

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

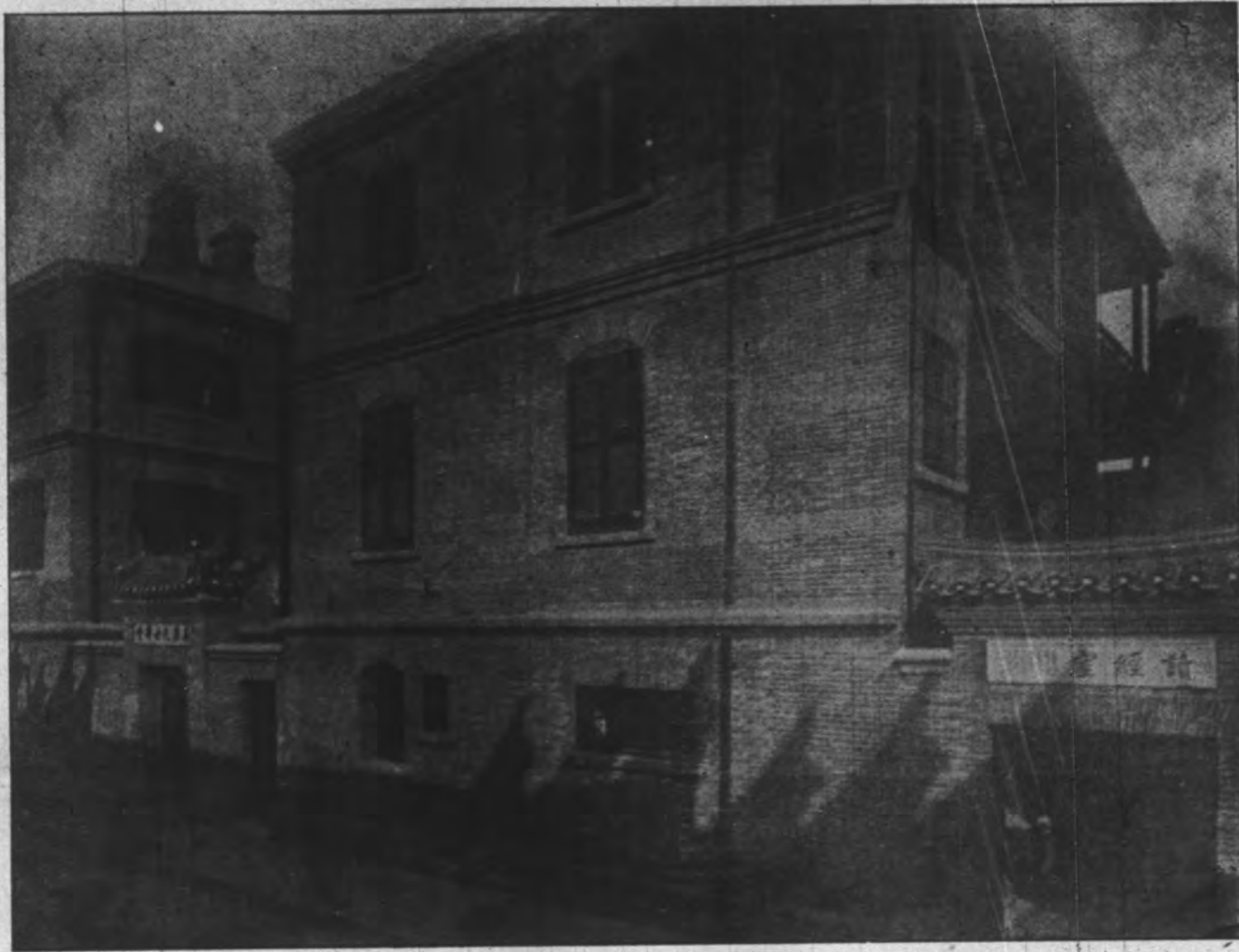
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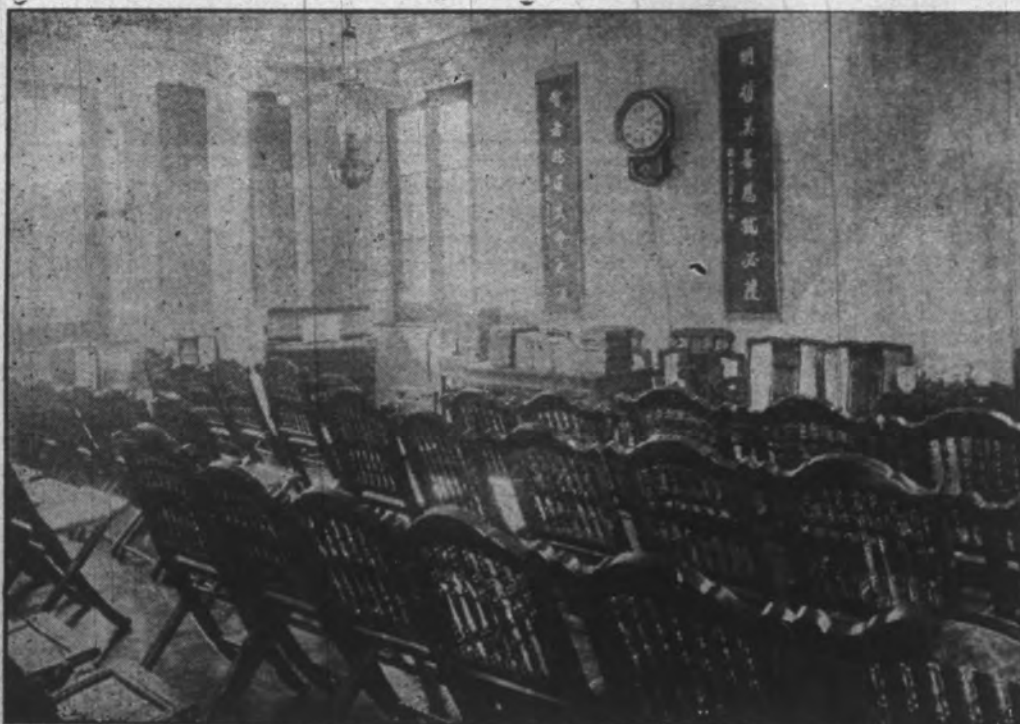


