversation held on this very spot, and see if it was not one of the most wonderful revelations ever given to a soul.

To visit for yourself this historic well use the stereographs (55) "Entrance to Jacob's Well and the Plain of Mukhna" and (56) "Mount Gerizim, Where the Samaritans Worship, and Steps Leading to Jacob's Well."

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 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 or-

ders to Underwood & Underwood, Department Z, 12 W. 37th street, New York. Further descriptive matter sent on request.

Rev. J. Stanley Durkee, Ph. D., Brockton, Mass.: "By Means of your system I have spent three weeks in Palestine, enjoying it to the full, knowing my distances, directions, places, etc., and have had none of the discomforts of travel. After all, the supreme delight of travel in a land like Palestine is the power to live in the past and recreate it. This I have done with joy that surprises. I carry the sense of actual days spent in that land, and especially in Jerusalem. I could travel any of her main streets and know my way at each turn. I commend this system of travel and study in the warmest way. Happy the man or woman who can thus visit a land by your system and then, from time to time, live over their experience by continued use of the stereographs."

MEETING AT BRUNDIDGE.

The quarterly meeting of the Salem-Troy Baptist Association met at Brundidge Thursday, June 27. In the absence of the superintendent, Mrs. J. S. Carroll, the meeting was presided over by Mrs. J. B. Wiley, recording secretary of the association. The devotional exercises were led by Mrs. J. E. Graves, of Brundidge, who offered an earnest prayer that "the hand of our God might be with us."

Mrs. Wiley's address on "The Purpose of the Meeting" rang with a note of appeal for united and consecrated effort on the part of our Baptist women.

Miss Mallory presented the "Plans for Our Work for 1912" as outlined by the woman's board at the convention in Oklahoma City.

Mrs. R. J. Bateman's paper on the "Doctrine and Spirit of Missions" was splendid.

Mrs. A. W. Bean offered prayer, "that our belief in missions be an all impelling, vital force in our Christian life."

Miss Erin Trotman's and Miss DeFee's presentations of "Our Mountain Schools" were both instructive and interesting.

At the noon hour, just before dismissal, prayer, led by Mrs. Pierson, was offered that especial guidance be given our State Board in the selection of the new state secretary.

After a delicious noonday lunch, served in the church annex, the meeting was again called to order, and devotional exercises were conducted by Rev. J. L. Thompson, pastor of the Brundidge Baptist church.

The guest of the meeting was Rev. A. Y. Napier, returned missionary from China, who was invited to address the association on "Foreign Missions." He presented China in her various phases of life—geographical, commercial, political and religious, as seen through his eye during his seven years of service there. Our hearts were stirred within us as he made his appeal for America's Christian men and women to stand by China, as China is looking to America as her friend.

Mrs. J. M. Henderson followed him in an earnest prayer that we might realize the marvelous, very present help that will make us conquerors always.

Mrs. R. J. Bateman was asked to read her resolutions of thanks to the good people of Brundidge for their hospitality, to Miss Mallory for her talk, to Rev. J. L. Thompson for his interest in the meeting and to Rev. A. Y. Napier for his stirring address on China.

The time for leaving was near at hand, so part of the program had to be omitted.

State Missions were briefly presented by Mrs. Towles Pierson, and a few minutes given to the round table discussion of the "Problems of Our Societies and Their Solution," led by Mrs. Key Murphree. Miss Mallory offered the closing prayer for God's blessings upon our work for 1912.

MRS. TOWLES PIERSON,
Secretary Pro Tem.

Dr. A. B. Metcalfe, pastor of the Fifth Avenue church, Rome, has been called to Texas by the sad news of his mother's hopeless illness. May the Comforter abide with our brother in the great loss which comes to every man who loses a good mother.—Christian Index.

A PAGE OF SHORT PARAGRAPHS

Tremont Temple Baptist church, Boston, Mass., has 21 persons connected with it who are serving in missionary work at home and abroad.

The republic of China is not yet a year old, yet it has already established a national department of health. The United States of America is 136 years old, and is still discussing the question.

Dr. Carter Helm Jones, of Oklahoma City, Okla., preached the baccalaureate sermon before the Southwestern Baptist Theological Seminary at Fort Worth, Tex., on May 29. The seminary graduated 27 men and six women from the missionary training school.

Rev. W. B. Riley, D. D., and wife, of the First Baptist church, of Minneapolis, has returned from Great Britain and occupied his pulpit again on June 9. His morning theme was "Charles Spurgeon, the Peerless Preacher."

British Baptists are grieving over the death of Sir George White, M. P. He was conspicuous during the Baptist World Alliance, London, 1905, and has presided as president of the Baptist Union of Great Britain and Ireland.

At a recent confirmation service in St. Bartholomew's church in New York five different languages were employed—English, Swedish, German, Armenian and Chinese. Rev. Hugo Holmgren presented 14 Swedes to Bishop Greer; Rev. A. Yohannan, eight Armenians; Rev. Max Pinkert, 32 Germans, and Rev. R. S. W. Wood, two Chinamen. Members of several other nationalities were present.

Unsexed! We speak as if it was as easy as being "undressed" or "unbonneted," as if sex was a thing you had if you wanted to and could leave off at any minute; or as if it could be arbitrarily taken away by another person. We might as easily imagine ourselves being "unboned" or "unbrained." Sex is older than bone or brain, and more vital than either.

The committee on Christian work of the Boston Baptist Social Union voted unanimously to continue the Ford Hall Sunday night meetings, devoted chiefly to the discussion of social problems and now one of the most important public forums in the country. Opposition to this special use of money given by the late Daniel S. Ford has expressed itself in various ways from time to time.

"Quite recently," said a writer in the Green Bag, "a woman asked for a warrant against a man for using abusive language in the street. 'What did he say?' asked the magistrate. 'He went foreninst the whole world at the corner of Capel street, and called me—yes, he did, yer wuship—an ould, excommunicated gasometer!'"

Now that the school year is closed everywhere, preparations are being made for renewing on a more extended scale the war on secret societies in the public schools next year. Practically no open defense is made of these institutions, though considerable influence is brought to bear in their behalf. The United States bureau of education has recently issued a special report on this subject. This report showed that in 13 states the legislatures have passed laws expressly forbidding secret societies in the public schools, while in 12 other states there is partial prohibition of them.

The horrors of the siege of Vicksburg, as they were experienced by a child, form the subject of a remarkable article by L. McRae Bell, which appears in the issue of Harper's Weekly for June 8. The family lived in a cave. "Our house was struck several times by shell, but father was never hurt, although a Minie ball passed through his whiskers as he sat in the hall and lodged in the rocker of an old chair near him. The Parrett gun was dreaded because, as soon as you heard the report of the gun, the ball was on you. One lady standing in a cave door had her arm taken off. Many narrow escapes were made when Minie balls would whiz by."

Dr. J. A. Chambliss, late pastor of the First church, of Plainfield, N. J., has accepted a call to the presidency of the College for Women at Anderson, S. C.

The First Baptist church, Gaffney, S. C., Dr. J. S. Dill pastor, has raised \$12,000 for the improvement of its church building.

I have great faith in future things—
Some day 'twill come to pass.
There'll be a boy who'll count it joy
To have to mow the grass.

The Foreign Mission Board of the Southern Baptist Convention has cabled to Brazil authority to purchase the campus needed immediately for the Brazilian Baptist College at a cost of \$12,000.

"Ah, if Saint Peter at the gate
Suggest that you had 'better wait,'
Just arch your drooping neck and crow,
And that will settle him, you know."

President Rush Rhees, of the University of Rochester, has declined the proffered position of the presidency of Amherst College, and in the joy of the friends of Rochester \$500,000 has been subscribed toward the \$1,000,000 additional endowment of Rochester University.

Bishop Doane, ordinary of the Protestant Episcopal diocese of Albany, has declared himself in favor of capital punishment. Rabbi Wise, of New York, is equally opposed to it. Their discussion pro and con has been interesting to the readers of the newspapers.

Betsey, an old colored cook, was moaning around the kitchen one day, when her mistress asked her if she was ill. "No, ma'am, not 'zactly," said Betsey. "But the fac' is, I don't feel ambition 'nough to git outer my own way."

At a special meeting of the board of trustees of the Rochester Theological Seminary Prof. George Cross, Ph. D., D. D., was elected professor of theology, taking the place vacated by President Strong. Dr. Cross is a Canadian by birth and education, a graduate of the University of Toronto in 1888, was a student in the divinity schools of McMaster and Chicago universities.

Here is some sad news for Alabama Baptists: Pastor S. A. Cowan, of the Southside church, Montgomery, Ala., accepts the call to the First church, Bonham, Tex. Brother Cowan has made a splendid record during his stay in the state. He has not only been a faithful pastor, but has entered heartily into every bit of our organized work. He is a young man of winning personality and makes things come to pass. Personally we will greatly miss him. We pray God's blessings upon him in his new field.

A society having great ambitions is the North American Civic League for Immigrants, founded in 1908, of which Mr. D. Chauncey Brewer, of Boston, is president. On its board of managers are Protestants, Catholics and Jews; on its list of activities are all sorts of educational, protective and friendly activities. One of the league's most helpful occupations has been the preparation, in co-operation with public schools, of lectures in foreign languages on civic topics, illustrated when possible with the stereopticon. More than 150 of these lectures were delivered in 15 cities last winter.

Even our national organs, such as Missions and Helping-Hand, are face to face almost every year with a deficit. Some have thought that the trouble was that the papers were not readable; the articles were not sufficiently interesting or entertaining. This cannot be the truth, or at least not the whole truth, for there is no magazine published more attractively gotten up and more entertaining than our own Missions. Its articles are the equal of many of our best secular magazines. Yet it is not a success financially and it is hard to get the people, the best people, in our churches to read it.

Rev. Dr. Russell H. Conwell, of Philadelphia, has delivered his lecture, "The Silver Crown," 5,000 times.

Experts figure that the coming presidential election will show at least 15,000,000 voters. The electoral college will have 532 members, of which 267 will be necessary for an election.

The cure for all social, political and commercial ailments is found alone in Christianity. The righteousness of Christianity is to become the governing principle for all people.

The Rev. Charles M. Sheldon, author of "In His Steps," is reported by a London paper to have been a vegetarian since his visit to England. The healthiness of a Scotch vegetarian family with whom he stayed in Dundee converted him to a fleshless diet.

The old Clemens home at Hannibal, Mo., where "Mark Twain" spent his boyhood, was recently purchased and donated to the city by Mr. and Mrs. George A. Mahan and it will be kept up as a permanent tribute to the great humorist.

A reception was tendered Dr. Cortland Myers, pastor of the Tremont Temple church, and Mrs. Myers, Tuesday, June 4, in Lorimer Hall, to celebrate the 48th birthday of Dr. Myers and to bid him godspeed on his two months' vacation in Europe. Dr. R. S. MacArthur, of New York, will supply the pulpit at Tremont Temple during the pastor's vacation.

Reginald Wright Kauffman has taken his pen in hand to condemn "a convention of silence that fits our children for disaster." He means the time-honored custom, or instinct, by which parents justify themselves in keeping their boys and girls in ignorance of sex truths.

Probably there never was a better example of the mixed metaphor, complete in all its parts, than the following from a recent article in a prominent religious newspaper. We feel sure that the metaphor is all right, because the author of it is a doctor of divinity: "These seeds of pride are bursting with flame which might lay the foundations of a deluge that would with its fangs envenom my soul."

At the recent Baylor commencement Pastor J. L. Gross, of Houston, was honored with the degree of doctor of divinity. He was already a "doctor," and we cannot see that this extra degree which was so worthily bestowed by Baylor has affected his preaching any. It was eminently fitting that the same degree should be conferred on Dr. S. M. Provence, of Victoria. Dr. Provence is one of the ripest Bible scholars in the south. Others given the same degree were Dr. John E. White, of Atlanta, and Rev. S. J. Reid, of Ireland.—Baptist Standard.

Dr. Mutchmore, formerly editor of the Presbyterian, told once of a good colored man who was engaged in blasting a rock near his residence in Kentucky. After a fierce explosion that shook the house, the doctor went out to remonstrate against such earthshaking charges, and said to the colored man: "What are you about? At this rate you will blow us all into the air." "Well, boss," said he, "I rammed down on that powder a piece of the Presbyterian. I wanted to show the folks around yer what Calvinism could do."—The Evangelist.

The Pope has decreed that every Catholic who summons a priest before a civil court without the permission of the church authorities is to be immediately excommunicated. The chief justice of the supreme court of this nation is a faithful Catholic. If his court should issue an injunction in a labor strike and a priest leading his Catholic brethren should refuse to obey it, the chief justice would have to get the consent of Cardinal Gibbons to summon that priest or he would have to summon the priest at the peril of his own soul, or he would have to beat the devil around the stump and get Brother Hughes to summon him.—Baptist Courier.

SOME FACTS

Alabama Baptist Mission Board Closes Good Year

A BAPTIST CHURCH AT CONSUL

Gentlemen and Christian Brethren, Patriots and Publishers, Greeting:

We beg to call your attention to some facts worthy of your attention and earnest thought.

1. Romanism, the foe of religious and political liberty, as you know, has made and is making tremendous inroads upon our common country. In addition to its 159 Roman papers, it has an organized press bureau; an organized army of "Knights of Columbus" estimated at 300,000 armed and drilled and under obligation to obey the pope's orders. The Romish hierarchy has long since announced that the United States is no longer a Romish mission, but is now a Romish country in which popery is established. It has vast resources, compact organization, an army of priests, Jesuits, nuns, bishops and all these are led by trio of new cardinals in red hats, "Princes of the Church." It has a tremendous centralized political power in our country and is assuming to dictate in governmental affairs. The American secular press is largely dominated by it and it seeks to farther control by means of the boycott all not yet subdued. It has now entered upon a career of subjugation having for its ultimate object the destruction of religious and political independence, our public schools and all we love and revere.

2. Mormonism has made tremendous inroads upon the west and its progress and increasing political power bodes the same to us as Romanism, only from a different standpoint. It is the common foe of the religion of Jesus Christ.

3. Socialism, while claiming to be purely a political and economic movement, is bottomed upon Darwinian evolution and materialistic infidelity. Its propagandists are agnostics or infidels. To satisfy yourself on this point send to its national publishing house, Chas. H. Kerr & Co., Chicago, get a list of socialist literature, and you will see. It is supplanting religious with socialistic Sunday schools in which it is teaching evolution and infidelity to the children.

4. Commercialism is selling this nation to Mammon. Our national government is being prostituted more and more to greed and the masses are being robbed in every possible way. The nation needs a conscience—a revival of moral principles and religious standards of conduct.

5. We are passing rapidly into a condition of moral chaos, a babel of forces are swallowing up all that is best and holiest in human life, and these vultures are plucking at our very eyes and hearts.

Such, in brief, are the facts confronting us.

What can we do and what shall we do in the matter?

Old Jerry McAuley, converted in jail, and marching lockstep from cell to workshop, from workshop to meals, yet telling the man in front and the man behind the burning news that was filling his soul, and at table evangelizing the man at his right and the one at his left, until a wonderful revival broke out in the prison, truly had a divine heartburn for souls.

The Alabama Baptists have closed another successful year in their missionary work. The evangelists and state workers have accomplished flattering results; the membership has been markedly increased, and the financial demands have, for the most part, been met successfully.

At the beginning of the year the association faced a debt of \$5,275, and this has been materially reduced during the past 12 months.

In the absence of Dr. W. B. Crumpton, corresponding secretary and treasurer of Alabama Baptists' State Board of Missions, his assistant secretary, J. H. Chapman, gives out the following report as a summary of the work that has been accomplished during the past year by the board as shown by the books of Dr. Crumpton.

The amount of literature distributed throughout the state has far exceeded that of any previous year. The colportage department, although not thoroughly organized, has supplied the public with a large number of Bibles and religious tracts.

Workers Increased.

The number of state workers has increased considerably since last year. There are now 120 workers employed; most of these workers are engaged in town and city work, while the colporters are largely confined to the rural districts.

More associations are supplied with missionaries this year than ever before. These are chiefly students from the college and seminary, and are working in co-operation with the State Board. It is the policy of the board to give to these students employment during their summer vacation, whether they be students at the college or the seminary.

Four evangelists have been employed for part or full time. These workers have discharged their duties in a most creditable way, and much good has been accomplished through their efforts.

The woman's work department has been one of the most successful features of the year's work. This department has met the apportionment for Home and Foreign Missions and has practically come up to requirements for the state assessment. Misses Mallory and Patrick have had charge of the woman's work. Miss Mallory has resigned, however, to take up a larger work. She will be in charge of the southern division of the work, with her headquarters at Baltimore. Her successor will be Miss Julia Ward, of Birmingham.

Church Membership Gains.

The membership of the churches of the state has been increased during the past year by 10,955 converts by baptism. This is a gain of 3,250 over last year. The total number of white Baptists in Alabama is 192,627, an increase of 8,627 in one year. From 1900 to 1906 the Baptists made a gain of 65.4 per cent, and since 1906 the gain has been 18.5 per cent.

The amount received for Home Missions during the past year was \$25,916, a gain of \$4,420 over last year; for Foreign Missions, \$34,928, a gain of \$9,643; State Missions, \$24,127, a gain of \$4,921; the total gain being \$18,984. These contributions have been from the churches exclusively, and do not include the legacies, such as that given by J. C. Bush, of Mobile. There is still a small debt connected with the State Mission work. But the ministers have been asked to co-operate with the board in meeting this item, and, together with this, cards have been mailed out all over the state asking for small contributions to meet the deficit. It is hoped that the board may be enabled to make a clean report to the State Convention, which assembles at Jasper July 24.

The State Board at Montgomery has adopted as its slogan these words: "Everlastingly At It."

One of the most interesting branches of the work has been that of the Sunday school department, under the administration of H. L. Strickland, of Birmingham. Mr. Strickland has been aided by several assistants, and his work throughout the state has been exceedingly gratifying to the board.—Montgomery Advertiser.

On Sunday, June 30, there entered the sisterhood of Alabama churches a new church, to be known as the Consul Baptist church. It is the result of the work of Mrs. D. M. Malone and her sister, Mrs. J. J. King. These two ladies about a year or more ago came to the conclusion that a Sunday school was needed at Consul and forthwith organized one, which has been a model to the community, under the superintendency of Mrs. Malone. The work was so successful from the beginning that it was decided that it would be best to organize a church, as there were a number of Baptists living in the community and there was no church in a convenient distance. So in May last they asked C. W. Hudson, who had recently accepted the call to become pastor of the Thomaston and Linden churches, to take charge of the work. He did so, preaching his first sermon there on the third Sunday in May. There were three professions that day. This much encouraged the people. So June 30 was set as the day for the organization. There were representatives there from quite a number of churches. Rev. W. F. Shute was asked to act as moderator. The church was organized with 13 members received by letter and three for baptism. C. W. Hudson was chosen as pastor, and that afternoon baptized the three young ladies in the baptistry at McKinley. It is the purpose of the new church to erect a building at Consul in the near future. They are few in numbers, but have a mind to work, and ask the prayers of all that God may give them success in their undertaking. C. W. H.

ALABAMA THEOLOGS OF 1912.

Ever true to their calling,
They served God day by day;
Patient and diligently working,
A faithful band were they.

Home ties ne'er forgetting,
If sad, or in mood quite gay;
Native state remembering,
A loyal band were they.

Practicing moderation
In work, as well as play,
Never forgetting their bodies,
A sensible set were they.

Showing real politeness
In all they'd do and say,
Making many the happier,
A courteous crowd were they.

Spending their time and talent
And means in a lavish way,
Trying to spread His kingdom,
A generous group were they.

Never shirking a duty,
Regardless of praise or pay—
Valliantly acting as heroes,
An able band were they.

Filled with the love of Jesus,
For souls they'd toil and pray;
Giving their lives for others,
A noble band were they.

A. E. C.

A large crowd gathered at Harmony church, Jefferson county, on July 7. Dinner on the grounds and fine singing. Rev. A. B. Batson preached a stirring sermon.

SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS.		INTERNATIONAL GRADED LESSONS.	
Price List Per Quarter.		Exclusively Biblical Series.	
		Price Per Quarterly Part.	
Superintendent's Quarterly	\$0 15	Beginners' Department, two grades, 1st and 2d year—	
The Convention Teacher	13	Teacher's Book, either grade	\$0 25
Bible Class Quarterly	4	Pupil's Paper, either grade	7 1/2
Advanced Quarterly	2	Pictures (for the Teacher)	65
Intermediate Quarterly	2	Primary Department, three grades, 1st, 2d and 3d year—	
Junior Quarterly	2	Teacher's Book, either grade	25
Home Department Magazine (quarterly)	5	Pupil's Paper, either grade	7 1/2
Children's Quarterly	3	First Year Pictures (for the teacher)	65
Lesson Leaf	1	Second-Year Pictures (per year by set)	1 50
Primary Leaf	1	Third-Year Pictures (per year by set)	1 25
Child's Gem	1	Junior Department, four grades, 1st, 2d, 3d and 4th year (ready October 1, 1912).	
Kind Words (weekly)	13	GRADED SUPPLEMENTAL LESSONS.	
Youth's Kind Words (semi-monthly)	6	(Twelve Grades—in Nine Pamphlets.)	
Baptist Boys and Girls (large 4-page weekly)	8	Beginners (3-5 years, one pamphlet), each	\$0 06
Bible Lesson Pictures	75	Primary (6-8 years, one pamphlet), each	5
Picture Lesson Cards	2 1/2	Junior (9-12 years, four pamphlets), each	5
B. Y. P. U. SUPPLIES.		Intermediate (13-15 years, three pamphlets), each	5
B. Y. P. U. Quarterly, per quarter	\$0 06		
Junior B. Y. P. U. Quarterly, per quarter	5		
Topic Cards, for six months, per dozen	15		
How to Organize, per dozen	10		
Pledge, Invitation, Bible Reader Record Cards, per 100	50		

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Corresponding Secretary, Nashville, Tenn.

**LETTER NO. 49—TO A MOTHER WHO ASKED ME
TO SPRINKLE HER BABY.**

Note.—One morning, while pastor in Q., a town in Mississippi, I was passing the home of Mrs. C., when she stopped me to ask, "Are you the minister who lives here?" I informed her that I was. "Well," said she, "I have been wanting to see you for the last six weeks about baptizing my baby. Can't you come in this morning and baptize her?" I informed her that I was a Baptist minister, and that Baptists do not believe in nor practice infant baptism. She seemed very much surprised that a minister of any denomination would refuse to perform the act, for evidently she believed that the falling of a few drops of water from a minister's finger tips upon a baby's head did possess some saving efficacy. Afterward I wrote her the following letter:

My Dear Friend:

You were evidently much surprised the other day at my refusal to baptize your baby. And while you may have thought I was doing you an unkindness and your baby an injustice, still, as a Baptist, I do not feel that way about it. One of the main distinguishing characteristics of the Baptists is their opposition to infant baptism. Catholics practice infant baptism because they believe it is a saving "sacrament." If an infant dies without baptism its dead body cannot have interment in a Catholic cemetery, or, the Catholics say, its soul can have no admission to heaven and it can never see God's face.