Smith Bible School.

The above house looks fine, doesn't it? built of gray brick. The stone with the name on it says "Smith Bible School" and the small letters tell why Brother Smith built this house. The women had it made out of stone and gold letters. The kitchen is down below where you see that small window. Just back of this is the Eliza Yates School for girls, built for her mother by Mrs. Seaman, a wealthy lady of Shanghai. The front gate looks dark, but the shadows were falling when the picture was being made.

Chapel.

Miss Kelly says: "We always have it full of women. After the meeting is over, tea is served to them. You'll see the tea cups on one side (see opposite illustration), and over next to the Bible is a tea pot in a box to keep it warm. The clock was a present from one of the women. The organ is the one Brother Smith gave seven years ago. The chairs are folding, cost about 60 cents each."





MISS WILLIE KELLY.

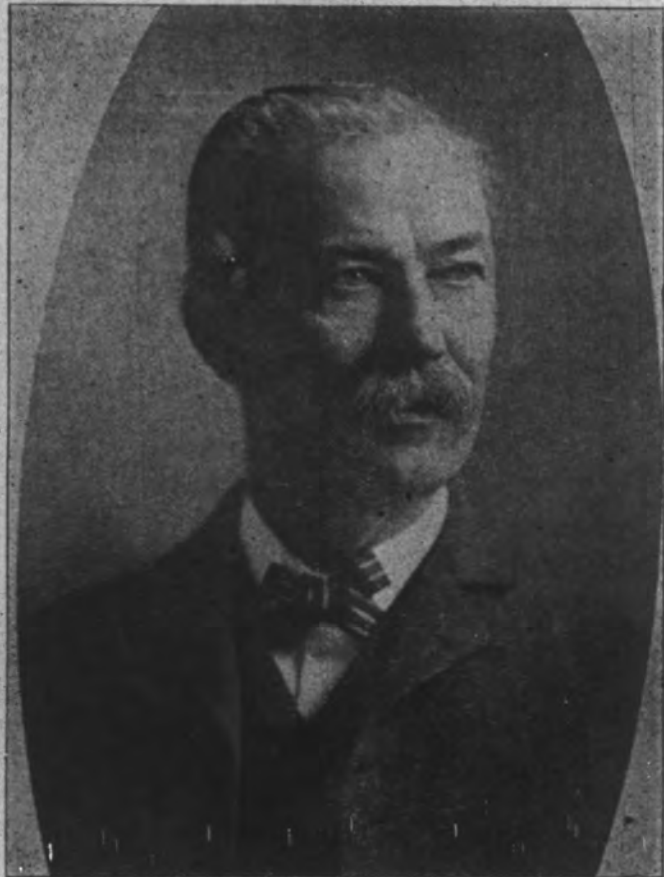
A consecrated Southern woman who is giving her life to the cause of Christ in far away China.



KRISHNA PAL, THE FIRST CHINESE CONVERT.



A CHINESE FAMILY.