The Episcopalians practice infant baptism because they, too, believe in baptismal salvation. They baptize infants for practically the same reasons for which the Catholics baptize them.

The Presbyterians practice infant baptism because they believe that baptism does in some way make an infant a Christian and a member of the church of Christ, and, furthermore, secures to it all the benefits of the covenant of grace.

The Methodists practice infant baptism, but they have never been able to tell us just why they do. Mr. Wesley, their founder, believed and taught that baptism does wash away original sin. In his "Treatise on Baptism" he says: "If infants are guilty of original sin they are proper subjects of baptism; seeing, in the ordinary way, that they cannot be saved unless this be washed away in baptism." But the Methodists of our own time do not believe with their founder in this matter. And so you may say that the Methodists, by a happy inconsistency, have practically ignored infant baptism as a saving ordinance, while, at the same time, they retain it as one of the practices of their church.

But when you ask any of the denominations why they practice infant baptism some of them will give you one reason and some another. They find it impossible to agree among themselves as to the WHY of it. Some say because children are born depraved; others, because they are born innocent; others, because Jesus said, "Of such is the kingdom of heaven;" others, because Jesus took the little children in His arms and pronounced a blessing on them; others, because of the promises to the seed of the godly; others, because it is presumed that the baptized children will grow up Christians without any sudden and marked conversion; others, because of the Jewish covenant of circumcision; others, because Christian parents are bound to dedicate their children to God; others, because, they claim, children have been baptized from the beginning; others, because, while children were not baptized at the beginning, still their baptism afterwards was but the legitimate and proper outgrowth of the Christian church; others, because the act itself is an expression of faith on the part of the parents that their children's conversion will obtain later on, and also a pledge on their part "to teach them to renounce the devil and all his works," etc.

Still, after they have all told us why, we do not know. You remember when I asked you why you wished your baby baptized, you hemmed and hawed, and finally told me nothing. Now, Baptists have never believed in nor practiced infant baptism. Following are some of the reasons why we do not:

I mean, the act itself is not baptism. There cannot be a baptism without an immersion. It takes more than water, either applied to the subject or the subject applied to it, to constitute a baptism. To baptize means to immerse. Of course you have been taught differently. Doubtless you have often heard it af-

firmed that a thimble-full is as good as an ocean-full, and that the word "immersion" does not appear in the Bible. But it is a fact, my friend, that the words "to baptize" mean "to immerse," and the word "baptism" means "immersion." And the reason why the words "to baptize" and "baptism" appear in our Bibles instead of the words "to immerse" and "immersion" is because the translators had orders from King James not to so translate them. I have in my possession an exact copy of King James' instructions to the translators, and also a complete copy of the original preface of the translators to the readers of their translation. The king's third rule is this, "The old ecclesiastical words (are) to be kept; as the word church not to be translated congregation," etc.

And the translators say near the close of their preface: "Lastly, we have on the one hand avoided the scrupulosity of the Puritanes, who leave the old ecclesiastical words, and betake them to other, as when they put washing for baptisms, and congregation for church," etc.

Now, from the king's third rule and the above quotation from the translators' preface to the reader one can easily see that the word "baptism" was one of the "old ecclesiastical words," and could not, therefore, be translated "washing" or "immersion."

Now, the Greek word which means "immerse" is "baptizo," and the Greek word which means "immersion" is "baptisma." And so, whenever the translators came to these words, being "old ecclesiastical terms," they were forbidden to translate them. Therefore they had to anglicize them—that is, they had to make them conform, as nearly as possible, to English words. And so they changed the "o" in "baptizo" to "e," and then the word was as we now have it—baptize. They dropped the final "a" in "baptisma," and then the word became as we now have it—baptism. Now, this statement of the case is as reliable as it is possible for authentic testimony to make it.

Furthermore, it is conceded by the scholarship of the world, regardless of denomination, that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters. If you care for my proof in support of this statement, I shall be glad to give it to you.

Dr. Wall, an Episcopalian, says: "The Greek church, in all branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it" (Hist. Infant Baptism, vol. 1, p. 589).

Now, when we remember that the words "baptizo" and "baptisma" are Greek words, then this "usage" of the Greek church becomes incontrovertible testimony in favor of my claim that immersion only is baptism.

Dr. Christian, in his book on immersion, page 231, relates this incident: "In reply to an editorial in the Christian Observer, of Louisville, Ky., Dr. Powell writes to the Western Recorder, January 8, 1891, as follows: 'I asked Brother S., who has charge of the Baptist church in Athens, Greece, if the Greek word could mean anything but immersion, and he said "No." To my inquiry how the Presbyterians managed this question, he replied: "Very easily—by having a baptistery made, in which they immerse infants just as the Greek priests do." Said he: "Once they sprinkled some children, and it created such a scandal that it came near breaking up the church, and they were compelled to have a small baptistery made."'

So you see how the case stands. If infants should be baptized, still sprinkling a little water on their heads is not baptizing them.

In another letter tomorrow I shall give you some further reasons why Baptists do not believe in nor practice infant baptism, so-called.

Yours truly,

R. S. GAVIN.

In an article addressed to Oklahoma Baptists Dr. Gambrell says: "Though it might be against the best interests of the Standard from a financial point of view, yet I say that one of the sorest needs in Oklahoma state is a Baptist state paper. Some of the Standard's good friends up there have thought the Standard could do all for them that ought to be done. I do not agree with them at all. I believe every state, to do its best, must have its state paper, and I say this frankly and flatly without any regard as to how it affects the Standard. I say it for Christ's sake and for the sake of the cause in Oklahoma."

**DON'T ALLOW FLIES IN YOUR HOUSE.
DON'T PERMIT THEM NEAR YOUR FOOD—ESPE-
CIALLY MILK.
DON'T BUY FOODSTUFFS WHERE FLIES ARE
TOLERATED.
DON'T EAT WHERE FLIES HAVE ACCESS TO
THE FOOD.**

Flies are the most dangerous insects known to man. Flies are the filthiest of all vermin. They are born in filth, live on filth and carry filth around with them. They are maggots before they are flies.

Flies are known to be carriers of millions of death-dealing disease germs. They leave some of these germs wherever they alight.

Flies may infect the food you eat. They come to your kitchen or to your dining table, fresh from the privy vault, from the garbage box, from the manure pile, from the cuspidor, from decaying animal or vegetable matter, or from the contagious sick room with this sort of filth on their feet and in their bodies, and they deposit it on your food, and YOU DO swallow filth from privy vaults, etc., etc., if you eat food that has come in contact with flies.

Flies may infect you with tuberculosis, typhoid fever, scarlet fever, diphtheria and other infectious diseases. They have the habit of feasting on tuberculosis sputum and other discharges of those sick with infectious diseases, and then going direct to your food, to your drink, to the lips of your sleeping child, or perhaps to a small open wound on your hands or face. When germs are deposited in milk they multiply very fast; therefore milk should never be exposed to flies.

What to Do to Get Rid of Flies.

Screen your windows and doors. Do it early before fly time and keep screens up until snow falls. Screen all food, especially milk. Do not eat food that has been in contact with flies.

Screen the baby's bed and keep flies away from the baby's bottle, the baby's food and the baby's "comforter."

Keep flies away from the sick, especially those ill with typhoid fever, scarlet fever, diphtheria and tuberculosis. Screen the patient's bed. Kill every fly that enters the sick room. Immediately disinfect and dispose of all discharges.

Catch the flies as fast as they appear. Use liquid poisons, sticky fly papers and traps.

Place this fly poison in saucers throughout the house: Two teaspoonfuls of formaldehyde in a pint of water, sweetened with sugar.

To quickly clear rooms of flies, burn pyrethrum powder. Sprinkle the powder on live coals carried on a metal shovel. The fumes cause flies to fall in a stunned condition. They must then be swept up and destroyed. Best results are obtained by darkening the room, allowing only ray of light to enter at edge of window shade. Flies, in attempting to escape the fumes, will seek ray of light at window. This simplifies their collection.

Eliminate the Breeding Places of Flies.

Flies breed in filth. Allow no filth or decaying matter of any kind to accumulate on or near your premises.

Sprinkle kerosene over garbage and contents of privy vaults. Keep garbage receptacles tightly covered; clean the cans every day, the boxes at least every week. Keep the ground around garbage boxes clean.

Keep manure in screened pit or tightly covered vault. **MANURE SHOULD BE REMOVED EVERY WEEK, AT LEAST.**

Burn all refuse—such as old bedding, straw, etc. Pour kerosene into the drains. Keep sewerage system in good order; repair all leaks immediately.

Clean cuspidores every day. Keep 5 per cent solution of carbolic acid in them all the time. Get rid of sawdust boxes used as cuspidors—they're insatiable.

Permit no dirt to accumulate in corners, behind doors, back of radiators, under stoves, etc.

FLIES IN THE HOME INDICATE A CARELESS HOUSEKEEPER.

REMEMBER: NO DIRT—NO FLIES.

If there is a nuisance in the neighborhood notify the DEPARTMENT OF HEALTH.

We believe the Laymen's Movement is bringing about a much closer and more cordial relation between the pastor and his men. This new sense of companionship between ministers and laymen means co-operation. This new partnership means efficiency. It humanizes the preacher in the pulpit and spiritualizes the man in the pew. Do the duty close at hand, oh men, and then with the widening vision of Jesus, rise and reach as far as His redeeming love has reached. This is a program worthy of our best manhood.

Rabbi Emil G. Hirsch has been minister of the same congregation in Chicago for 32 years and has reached the age of 60: His people recently increased his salary by \$2,000, making it now \$20,000, the largest paid any religious minister in the United States. They also gave him a check for \$3,000 extra.

BROTHER CRUMPTON'S NOTES ON SAYINGS OF CORRESPONDENTS.

"We are going to begin a meeting near the mines next Sunday evening to continue indefinitely. I wish that you might know the real destitution in the suburbs of this town. Hundreds of people who work in the mines live out there with no place to worship, not even a place to hold Sunday school. I am going right under the trees for this meeting for the very work's sake, and we are hopeful of establishing a good mission in that part of our town."

"There are many other places like it. The people are there, but are like 'sheep without a shepherd.' Financially and educationally the country is rapidly improving, but seems to be doing almost nothing religiously. This seems to be true with all denominations. But the people seem hungry for the gospel, and I feel like the tides will turn soon, and oh, could it but be for the Baptists! The time is dead ripe for Baptists, but we have next to no field forces. Only two other pastors living in this county besides myself. We need ever so badly a good, strong county missionary to give all his time to this county—a man strong and manly in character, evangelistic in temperament and with the gift of common-sense leadership."

These two letters came in the same mail from different parts of the state. They can be multiplied in Alabama by 100, and yet many brethren seem to think there is little need for State Missions. These two preachers are going to hold meetings in the destitution. The Lord will bless their efforts in the salvation of souls, but what will the newly constituted churches do for pastors? How sorely we need more preachers! Don't ever say we do not need a State Mission Board or a Ministerial Education Board.

"The church is very much behind with pastor's salary."

That is the sad sentence in so many letters I get. One brother says: "I would have been there yet, but they wouldn't pay my salary regularly. So far as I know, every member wanted me to remain, but I will not go in debt." Debt has been the ruin of more preachers than anything else. The cost of living goes higher every day; the salaries of pastors remain the same. If the small salary is not paid what is the pastor to do but move? Who will tell us the most distressing church situation in Alabama? Is anything more distressing than a starving ministry?

James Allen Smith, Ashland:

"We Baptists in Alabama can do anything we want to do, and we will want to if you will put the harness on us. In my opinion if you would have every association elect a member of the State Board and let the board do the work that the present board is doing you would reach the whole state. Something like this will have to be done before we ever get all the Baptists in the state to open their eyes. Now, do you know that I am not a kicker, but I am a missionary Baptist, and want to see us all work together and go to work. We can do it if we will. We will do it if you put the harness on us. You are the man to put it on."

Now, there you are! That young brother said something. "Put the harness on us." See? "You are the man to put it on." See? How easy it is to write that! Did you ever try to do that thing to a mustang? Well, you succeeded after a time, but even now, though the old nag has been wearing the harness for years, every now and then he has to be broken again. Indeed, you never know when you are exactly safe. You tackled only one mustang. This brother has selected one man to do the job for a whole state full of mustangs. I have been working at it near a quarter of a century, and the kicking and bucking and standing on hind legs, pawing the air, has not entirely disappeared. As for pulling, they are mighty unreliable; you never know whether they are going to stall or run away. When you work them in pairs they are eternally biting at one another; that takes their mind off their business and makes the going unsteady. But we are moving, thank the Lord. The mustang blood is certainly working out, and that of the sensible thoroughbred is taking its place. Not all are working, but many are thinking about joining us. As to the suggestion, that is worth thinking about. In August a great host of

Alabama Baptists are going to gather at Pelham for a "pow-wow," as the Indians would say. Let's talk about the vision of Brother Allen Smith then.

"In the last issue of the Baptist you ask, 'Why is it hard to raise money for ministerial education in Alabama now?' My answer is, because so many young ministers use tobacco and are extravagant."

Now, my young brother of the filthy mouth, what are you going to say in answer to this fine young woman who writes these words? Get mad and say ugly things! That would be to own you are wrong and know it. Will you not say, like the good man you ought to be, "Faithful are the wounds of a friend, and I'm going to profit by this rebuke? As sure as you live there is truth at the bottom of that remark of the young sister's. Young preachers, the eyes of the people are on you. Foolish extravagance and ugly habits on your part hurts the cause of ministerial education. Your people may say nothing, but they very much wish you were the preacher described I Tim. 4:12. Many a preacher is wondering why he was not called at a certain place. If the truth were known his fondness for tobacco was the cause."

"I note your distress signal, but knowing of your whirlwind campaigns at the last moment, I have every confidence that you will come out with flying colors at the convention."

These words are from one of the best men in Alabama. I thank him for his confidence and the compliment implied. The writer of those lines is always at the front when an emergency arises, but we are liable to be swamped by brethren who feel as this brother does, but who fail to do their part.

"There are few places you can develop, and on others you waste time and energy. Oh, what a sacrifice here when yonder is a field just dying for one to lead them and who would be led. We need new blood, some young blood, but not only that, but lightened blood. Dead blood is a serious thing. We need some converted blood, converted from some things to some things."

Is he right? Are there some fields impossible of development? Some of our dead churches who change pastors every year or two ought to ask: "Is it I?" If the "new blood" could only be gotten in. But there's the rub. Shall the pastor get up a row to bring it about, or shall he move? Rows are bad things generally, but they often do good. Blessing on the church whose membership would like to be led!

"He is a bad egg, and I knew it long ago. If other people had been as frank and faithful with him and about him as I tried to be in Alabama he would have been found out, if not exposed, before now, and no telling how much of his ministerial meanness prevented."

This comes from a brother who was a leader in Alabama once. He writes about one who left the state in bad odor. The writer was faithful to warn and wanted him exposed, but the people wouldn't be warned, and so the rascal has continued his dirty work. A late escapade ought to put him behind the bars, but I look for him to escape and bob up somewhere else. Somehow we cannot shake his sort off. A fraud seems to flourish best among the independent Baptist churches.

THE JUDSON CENTENNIAL.

It has been decided to celebrate the centennial of the beginning of a separate organized mission work by the Baptists of America in our churches during the coming year. This movement seems to me to be a great opportunity for educating and edifying the life of our people in perfecting Baptist life unto better and better things for the kingdom of God. Not only ought the \$1,250,000 for work on the foreign field to be raised, but there ought to be an uplift all along the line. We have a rich experience in the things pertaining to God in the history of the nearly 300 years we have lived and wrought on this continent, and especially during the last century of that history. It becomes us to make the best use of these dealings of God with us during that time, for these constitute a divine heritage full of revelations of God and His purposes and pleasure. Any careful reader

of the Old Testament will see what a large place is therein given to history in its presentation of the revelations of Jehovah; and Israel came through the actual experiences to know and appreciate God and His dealings with them. Our history has been too largely neglected, partly because we made so much of the Bible that we preferred to be Bible Baptists rather than historical Baptists. There is something in that, but not what would appear on the surface, for the Bible is so closely linked with history, both in its genetic history and in its service as a completed instrument, that it can neither be understood or properly evaluated in the practical things of life without some regard for history. Our history therefore becomes the hand maiden to the Bible in attaining the fullness of the statue of the man in Christ.

Let us use this movement for all it is worth in expounding and promulgating Baptist life as it has been effected and affected in the history of America. To this end let us inaugurate a series of centennial institutes to be held in every section of the state for this purpose. This will require organized and concerted action on the part of our people—a co-operation much needing cultivation and fostering. Some one who has both the inclination and the proper qualification for this service must take the lead in its inauguration and carrying through. Let the convention at its coming session effect this and put the movement under way. That I may not be beating the air I suggest a definite and concrete program, as follows:

Let some one prepare himself and present the history of the Baptists of America from 1644 to 1912, showing how they came to be what they were in that year of the beginning of missions.

Let another prepare to present the Foreign Mission work of the last century in the accomplishments on the fields.

Let another prepare and present the Home Mission work during that same time.

Let another present the educational work during the same time.

Let another present the rise and development of the Sunday school.

Let another present the Baptist press.

Thus we could put before our people in full and orderly outline the life of the last century as God has given it meaning for us, and I am quite sure it would be a tonic both stimulating and nourishing for us. So I shall move in the convention at Jasper that such a movement be organized and authorized to perform for our people such a work in as many communities as may be possible; and that the work may be thoroughly done, that there be organized several sets of teachers for that end. We have now a chance to give our people some Baptist education. There is a difference in educating Baptists, people already Baptist, and in a Baptist education. Alas! the thought! We give no heed to the latter, and there are so many Baptists without any adequate Baptist education in our churches; and hence the narrow and bigoted and ignorant folk can make but little headway in living the broad catholic and intelligent life of loyalty to the truth of God which our standards and principles require. Let us have the centennial and celebrate it in good, effective style.

A. J. DICKINSON.

Besides the Greeks, Russians, Bulgarians and multitudes of Chinese, Japanese, natives of India and Africa, to be found in the East Side of New York City, there are also in that section more Italians than are to be found in any city in Italy, more Jews than live in the entire Holy Land, and more Catholics, nominal, than live in any European city with three exceptions. One of the churches which is striving to meet this missionary situation is the Second Avenue Baptist church, of which Rev. Robert F. Y. Pierce, D. D., is pastor.

Keep your head cool—your feet warm—your mind busy. Don't worry over trifles. Plan your work ahead and then stick to it—rain or shine. Don't waste sympathy on yourself. If you are a gem, some one will find you.

It is announced that Rev. J. H. Shakespeare, editor of the Baptist Times, London, and European secretary of the Baptist World Alliance, is broken in health, and has been ordered by his physicians to stop work and take a somewhat protracted rest.

ALABAMA BAPTIST EDITORIAL

YOU AND YOUR COMMUNITY.

DO FOREIGN MISSIONS PAY?

Every now and then the question is asked by men who are dominated by the commercial spirit of the age and measure the success of every enterprise in dollars and cents. It is a low view to take, yet for the benefit of the business men who discount the spiritual value of missions we have no hesitancy in saying that Foreign Missions is one of the best aids to foreign business.

The Hawaiian Islands are a telling example of the results of missions. The missionaries went there in 1821. Now three is commerce with the outside world amounting to \$70,000,000 a year. Hawaii buys more than \$27,000,000 worth of goods every 12 months, and fully 90 per cent of this is bought from this country.

"OUR BROTHER IN BLACK."

For years Southern Baptists felt that our northern brethren were unwise in trying to monopolize the educational and missionary work among the negroes, and we confess that some of their methods proved unpalatable and brought forth sharp criticism. Later a better feeling came about, and they frankly asked our advice and co-operation, and now comes the following significant paragraph in the recent report of the city mission commission at Des Moines:

"Is not the time near at hand when we should leave more largely the responsibility of the uplift of the negro population of the south to the two and a quarter millions of Baptists of the south, that the Baptists of the north may be more free to devote their energies to the Christianization of the alien host so largely segregated above the Mason and Dixon line and east of the Mississippi river?"

Here is food for thought.

REPORT ON EVANGELISM.

In a recent report of the commission on foreign population read before the Metropolitan Union of New York City Dr. Frank M. Goodchild said:

"This is a report and not a speech. The speech would be easier to make. In a speech you strive for immediate effect. In a report you must be willing to run the risk of being dry for the sake of being absolutely accurate in your statements. In a speech you may color things; in a report things should be in plain black and white. In a speech the tone of voice is eloquent; in a report the facts must eloquent without any trick of tone or gesture."

Yet in spite of this striking parallel we beg to call special attention to the report of the committee on evangelism made at Oklahoma City, for it combines within itself all the requisites of a report and of a speech. It bristles with facts, yet glistens with fervor. We also publish from the pen of Dr. L. R. Scarborough an illuminating article on "That South-wide Revival." Read these articles carefully and prayerfully.

THE LITTLE TIN PLATE.

We are greatly interested in an ordinance before the board of aldermen of New York City providing for the placing upon every building of a brass plate bearing the name and address of the owner. This will "enable the opponents of unsanitary tenements, law-defying saloons, houses of prostitution, etc., to track back the evil to the source of responsibility—the owner of the property. The owner has a building which is being put to social uses and which is yielding him an income from these users; and this ordinance is an endeavor to force this owner to pay the moral as well as the financial tax which society has a right to assess upon his earnings. In the words of ex-President Roosevelt, it is an attempt 'to make the owner of a building take a healthy interest in his property.'"

Dubbed by its opponents, in ridicule and contempt, the "Little Tin Plate" ordinance, this phrase has now been caught up as the slogan of a campaign which promises to yield results.

It is doubtful if a more effective weapon for the fight against the ordinary community evils of our day could be put into the hands of the reformer than this. Simple in the extreme, practically self-enforcing, rallying automatically on the side of social health, that universal love of personal reputation which is an essential part of our human instinct of

REPORT OF STATE BOARD OF MISSIONS.

Total contributions to State Missions for convention year ending July 5.....	\$24,117.85
Received during June	10,270.68
State Mission debt for the year about.....	4,500.00

W. B. CRUMPTON, Sec'y.

self-preservation, utilizing with astonishing ease and effectiveness that pitiless light of publicity which is always the most effective agent of social progress, no more useful "ways and means" of cleansing a city of its pest-pots has ever been suggested.

We hope it will pass and be enforced, and that it will find its way into every city in America. It would put to shame some of our leading citizens in Birmingham.

MORE TEACHERS THAN PRIESTS.

Every now and then we come across a statement that is highly illuminative. Here is one that is both illuminating and provocative of thought: "The Roman Catholic church has from two to five teachers for every priest."