W. T. SMITH.

The generous Baptist Layman who furnished the money to build "The Smith Home" in China.



PART OF A BAPTIST ASSOCIATION IN CHINA.

The Smith Home for Christian Women.

Shanghai, China.

In this issue of the paper will be seen the picture of a handsome building in Shanghai, China. The building has an interesting history. When Miss Willie Kelly was home a few years ago from China, her heart was much stirred on building a Woman's Home in Shanghai. As I remember it the story ran about this way: Christian women from the interior would come to Shanghai to spend several weeks in the study of the Bible. They brought along their own bedding and rice and did their own cooking. All they asked for was a lodging place. The Missionary Women would form them into classes and study the Bible with them every morning, and in the afternoon these Christian women would go out into the great city, two and two, visiting heathen homes, talking to the women and children and distributing Christian literature. They would sometimes continue their Bible School for five weeks. The unfortunate thing about it was the missionaries could not furnish a lodging place for them. No wonder the heart of the consecrated woman was stirred to have a home for them! As I think of it, I am filled with wonder and amazement.

They were worse than SHEEP WITHOUT SHEPHERD.

They were shepherdless and without a pasture. Christ had renewed their hearts so that they longed to know His will, but like the Ethiopian Eunuch, back in their homes they had no one to guide them. They think of the good Missionary Women in Shanghai; they arrange their domestic affairs, pack their bedding and travel many weary miles at their own expense, seeking what? A knowledge of God's Word. Somewhere God dropped

A SEED THOUGHT in somebody's mind, and this move-

ment began. These godly women, Misses Kelly and Price, were perplexed to know what to do. They "took it to the Lord in prayer." In the home land Miss Willie told of the great desire of her heart.

In Birmingham an old brother in straightened circumstances gave her a quarter to begin with. Later she told the story in the home of Brother W. T. Smith at Chapman. When she was through that brother made her almost shouting happy by saying something

like this: "Miss Willie I have a mind to join that old brother and give you the house. If I do, I want that quarter put in a tablet and hung in a conspicuous place in the house, with its history, so that the natives may be impressed with the idea that small gifts are not to be despised and God can use them to influence others, and that so small an amount as twenty-five cents can grow into a great building."

Now as we look at this beautiful brick structure which cost nearly

\$2,400, but in our country could not been built for \$5,000, we see the seed thought which God planted, fully fruited, and our Missionary the happiest woman in all China.

SOME LESSONS.

Two of God's servants have built for themselves a monument to stand, if no misfortune overtakes it, through the ages. In the day when the accounts are closed, the old brother's quarter will shine in dazzling brightness along side of the larger amount from the generous brother who was able to do and did do more. Each gave according to his ability and each gave for Christ, and verily they shall not lose their reward.

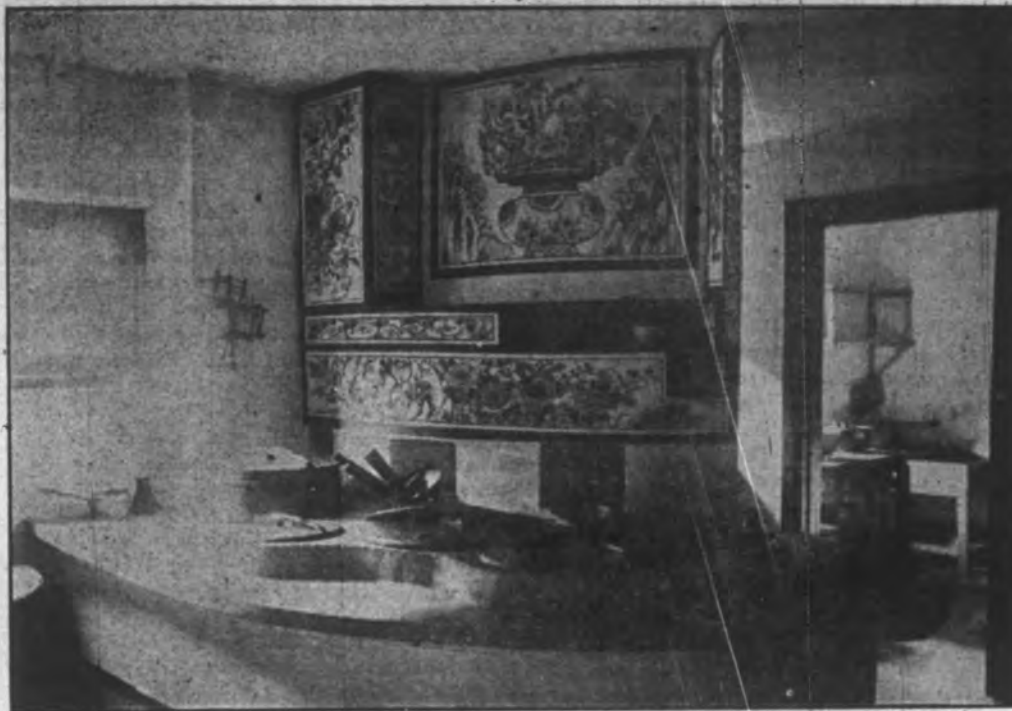
Watch the growth of seed thoughts which God may drop into the minds of his servants. As certainly will they grow as if watered by prayer and consecrated labor, as the acorn, under favorable conditions, will grow into the oak.