An expert in Sunday school work says:

"We bemoan the dying at the top of our Sunday schools. We see the lower grades constantly filling with joyous, eager children and watch them come on into the upper grades in reduced numbers, until finally around 20 years of age the ranks are very thin. Boys outgrow in their own minds the ordinary methods of Sunday school, and the fact is that many of the methods of the Sunday school do seem stale and aimless to them after the clear cut plans and effective methods of teaching in the public schools. At any rate, whatever may be the cause, the boys fade from the ranks of the Sunday school, and we look in vain for the large groups that made the intermediate grades lively and full of hope."

Now, here is a situation that cries for a remedy, for not only do many of our boys quit, but they quit knowing little of the Bible and less of what Baptists believe.

Here is a chance to work in our laymen, for dead-in-earnest men working out an attractive method of Bible study with enthusiasm and a love of the boy in their hearts can make the Bible glow with new interest and lay a moral influence on the character that will abide for time and eternity. It is very evident that the personality of our men must be evoked in the work of staying the decline of boy interest in the Sunday school.

Consecrated men must therefore hear the call to be religious teachers. The churches are asking for men who are able and willing to make the Bible and religious truth plain.

Won't you volunteer?

The delegates who are to attend the convention in Jasper are slow in sending in their names for assignment to homes. Owing to the population of Jasper, the entertainment committee is working hard to get every available home listed at the earliest date, and the town has been well worked for this purpose. The delegates should send in their names IMMEDIATELY, so the entertainment committee can ascertain at the earliest possible moment the number of homes needed.

At the present not more than one-third of the expected delegates have applied for homes, and in the final rush the assignment of homes will naturally present a congested condition and necessarily work the committee overtime, when if the delegates will respond NOW, as they should, they will not only be cared for better, but they will make it much easier for the committee having this matter in charge.

Let every man or woman who is to come to Jasper as a delegate to this convention make that fact known to W. H. Moore, chairman of the entertainment committee at Jasper, Ala.

A man's life is embedded in the community. He must breathe the community's air, drink the community's water, eat the community's food, avail himself of the community's sewer, expose himself to the community's contagious diseases. On the sanitary conditions of that community must, therefore, largely depend the health of the individual. "The public official whose thorough cleaning of the streets and enforcement of hygienic law prevents thousands of cases of disease is far above the doctor who cures a patient here and there," says an editorial writer on the subject.

Herbert W. Fisher well says:

"Our ancestors stopped the plague. We can stop the other diseases. For if all our city sewers were good sewers and if all our good sewers were better sewers, if the streets were cleaner than they are, if there were no smoke nuisances and no nuisances at all, if there were more parks and playgrounds in the cities, if no tainted meat or impure milk were allowed to be sold, if all reservoirs and rivers from which we get our drinking water were kept perfectly clean, if factories did not run late hours and thus infect their men with that kind of poison we call fatigue—why, then there would be less typhoid fever, less pneumonia, less rheumatism, less cancer, less insanity, and less of every other disease. People would live longer and be happier. The country would save a large part of that \$1,500,000,000 now being wasted every year on sick pensions, and doctors' bills, and lost wages."

The health boards and commissions having this community work in charge are endeavoring to "stop up the holes" from which ill health emanates and with which healing agencies are attempting to cope by "wearsome and vain toil."

You are fairly well, perhaps, and you think that health is perfectly natural and comes easy. You don't believe you owe anybody anything for keeping you well. But you are mistaken about that. You owe a great deal to a great many people who are working all the time to keep you well—people you don't know and never heard of. If you had been born in the twelfth or thirteenth century you would have died young, perhaps—died of cholera, or smallpox, or bubonic plague, or leprosy, or some other terrible disease. And the only thing that saves you from those diseases in the twentieth century is the fact that somebody is sitting up nights thinking how to keep them away from you. So let us give thanks for our boards of health and our quarantine officers. Let us wake up to the debt we owe them, for the more we owe them the less we owe the doctors.

The range of salaries for the heads and faculties of state-aided institutions of higher learning in this country is given in a bulletin just issued for free distribution by the United States bureau of education. According to the bulletin, the highest paid head of any institution of this class is the president of the University of California, who receives \$12,000 a year and house. The presidents of Illinois University and Cornell University each receive \$10,000 a year and house, while the president of the University of Minnesota gets \$10,000 without house. From these figures the presidents' salaries run down as low as \$2,400. The salaries of the faculty range from \$50 a year for the least-paid tutor to \$6,000 a year for the best-paid full professor, both extremes being touched at Cornell.

The following in an editorial in the issue of June 19 did not apply to any pastor now living in the district. The incident happened quite a while back. The pastor referred to served only a short while in Birmingham:

"It was here in Birmingham at the Ministers' Union that a Baptist pastor, at the instigation of the chief of police, appeared to make a plea for a 'red light district.' He was a young man and really felt that he was a true reformer, and started out with a great gusto, but was sharply called to order and sat down dazed because the pastors could hardly withhold their surprise and shame that one of their number was championing such a compromise with sin."

A FEW WORDS ON RUSSELLISM.

By Observer.

How does "Pastor Russell" win the crowd and get the money. He is literally drawing the crowd, and he is also getting the money in vast sums, for his advertising schemes are world-wide and entail expenditures that stagger the minds of those who know the cost of such efforts.

Now for the how and why. The world is full of superficial people, who want a sleazy (*) religion. That Millennial Dawnism is about the flimsiest that has ever been unloaded on a gullible humanity is hardly a question for debate. It is a clever reproduction of all the heresies of past ages, put on the modern market under a brand new label that fairly shines.

It seems as though in his earlier years in his haberdasher's shop in Allegheny, when business was dull, or after business hours, Russell had gathered together all the scraps and remnants of ancient errors, such as Gnosticism (know-it-all-ism), Manicheism, Arainism, Sabellianism, Apollinarianism, Nestorianism, Eutychianism, Pelagianism, etc., etc., and had cast them, one and all, into the fusing pot of his own great and fervid imagination, and that "Millennial Dawnism" came forth to enlighten (?) benighted humanity (though to give all the side lights in the case as to the authorship of this clever system of untruth it should be stated that Russell's divorced wife claims to have written most of it).

At any rate, here it is, and surely it is succeeding beyond Russell's highest dreams:

Give the average man a guarantee that there is no hell, and you will tickle him in the right place. Tell him that the heathen are not lost, and it meets his heartiest approval. Show him the worst the very wicked (Russell's few incorrigibles, for it seems that even he is not equal to saving ALL sinners) need expect is non-existence after death, and he is "with you."

He will wax eloquent in expatiating upon and in defending such an easy-going, "common sense" satisfying religion, and will subscribe handsomely and voluntarily for its promulgation.

There's the Answer.

We have observed Russellism for a long time and have never yet known an unregenerate person who looked into it but who liked it. It is a religion made strictly for the fleshy man, and is a perfect fit.

But how is it that all these great Millennial Dawn revelations have been so long in reaching us?

Is it not a pity that after the Lord had kept them secret for so long a time that "Pastor Russell" should now expose Him?

Just one sample of "Pastor Russell's brilliant (!) exegesis. It is based on I Timothy 2:6 (Jesus Christ) "who gave himself a ransom for all to be testified in due time." He uses this as one of the foundation stones of his system, dwelling on the "ransom for all" as the ground for belief in a universal salvation, making the testifying to be his (Russell's) own in this the "due time." This to be sure is an absurd rendering, and should forever shut him off from serious consideration, for even the slightest study will reveal the meaning of the passage to be as follows: "(Christ Jesus) who gave himself as the redemption price for all—a fact testified to at its own appointed time" (that is, when Christ hung on the cross).—Weymouth's translation.

But the main point at which we are now aiming in order to show Russell's inconsistency is this: That while here claiming that Christ died for ALL, yet he is not long in stumbling over the "incorrigibles." So hopeless are these that even Russell must consign them to judgment, which in his hands amounts to annihilation. But see into what a trap of his own making Russell has fallen, for his ALL is not all after all.

His own "incorrigibles" bear the ailness of his argument. Now, if Russell's all is not all, surely orthodoxy may be allowed the same privileg of making exceptions, and this it does by affirming, on the basis of many scripture passages, that while Christ gave himself a ransom for all, only those who accept Him become the beneficiaries of His saving grace.

Finally, let us ask, Suppose Russell is wrong? Suppose that, notwithstanding his assurances, there is a hell of torment for the ungodly? Suppose it is true "that he that believeth not is condemned already," and that "the wicked shall go away into everlasting

punishment?" Suppose there is a "lake of fire?" The scriptures affirm all these things. Suppose the Bible as it has been understood by godly, gifted men for centuries is right and Russell is wrong? Only suppose this and the possibilities of the harm resulting from Russell's influence in blindly leading the blind is too horrible for contemplation.

Probably the most effective antidote to Millennial Dawnism yet published is the pamphlet by Rev. I. M. Haldeman, D. D., pastor of the First Baptist church, New York City, entitled "Millennial Dawnism, the Blasphemous Religion that Teaches the Annihilation of Jesus Christ." Its wide circulation and evident influence in checking this heresy has stirred Pastor Russell to a personal attack on Dr. Haldeman in public address and by printed page.

The pamphlet referred to contains 80 pages, and is now in its fiftieth thousand. Send 10 cents for a copy to the publisher, Charles C. Cook, 150 Nassau street, New York City, or you may have it free if you prefer.

*Lacking firmness of texture or substance; thin, flimsy.

Lord Kitchener's first annual report as consul general and diplomatic agent in Egypt is an interesting document which sets forth the present condition of Egypt from the point of view of its civil rulers. Lord Kitchener believes the fellah the best and most hard-worked type of humanity in Egypt, and he looks to education to improve his condition. "Today there are 45,175 boys and 55,000 girls in the elementary schools and 10,000 boys in the higher schools. This is one of the marked social phenomena of the Orient. The government girls' schools are so crowded at Alexandria and Cairo that hundreds have been refused admission and new sites have been bought and schools are being built."

We are sorry to say that in many churches the salary of the preacher is paid very irregularly, but we are ashamed to say that in a number of Baptist churches in Alabama even the small amount agreed upon is frequently not paid in full, and yet the old pastor goes unpaid and a new one comes in, and no one seems to think that the church has been guilty of a gross piece of dishonesty that would be frowned upon even in the business world.

To the group of substantial edifices scattered over the picturesque Northfield campus has just been added a handsome dormitory to be called Gould Memorial Hall. The dedication of this \$200,000 building on the ideal June day furnished the proper setting for the simple yet impressive exercises. Miss Helen Gould, of New York City—the giver of the building—presented its keys to Mr. William R. Moody, who in words equally felicitous accepted the trust.

HOW GOOD THE LORD IS TO HIS PEOPLE.

We are constantly reminded of His goodness. For weeks the good sisters have been asking: "Where will we get a successor to Miss Mallory as the secretary of the Missionary Union?"

They waited, prayed and thought, and now the Lord has answered by giving them Miss Julia Ward. She is peculiarly suited for the place from many standpoints, not the least of which is her rearing in Sunday school and church work.

Her father, Capt. W. C. Ward, was for years a prominent figure in our Baptist convention and school work and pre-eminently in his church. Miss Julia has always breathed the air of church activity. This, with her other important qualifications, assures her success, our Alabama women lending their co-operation, which they will certainly do.

I congratulate the W. M. U. and promise my very best assistance. We part with Miss Kathleen Mallory reluctantly, but our prayers will ever attend her. Blessings on the work of our women, which is so rapidly developing and which seems to have the Divine approval.

W. B. CRUMPTON.

DEATH OF MRS. SANGSTER.

Mrs. Margaret E. Sangster, author, editor and poet, for years a distinguished contributor to the world of letters, died on June 3 at Maplewood, N. J. She is survived by a son, George M. Sangster, and a daughter, Mrs. Henry D. Bostwick.

Mrs. Sangster, whose maiden name was Munson, was born in New Rochelle, N. Y., on February 22, 1838.

The illness which brought her life to an end was a brief one and afforded no warning of its fatal outcome, so that the announcement of Mrs. Sangster's death brought the severe shock of utter surprise to her thousands of admirers. Though 74 rich years had banked their wealth in her life, she was far from an aged woman in soul, and to none of her friends did her work seem finished.

She was probably the most popular short story and short poem writer in this country. Her stories and poems appeared in every paper in the land, and especially every religious paper.

Millions of woman have gained inspiration from the many books and innumerable articles written by Margaret E. Sangster, who has just died, after 50 years of work for the betterment of mankind. She never wrote a line that was not an encouragement to better living and higher thinking.

Here is a bit from one of her works:

Not as a Child.

Longfellow's line, "Not as a child shall we again behold her," has been received by some as a message of consolation, and by others with something of protest. The mother longs to clasp again in her arms the little one she lost, there have been so many years in which her soul has been famished in its yearnings for heaven and her desire to enfold her darling again in the rapture of reunion. But if the child had remained, no greater trial could have been imagined than that it should not grow up. Its development would have been the dearest joy of the home. Under the tutelage of the angels, has the child not grown in the heavenly land?

One of my friends parted with her only child in his beautiful infancy. Years passed, and her husband left her for the home across the sea, and she was desolate in her fair house set amid bowers of summer bloom. Day by day her loneliness oppressed her. Night after night her pillow was wet. One night God sent her a beautiful dream. She saw her husband, not white and thin, not tortured with pain, but noble and strong as he had been in his prime, his countenance shining with happiness. Ever by his side was a younger man, lovable, attractive, radiant, and about this youth there was something familiar, yet baffling, and his look bewitched her, and caught at her heart. "Who is that with Dick?" she asked of one who stood by smiling.

"Why, do you not know? That is the boy you lost so long ago—your son and his. You have two waiting for you, do you not see?"

That precious dream gave her new courage and calm resignation. It was indeed a waft of balm from shores where the trees of God are ever green.—Margaret E. Sangster, in "When Angels Came to Men."

The directors of the Suez Canal Company, at their annual meeting in Paris, reported a very prosperous year and decided that tolls for ships passing through the canal hereafter shall be reduced to \$1.2 a ton. The aim in part is to secure traffic for the Suez canal which might be planning to make use of the Panama canal when it is opened.

Of all the great religious meetings throughout the United States those of the Baptists, as a rule, receive the least recognition by the daily press. The reasons for this have been repeatedly stated. For instance, reasons such as the fact that as a rule Baptist meetings are peaceable; that no legislation is enacted; there is almost no politics; there are no spectacular elections to spectacular offices; there are no "plums" in the form of highly paid offices given out. No wonder, therefore, that the daily newspapers do not see many "good stories" in the proceedings of our national Baptist gatherings, which concern themselves chiefly with missions and their extension.—The Standard.

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No matter how painful the corn Bear Brand Corn Paint will relieve the pain in one hour, and in four nights you lift out the corn easily and painlessly with your fingers. No cutting, bandaging, changing shoes or keeping off your feet. Absolutely guaranteed to satisfy or money refunded.

Price, including glass rod for applying, 25c at all stores or promptly by mail upon receipt of price.

THE LEWIS BEAR DRUG CO., Inc., Montgomery, Ala.

ALABAMA BAPTIST PIANO CLUB.

The superior quality and durability of the piano which is now being offered to members of the Alabama Baptist Piano Club is shown by the following letter from one of the earliest purchasers of the Ludden & Bates Piano, away back in 1883. Mr. H. V. Coarsey, of Brantown, Fla., writing under date of February 7, 1910, says: "I am the owner of Ludden & Bates piano No. 111, in rosewood case, and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you twenty-six or twenty-seven years ago, during which time it has had constant service, considered some an extraordinary amount of hard usage. This instrument has served two generations in our immediate family in a most satisfactory way and we have no idea of parting with it for any other piano."

If you would like to join the Club write for club catalogue and full particulars. Address Ludden & Bates Alabama Baptist Piano Club Dept., Atlanta, Ga.

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"Beautiful Blue Grass Region." College Preparatory, Junior Collegiate and General Courses. New buildings. Extensive grounds. Healthful community. Faculty of specialists. Gymnasium. Certificate admits to Wellesley and other higher institutions. Send for catalogue.

REV. JAMES M. MAXON, M. A.,
President.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, box 548, South Bend, Ind.

Probate Court, Jefferson County.
Estate of Elizabeth Mary Vadeboncoeur.
Deceased.

Letters testamentary under the last will and testament of said decedent having been granted to the undersigned on the 20th day of May, 1912, by the Hon. J. F. Stiles, Judge of the Probate Court of Jefferson county, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

ELIZABETH GABBERT, Executrix.
MAUD McLURE KELLY, Attorney.

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FROM PHIL CAMPBELL.

Dear Brother Barnett: I will give you a brief report of the Baptist rally at Phil Campbell Baptist church June 29 and 30. I will not send the program, as it would take up too much space, but will give a few of the topics discussed.

Saturday.

10:30 a. m. "Purpose of Meeting"—Rev. H. T. Camp.
11 a. m. Sermon by Rev. I. W. Martin, of Sheffield. Text, "Ye shall receive power after the holy ghost is come upon you."—Acts 1:8.
1:30 p. m. "Bible View of Missions"—Rev. J. R. Coulson.
2:30 p. m. "Things for the Church Is to Overcome"—J. W. Fairless.
3:30 p. m. Meeting of executive committee of the association. Report of missionary enlargement of the work.
4:30 p. m. "What Literature to Use and Why"—Rev. I. W. Martin.
5:30 p. m. Benediction.
8 p. m. Sermon by Rev. J. T. Johnson, of Haleyville.

Second Day—Sunday.

10 a. m. "Aim or Purpose of Sunday School"—Chandler Burton.
10:30 a. m. "Qualifications of Teachers and Officers"—Rev. I. W. Martin.
11 a. m. Sermon by Rev. J. H. Longcrier, of Jasper. Text: Rom. 12:1-2.
Owing to a heavy rain on Sunday afternoon we only discussed one topic—"Bible Spirit of Co-operation," by Rev. J. H. Longcrier.
7 p. m. Sermon by Rev. I. W. Martin.

I tell you, brother editor, it was a two days' spiritual feast. It would have done your soul good to have been in our consecration service after the sermon Sunday at 11 a. m. The saints rejoiced, sinners came forward and then we made a little offering for State Missions—\$6.60.

Rev. George H. Freeman, of Russellville, rendered a good service in helping to get out the program, but failed to come. I have not learned the cause. I hope he was not sick. We missed him very much. We also added five more to the tithers' roll. I hope we may have another rally soon.

The presence of Brethren Martin, Johnson and Longcrier will long be felt by the people of this section, because to meet them is to love them. I heartily recommend them to the pastors throughout North Alabama as a power in the kingdom of God.

The good people of Phil Campbell entertained the meeting nicely.

May the blessings of God dwell richly upon the editor and his many readers is my prayer in Jesus' name.

J. A. LOVE,
Chairman.

The island of Rhodes, which was recently taken from the Turks by the Italians, has had a checkered history and has passed through scores of hands. For a long time after the Crusades it was held by the Christians, but finally the Turks captured it and they have held it ever since. The island once belonged to Italy. It has an area of 550 square miles and a population of 30,000, most of whom are Greek. The seizure of these islands by Italy has given a new phase to the war. Germany and Austria especially are jealous of Italy and do not relish seeing her increase her holdings of territory.

RESOLUTIONS

Of Affection and Sympathy Adopted by the Alumnae of the Central College, Tuscaloosa, Ala.

Whereas, our Heavenly Father has removed from our midst to a blessed home eternal our loved friend, Clifflie Foster; be it resolved:

While lamenting our irreparable loss, in common with the class of 1909, of which she was a loved and brilliant member, we give thanks unto God for her beautiful Christian life, which gave so much of joy and service to others.

With tenderest sympathy we commend the loved ones of her home and kindred, who are so sadly bereaved in this grievous separation, to the infinite love and compassion of Him who "doth not afflict willingly."

We desire that copies of these resolutions be sent to the family, to our city papers, the Alabama Baptist and also inscribed upon the pages of the Alumnae Record.

MISS ANNE G. CARSON,
MRS. LEWIS DANIEL,
MISS BETTIE WILDS,
Committee.

MRS. KATE GRAVLEE.

Eighty-three years of trials and triumphs is ended. "Grandmother Gravlee" is gone.

The West Woodlawn Baptist church feels a deep sense of loss, and in sympathetic sorrow joins with her nine children and 90 grandchildren and 119 great-grandchildren and in loving memory cherishes her strong, bright and gentle life.

"She set as sets the morning star, which goes

Not down behind the darkened west, or hides

Obscured among the tempests of the sky;

But melts away into the light of heaven."

HER PASTOR.

THANKS FOR CONTRIBUTIONS.

Huffman Baptist church wishes to return her sincere thanks to all who have contributed to her building fund. Those who have not been mentioned are: Chapel Hill church, \$2.45; Sunbeams of Wylam, \$2.70; W. B. Beckett, Tennessee, \$2.25; S. J. Whatley, Georgia, \$133.06. Brother Whatley being here, seeing our need, contributed \$25, went home and, though almost blind, got up the remainder and sent it to us. Oh, that our dear Heavenly Father will cause some of our Alabama brothers to see our need as he has seen it, come to our rescue and help us to build a house of worship.

MRS. C. T. HARRELL,
MRS. W. M. RORTSON,
MRS. A. R. GOWAN,
Special Committee.

"What is needed is more co-operation and less destructive criticism." The fault-finding habit is a very bad one. It is far better to praise than to blame.

"I wish I were an ostrich," said Hicks, as he tried to eat one of his wife's biscuits, but couldn't. "I wish you were," returned Mrs. Hicks. "I'd get a few feathers for my hat."

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MINISTERS' MEETING AT BANKS.

The proceedings of our ministers' and deacons' meeting held at Banks, Ala., on Saturday and Sunday, June 29 and 30, which I am sending for publication in the Alabama Baptist, are as follows:

Saturday Morning.
After devotional exercises by Rev. W. H. Black the meeting was organized, with Dr. J. L. Thompson, chairman, and Rev. M. I. McLeod, secretary. The subject of "Pastorless Churches" was then taken up and ably discussed by Brethren W. P. Wilks, A. W. Bean, J. L. Thompson and J. J. Nelson.

The hour for preaching having arrived Rev. W. P. Wilks delivered a strong sermon on the power that Jesus gives, at the conclusion of which the meeting adjourned for dinner.

Saturday Afternoon.
Devotional exercises were conducted by Rev. M. I. McLeod, following which the topic, "Churchless Pastors," was discussed by Rev. M. Loflin.

The different phases of the deacon's office was then discussed by Rev. J. J. Nelson and others.

The subject of "Temperance" was next discussed by Brethren Black, Nelson, Tew, Thompson and others.

On account of rain no night services were had.

Sunday Morning.
After the regular Sunday school exercises the topic, "Sunday School as a Factor in Our Church Work," was discussed by Brethren L. W. Bowles, W. H. Black and J. M. Loflin.