Christian men of great means have great opportunities for doing good thrust upon them by Providence. Who would dare say, God did not send the good woman across the seas to put this matter before the busy man at Chapman.

It pays for Missionaries to come home. Every seven years they are given a year at home if they wish. Think of the hundreds of women and children whose hearts were put aflame for Missions by the talks of Miss Willie Kelly during the year of her vacation. Added to that is the building with all its glorious possibilities.

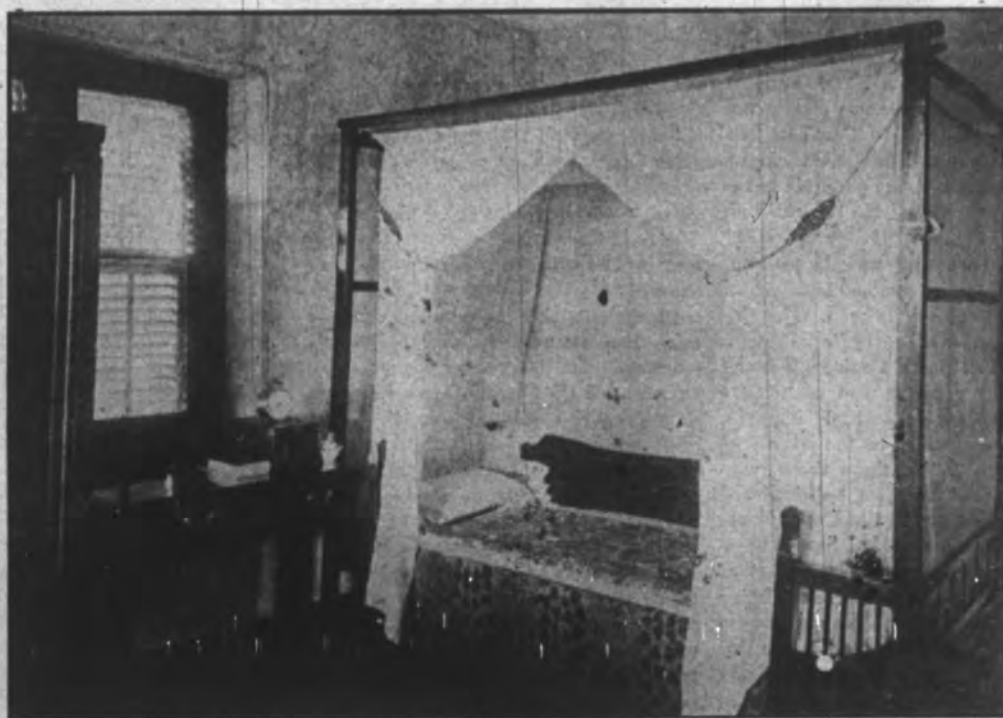
Brother Bryan has more than paid all his salary from the beginning of the work, by the property he has secured and the houses he has built for the Board in China. He is at home now, robbing himself of needed rest, to secure means for the erection of a college building. He will succeed and yet there are some who begrudge the money it takes to bring him home.

W. B. C.



THE KITCHEN.

The range is built of brick and mortar and cost \$10.00. They can cook for fifty women on it. It looks fine in the picture. Back in the little room is a sink and wash-room, with cement floors.



BED ROOM.

The bed cost \$8.50, the table \$1.00, wardrobe \$8.00, washstand \$0 cents.

Bro. Crumpton's Trip Notes.

About 1852 or 1853 my father moved to

PINEAPPLE.

He kept the first store at the place, opening up in a shed room of his residence. A year later a store house was erected and he moved into that. The old building is standing yet. Besides this, there was a blacksmith shop on one side of the road and a wood shop on the other. A little later a young Doctor Adams put up a nice office, the first painted house in the town. The Doctor, now venerable with age, was among the old inhabitants, who gave me a hearty greeting on my late visit. A thousand recollections crowded upon me as I went from place to place. The pine woods, so familiar to me when I was a boy, have given place to residences. The creeks and branches where I spent many happy hours fishing are nearly filled with washings from hill-sides.