Dr. J. L. Thompson then preached a strong missionary sermon from Isaiah 6:8, following which a collection of \$8.08 was taken for State Missions.

Sunday Afternoon.
The discussion of "How Can We Make Our Church Covenant, Articles of Faith and Rules of Decorum a More Effective Means of Good to Our Churches" by Revs. L. H. Bowles, J. L. Thompson and J. M. Loflin brought to light some startling facts relative to the negligence of Baptist people along this line.

The last two subjects on the program, "Some of the Vital Needs to Our Church Progress" and "The Best Means of Raising Money for Pastoral Support, Missions and Other Causes," were discussed by Dr. R. J. Bateman.

This was a masterful presentation of the slack methods of many of our Baptist churches, a severe attack upon the "annual call" of pastors and a forceful appeal for system in our work and for the indefinite call of pastors.

We were royally entertained by the good people of banks, and while the number of ministers and deacons attending was not as large as we had hoped for, yet we had a delightful meeting, and are persuaded that much good will result from it.

W. H. BLACK.

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A GEOGRAPHICAL PILGRIMAGE.

One time I walked to Waukesha; then ran to old Rangoon;

And then I hurried off to mount the Mountains of the Moon.

I went to see Seattle, and to see all famous seas,

And even peered amid the Pyramids and Pyrenees.

I rode upon Rhodesian roads when I had time to spare;

I scanned all Scandinavia, took stock of Stockholm fair.

I did not bar the Babadoes from my itinerary,

Nor did I fall in Maryland to make myself right merry.

O'er Firth of Forth I once set forth, and landed at Land's End,

And then my keel I turned toward Kiel, a little time to spend;

I poled through polar regions, then set sail for Salem town,

And gossiped o'er Gloucester while I tried to spring from Springfield down.

I did not miss Missouri, no, nor Mississippi, either,

And then I went to lope through Lopez, just as a sort of breather.

I had to pass through Pasadena; then I changed my plan,

And said, "I see by cutting this I'll manage Isle of Man.

I'll look out Lookout Mountain, peek at Peak of Teneriffe,

Peruse Peru's odd signs, which I can do within a jiff;

And then I'll rush to Russia, haste to Hastings next, then home;

And not to lose Toulouse, I'll visit that, then roam through Rome."

I looked my fill at Philadelphia and the Philippines,

And have Havana's ways by heart, and all her well-known scenes.

I've stepped up Russian Steppes, and leaned from out the Leaning Tower,

And now have seen all earthly sights that lie within my power.

I've peeped at peoples of all lands, conned all the continents,

And so upon another sort of tour I shall commence.

I plan to visit planets now with my aeroplane,

And when I've sat on Saturn you may hear from me again.

—Pathfinder.

THE FLAG AND THE PRESIDENT.

When the president of the United States goes on board any other ship, his flag is carried at the main, and the ensign flies from the staff astern when in port and from the gaff when at sea.

When the president visits a ship of the United States navy his flag is raised at the main at the moment he reaches the deck and kept flying as long as he is on board. His flag is dramatically lowered simultaneously with the booming of the last gun of the salute. To receive him, the entire

corps of officers in special full dress assemble on the side of the quarter deck at which he enters. He is received at the gangway by the flag officer and captain, accompanied by such other officers as may be designated. The yards or rail are manned; the marines paraded, and such of the crew as are not otherwise employed are formed in order forward of the marines. As the chief executive reaches the deck the officers and men salute, the marine guard present arms, the drums give four ruffles and the bugles sound four flourishes. The ruffles and flourishes are followed by the national air, during the playing of which the president and all on board stand in impressive silence with uncovered heads. Every United States ship-of-war, either at the arrival or departure of the president, mans the yards and fires a national salute of 21 guns, which is likewise a salute to the national flag.

So long as the president's flag flies from a ship-of-war it becomes the senior ship present. Her motions are followed accordingly, and all other United States ship-of-war on meeting her at sea or elsewhere, and all naval batteries which she passes, must fire a national salute.

One of the most imposing features of an inaugural parade is the dipping of the colors by each regiment as it passes the president's stand. Each time the colors are dipped, the president, with the army and navy officers and all members of the diplomatic corps present, must rise and stand uncovered in acknowledgment of the courtesy.

The president's flag, as that of the head of the army, is crossed with the admiral's flag in the east room decorations when there is a White House reception to the army and navy. These two flags are blended with the Stars and Stripes and those of all nations when a reception is given the diplomatic corps at the White House. They are never used on any other occasion in the decorations of the executive mansion, except at an inaugural ball, when they are placed in front of the box occupied by the presidential party.—"The Etiquette of the Stars and Stripes," Katherine E. Thomas, in Joe Chapple's News-Letter for June 16.

KERCHOO!

Mary had a little cold
That started in her head,
And everywhere that Mary went
That cold was sure to spread.

It followed her to school one day
(There wasn't any rule);
It made the children cough and sneeze
To have that cold in school.

The teacher tried to drive it out,
She tried hard, but—kerchoo!—
It didn't do a bit of good,
For teacher caught it, too.

—Selected.

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A Diamond is the only present that will increase in value—they are advancing every year.

If considering a diamond, compare ours with any you have seen.

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State Normal College at Florence, Ala.

The new catalogue of this great and growing institution gives a full list of the graduates from its foundation, with their last known addresses.

The list show many of the leading and professional men and women of the state. Scarcely a community but can point to one or more of them.

The enrollment last year was 540, representing all parts of Alabama and several other states.

Alabama is to be congratulated on having such an institution within its borders.

See advertisement in another column in this paper.

A first-class singer wanted to sing in evangelistic meetings. Will take meetings over the states the balance of the year. Address Rev. W. G. Francis, 328 South President street, Jackson, Miss.

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Agents, men or women, who can give first-class references or small bond to handle dress goods, notions and novelties sent on consignment.

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THE BODDIE CO.,
Dept. W. Montgomery, Ala.

I have been a regular subscriber to the Baptist for 25 or 30 or more years, and I see from the label on my paper that my time expired in June past, and I had made up my mind fully to write you to stop it, but just when I was ready to begin the note I noticed in Tom Watson's Jeffersonian a little article on the fourth page, June 27 issue, where the Alabama Baptist had agreed to publish free of charge anything Tom Watson wanted to write about Roman Catholicism, so I have changed my mind and am enclosing check to renew for another year. But had I not seen that little article just when I did I surely would have asked you to mark me off, as I had fully made up my mind never to pay another nickel knowingly to any editor who would refuse to aid in the exposure of a thing so rotten as Roman Catholicism.—W. T. Pierson.

I have not had a word to say through your columns since I returned to my old charge of other days in Montgomery, a year ago, notwithstanding I have often thought that I would write you. Seventeen years ago I made your acquaintance, and you have never missed a week, so far as I can recall, of coming to my study ever since that time. I have always looked for you with pleasant anticipation. I never appreciated you so much as four years ago, when I went to be pastor of the First Baptist church in Delaware, O. During that period you were a veritable letter from home. However, during the past year that I have been back home and pastor of the Second Baptist church in Montgomery, you have been equally as sweet, for since I am here in the state I much more enjoy knowing all the news about the brethren and the work. The Second church has offered their pastor, the writer, a vacation, and he is ready to take it, provided the way opens for protracted meetings. I would love to be with my brethren six weeks in special meetings. We need infused into our modern church life the spirit and equivalent of warfare. In the north, where I have been, a protracted meeting directly under the auspices of a church is so rare I did not hear of one. All are union meetings. I want to get my brethren in some Baptist church revivals. Our lives follow our likes; the things that we love are the things that we want. I love old-fashioned protracted meetings; therefore I want a few engagements of that kind. If the Holy Spirit directs address me at Montgomery. Yours in the work—John Bass Shelton, pastor Second Baptist Church.

The Selma Baptist Association will hold its thirtieth annual session with the Providence Baptist church, five miles south of Orrville, on Tuesday after the first Sunday in August, beginning at 10 a. m. It will be necessary for the messengers coming on the train from Selma to come out on Monday afternoon, reaching Orrville at 3:40. Send your names to Hon. Lewis Johnson, Orrville, Ala., chairman of the entertainment committee. Ample provision is being made for a large attendance. Pastors are urged to come and to bring a good representation from their churches. Clerks, begin now on the church. Visitors are welcome, and shall receive the courtesies of the association.—J. G. Dobbins, Clerk and Pastor.

I have just closed a good meeting at Bluff Springs, Fla., where I have an evening appointment. A number were restored to the fellowship of the church and several are to be baptized. The church has been engaged in a two years' battle against themselves. I trust their guns are now pointed the other way. Two questions are in my mind: First, should pastors accept the care of regularly organized churches that positively refuse to pay their former pastors, and that, too, when they are well able to do it? The other question is similar: Should the State Board of Missions supplement the salary of such churches and call upon the poor, hard-worked pastors to raise money for State Missions to pay the salary of such pastors? If it is right, then I am no judge of justice. Soon my meeting begins at Atmore. We are expecting a great one.—R. M. Hunter.

Let's Make the Convention a Love Feast

WE BELIEVE IN CROWDS, but "we are cautious in the matter of measuring popular interest in a cause by the sign of large popular gatherings with speeches and resolutions. We know well enough that the mountain top experiences of great conventions do not pronounce the whole truth concerning life and work as we see it later on in the long, steady toil of the humble place where most of us live and serve," and yet it will pay pastors and people to attend our convention at Jasper and watch a body that is thoroughly representative, yet made up of conservative and well-balanced men trying to formulate plans to further the interest of our Baptist cause.

WE HOPE THAT EVERY BAPTIST IN ALABAMA who is not in touch with or out of sympathy with our organized work will make it a point to be present and watch closely what is said and done, and that if anything is championed which is not Baptist, or at the slightest sign that any one is not given a fair hearing who is entitled to be heard, that they will enter a vigorous protest.

WE BELIEVE the best answer to the critics will be for them to come and see just how the business of the State Convention is conducted.

WE BELIEVE that it will be seen that the things for which the convention stands are just and right and that the men who are leading the organized work of Southern Baptists are consecrated and efficient.

WE BELIEVE a nearer and a clearer view of the convention will do away with the prejudices of many who differ with us in the matter of conducting our mission work.

IT IS OUR HEART'S WISH to tie together in helpful fellowship our pastors. We want Jesus and all that He stands for in this world of sin and of human need to be incarnate in the strong, vigorous lives of our Baptist ministry. We want their call to service to be vibrant with human love and passionate with divine desire for the saving of men. We want them to be lifted above petty differences about mission methods to a widening vision of Jesus.

IF THE CONVENTION is to do the work it ought to do it needs the co-operation of every Baptist pastor in Alabama pressing its work upon the hearts of his people.



AN APPEAL.

To the Baptist Churches, Pastors and Friends of the Baptist Cause in Alabama: On January 18, 1912, the Baptist church at Reform, Ala., was destroyed by a tornado, leaving the members without a house of worship. We had just spent about \$500 painting and improving the house, and were in debt about \$50 when it was destroyed. We wish to rebuild, and are doing everything we can to raise the money, but we are a small church and weak, so we are making slow progress. We make this appeal through our paper to the churches of Alabama, knowing the noble, big-hearted brethren will help us in our misfortune. We have 2,000 Baptist churches in Alabama and a membership of 184,385. If each church would send us \$1 they would never miss it, and we would be greatly helped. Of course, if some church or brother wishes to send us more than \$1, or less, send it along. We wish to build a modern brick church, with Sunday school rooms, metal roof, etc. We hope every church in the state will have a part in this work. Any church or friends wishing to assist in rebuilding a house of worship for a little band of houseless Baptists please send the money to Mr. J. I. Keasler, secretary and treasurer of the building committee, Reform, Ala., or to me at Gordo, Ala. Now, brother pastors, will you please put this matter before your churches and help us in this hour of great need.

(Signed for the committee)

J. H. NEWTON, Pastor,
Gordo, Ala.

TO ADVANCE THE B. Y. P. U. WORK

The executive committee of the Southern B. Y. P. U. has requested the Sunday School Board to have one of its field secretaries devote his time largely for the advancement of B. Y. P. U. work east of the Mississippi river. Brother E. E. Lee is now at work in this capacity west of the Mississippi river and has brought forward the work in great fashion.

The board at a recent session complied with this request, and we have assigned Brother Arthur Flake to this work. He is one of the most practical and effective B. Y. P. U. workers to be found anywhere. He made it a great success in his home church before coming to the board, and wherever he has gone he has given a new impulse to the work and has proven a wonderful inspiration to the brethren.

His method of presenting the work is very simple and telling. As the brethren say in writing to me about it, he not only tells them how the work should be done, but actually puts it in operation before their eyes. He is an expert not only in telling, but also in doing. I bespeak for him a hearty co-operation on the part of all our pastors, assuring them that they will find in him a sympathetic and helpful assistant.

The board is gratified in being able to give a fresh emphasis to this important phase of our work. If we can cultivate our young people and train them in church life and service it will mean wonderful things in the future. This is what we are aiming after and shall bend our energies in that direction. There are great times ahead if we can only match our opportunities and responsibilities. J. M. FROST, Nashville, Tenn.

We have just closed a two weeks' meeting, in which Brother S. A. Cowan, of Montgomery, did the preaching. Clear, forceful, scriptural and in the spirit of Jesus might be said of every sermon. The meeting was a great blessing to pastor and church. Nine were added to our membership, seven by profession of faith and two by letter. Brother Cowan goes in a short time to Bonham, Tex., and Alabama loses one of her best preachers and most successful pastors.—L. T. Reeves, Cullman.

We have just closed a meeting at Gordo church, Rev. W. N. Swain, of Marion, Ala., assisting. Brother Swain did some good, sound gospel preaching. The church was revived, and several additions to the church. Several confessed Christ who we expect to join the different churches. Immediately after the State Convention I expect to be in revival meetings for about ten weeks in various parts of the state. Yours in the work—J. H. Newton, Gordo.

How is this for a busy day? Teach a Sunday school class at 9:50 a. m., review the work of the quarter to the whole Sunday school at 10:30, preach at 11, address the young men of the Y. M. C. A. at 3:30 p. m., speak to the B. Y. P. U. at 7:30, preach again at 8, rush away 50 blocks to marry a couple at 9:15, and then at 9:30 make a social call for a "quiet hour" with a friend. Such was the day of our pastor, Rev. J. O. Williams, on June 30. We call that going some.

BROTHER PARKER WRITES.

II Timothy 2:24: "And the servant of the Lord must not strive; but be gentle unto all men."

I enjoy the articles in the paper from week to week very much. Indeed they are an inspiration to me as I try to do the work of a pastor in my little field, where I trust the Lord has placed me. But as I read these articles in the paper I am made to wonder at the difference in tone of the many articles I read. I think, of all men on earth who should love each other and work to the interest of each other, it is the ministers of the Lord Jesus—the men whom the Lord has placed in His service as messengers of the cross. But I am often made to fear—from the tone of some things I read—that some of us have wandered far from the spirit of Christ along this line. There seems to exist in our hearts a spirit, not of brotherly kindness and helpfulness, but of strife and envy. Jealousy among preachers, I believe, is a dishonor to the gospel of Christ—"each seeking his own and not the things that are Christ's."

If a brother comes to assist me in special meetings and my people are helped by his messages and are drawn to him as the servant of God, is it the right thing for me to become jealous of my brother in the ministry because I fear my people love him more than they do me? If a church calls some other man to her pulpit instead of recalling me, have I any right as God's servant to so lose myself that I will hold malice in my heart against that brother who is called and speak harmful things about him?

Do we not know that one of the most glorious things about the New Testament and Baptists is that spirit of freedom pervading them?

If I invite my brother preacher to occupy my pulpit and he preaches just a little better sermon than I could preach, would it not be the spirit of Christ rather to apply myself more earnestly in an effort to do better preaching than become discouraged and hold malice in my heart against that brother? Have I any right to say who this or that church shall call to her pastorate? Is not a Baptist church a unit within itself? If a church wants an efficient man for pastor, has not that church, according to Baptist usage and the New Testament, our only guide, a perfect and legitimate right to call a pastor from the jungles of Africa if they feel the spirit of God thus leading? I think so. Therefore I, for one am ready at all times to open my heart to the man of God who comes as a pastor and leader of a church—it matters not where he hails from—just so he is made of the proper material and is "in the faith."

Now as to who takes the lead in discussing the great questions at our conventions. I for one (and I simply speak the feeling of my own heart) love to hear something when I go to a convention. Tired out from the trudge of study and preaching and doing the work of a pastor, when I leave my field to go up to the annual

convention I go that I might catch the new vision, and I love to hear the messages coming from the hearts and souls of men who have had visions—men who, like our great secretaries, have been on "the mountain of Jehovah" while I have been serving in my lowly place.

Paul said he "was least of all the apostles," and was that not a beautiful spirit of submission and unselfishness? Is it not more Christlike to encourage than criticize, to submit than complain? For Paul admonishes us as "true servants" to "let that mind be in us which was also in Christ," who "made himself of no reputation, but took upon himself the form of a servant," and became obedient unto death, even the death of the cross," and I am persuaded that if we would as God's servants spend more time with Christ on Calvary we would have less time to "criticise" and "knock" our brethren.

"For the servant of the Lord must not strive; but be gentle unto all men."
D. R. PARKER.

Alabama City, Ala.

The report for the year ending March 31, 1912, shows that the year's immigration into Canada reached a total of 354,237. Of these, 138,121 were British, 133,710 came from the United States, and 82,406 came from other countries. This means that practically 75 per cent of the immigrants were English-speaking. Here is something to think about. The United States sent 59,560 farmers, 44,777 general laborers, and 10,795 mechanics. It means that more Americans went to Canada to live than there are inhabitants in Greater Birmingham.

Unitarians should remember, when they complain of frequent or insistent collections, that they are probably no more numerous than those of other denominations, and that most of these other bodies add a very important call for foreign missions, in which our people have but a modified interest or even confidence. When we note the large sums of money which pour from most churches over to the heathen, we should be willing to make up in some degree to the things we do value for the absence of calls for objects we do not encourage.—Christian Register.

So long as the liquor traffic maintains an attitude of consistent and persistent hostility—364 days and election day out of every year—and the church maintains an attitude of hostility to the liquor traffic only one day in every seven and the seventh never falling upon election day, the church will continue to lose the battle for righteousness.

The Baby's Friend.

Infants and children are especially susceptible to irritations and eruptions of the skin. Every mother should keep a box of Tetterine (salve) on hand ready for use at all times. It quickly relieves Tetter, Eczema, Ringworm, Pimples and Skin Eruptions in children or adults. Also a grateful and effective remedy for Itching Flies. Tetterine 50 cents at drug stores or by mail from Shuptrine Co., Savannah, Ga.

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RESOLUTIONS.

We, your committee appointed at our last conference to draft resolutions of respect on the death of Brother D. F. Avant beg to offer the following:

Whereas, Brother David Freeman Avant, who was born in Upson county, Georgia, on November 12, 1831, moved with his father and family to Chambers county, Alabama, in his early manhood, came to Elmore county, Alabama, in 1869, died at the old home, in said county, April 25, 1912; and,

Whereas, Brother Avant joined Beulah Baptist church in Chambers county, when said church was constituted, in the early sixties, came to Harmony church in 1869, was elected as deacon of our church in 1872, in which capacity he has served faithfully for 40 years; therefore be it resolved:

(1) That in the death of Brother Avant we have lost a strong pillar of the church, one who was strong to oppose the wrong and uphold the right, one who was wise in his counsel, liberal in his giving, strong in his convictions and ready with a hand to help, one whose ear was ever open to the command of his God, the call of his country and the cry of the needy. We bow in humble submission to God's will and pray that he will send us men to fill the space made vacant by the fallen hero.

(2) That we extend our heartfelt sympathy to the three sons, one daughter and many grandchildren of the deceased, and bid them look up to the great Captain of our salvation and press on in the faith in which father and grandfather lived and died.

(3) That a copy of these resolutions be sent the family of the deceased and a copy be sent the Alabama Baptist.

A. V. GRAHAM,
J. P. BEAL,
R. F. STUCKEY,
Committee.

Increasing protests have been heard against the way Sunday is being secularized at the national capital, and this criticism took definite form in the Presbyterian general assembly at Louisville. J. W. Foster, who was President Harrison's secretary of state, condemned the "continued and increased laxity of Sabbath observance at Washington" and laid the blame on the sort of congressmen whom the people elect and who make the laws for the District of Columbia. The assembly took action condemning Sunday sports and recreations of all sorts, including excursions and unnecessary Sunday traveling, as well as Sunday newspapers and everything else requiring Sunday work.

In the preamble to the report on health and public instruction of the American Medical Association, which met at Atlantic City, is his statement: "To bring together the people and the profession, to restore that confidence in the scientifically trained physician today that was in former years given to the family physician and to unite the public and the medical profession in an intelligent and irresistible campaign for better health conditions is one of the most important duties which now confronts this Association." This is a step in the right direction.

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NOTE CAREFULLY THE IMPROVEMENTS

There is a well 150 feet deep from which pure water is pumped into a ten thousand gallon tank on the top of the mountain. From this tank water will be piped to all parts of the grounds.

There is in course of construction a two-story 60-room hotel which is to be completed before our annual Encampment August 20-27. Every room is an outside room 12x14 feet, with two windows. Bathrooms and toilets on both floors of the hotel. The dining room and kitchen will be located about 200 yards distant.

The Auditorium will be near the center of the grounds, in easy reach of hotel, cottages and tents.

Sewerage will be provided by means of a Septic tank. Lot owners will, of course, have privilege of connecting.

Electric lights will be furnished.

Amusement features will consist of swimming pool, tennis courts, croquet grounds, children's playgrounds, etc. Fishing near by in Cahaba river or one of the numerous smaller streams.

Now the question naturally arises—where is the money coming from to pay for all this? It is coming from the SALE OF LOTS TO THE BAPTISTS OF THE STATE.

There are approximately 150 lots of ample dimensions for sale at prices ranging from \$50.00 to \$100.00, according to location. We propose to make this the garden spot of all Alabama for Baptists.

Many lots have already been spoken for, but no selections will be made until the meeting of the Encampment, thus insuring all equal chances—except that those who send their applications will have first choice.

The aim of the Encampment Committee is to REACH THE MASSES with wholesome instruction and entertainment during the summer months by providing a delightful retreat within reach, financially, of any who desire to come.

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Please reserve a lot for me at the Baptist Assembly Grounds, Pelham, Ala., to be selected by me or my authorized agent, and which I agree to purchase, during the Encampment, August 20-27, 1912. I enclose the sum of Ten Dollars to apply on purchase price, the balance to be paid in cash or satisfactory notes when lot is selected or not later than September 1, 1912.

Signed

Postoffice

The Trustees elected by the Encampment Commission are: W. W. Campbell, Rev. A. G. Moseley, Rev. S. A. Cowan, Rev. J. H. Chapman, H. L. Strickland.