My first great sorrow in our humble home came here. A brother and mother were taken from us within three weeks of each other. Soon the home was broken up, and I became a homeless wanderer, but not until I had professed religion and joined Old Friendship Church. The pool where I was baptized is in the same spot. Not much did I know about the Bible or salvation, but as the years have come and gone, the little hope that crept into my poor, orphan heart has grown brighter and stronger and I can truly say: "I am Christ's and He is mine." With no Sunday school or prayer meeting, no mother to counsel, nobody to warn, instruct or exhort, how did I ever become anything? "By the grace of God I am what I am." "This grace has led me safe thus far and grace will lead me home." In all the blessed Book, grace is the biggest word. I pity the poor soul who has never realized the fullness of its meaning. The only song I can sing, pitching the tune exactly right every time, is "Amazing Grace, How Sweet the Sound." I love the old song more as I grow older.

I visited the school of Prof. Claud Hardy. He has been teaching here for a number of years and is fond of his profession and his home. He owns the old "Hawthorne residence," as it is known to every one who ever visited Pineapple. Bro. Dick Hawthorne was one of the early settlers, coming from Conecuh County. He was a pillar in his church and a public spirited citizen.

ALL IS NEW

hereabouts now. Large storehouses, a bank and numerous handsome residences are seen up and down the road for several miles. All of the available lands have been cleared and some of the best farming in the State is done in this territory. Unfortunately the railroad is two miles away, across Bear Creek Swamp. An unfortunate and disgraceful affair happened about Christmas. A negro imprisoned in the calaboose was murdered and the building set on fire. The fire communicated to other buildings and half the business houses were destroyed. Gambling and liquor were at the bottom of it. No convic-

tions followed, though well known men are under suspicion.

A few days spent in Wilcox County will convince any honest man that awful conditions prevail there. Liquor and gambling are in the saddle and good men say it is impossible to change matters. My prediction is that it will go on until the lawless element, emboldened and defiant because of the liberty they enjoy, will commit some awful crime which will arouse the law-abiding moral people. From all I can learn these alarming conditions extend to Monroe and Lowndes and portions of Dallas.

THE BAPTISTS

at Pineapple are numerous people and plenty able to have preaching every Sunday. The Church has never realized its strength. Brother D. W. Ramsey has been the pastor for many years. He is greatly loved by a large circle of friends in all this section. He was born not far from where he now lives. His father was a Methodist preacher, and preached my mother's funeral. Dr. Ramsey was "the beloved physician" here before he entered the ministry. No truer, nobler man can anywhere be found.

Here, as at so many places, the meeting house is half a mile or so from the town. It was here before the town came. "New conditions call for a readjustment of forces," but Baptists are famous for not readjusting.

I preached two nights to small audiences. The weather was exceedingly disagreeable and I could not blame the people for not turning out. I hope for a good collection for Missions some Sunday before the close of the month, from Pineapple.

Brother W. N. Huckabee, a useful preacher in this section, lives at Pineapple, but I missed him.

CAMDEN

was much more pleasant than in my boyhood days. How I remember the long twenty-four miles of road in the winter! Now the L. & N. takes you to Nadawah in a few minutes and thence over a branch line to Camden, the county seat. Here I first saw the light. The old house where my parents lived is standing yet. Across the branch from my father's home on "Hangman's Hill," called that because it was the place of execution, is a commodious school building for colored children. The "Institute" is presided over by Prof. Broughton from Tallapoosa County. I heard many pleasant things said of him. I was surprised to see so little improvement in the town since the advent of the railroad. I was there three years ago. The road had just been finished and the dispensary had just opened up. I remarked to a friend, I hardly knew which the people were prouder of—that I feared they would patronize the latter more than the former. May be this is one reason why the place has not improved. I do not mean that everybody in Camden drinks liquor. There are some as fine people here as can be found anywhere. There is no more beautiful or healthful spot. It is surrounded by as fine farming lands as can be found in the State; but it does not grow. This is a grief to me, for I love the old town.

The folly of divisions among God's people is forcibly illustrated here. The Baptists, Methodists, Old School and Seceder Presbyterians, Episcopalians and Catholics all have houses of worship. The Methodists and Episcopalians have monthly preaching and one of the Presbyterian Churches has a minister for all his time. The others have no regular service.

The Savior prayed that his disciples might all be one "that the world may believe that thou hast sent me." I doubt not the unbelievers hereabouts often excuse themselves for their unbelief and point to the divisions among Christ's professed followers as evidence that "Nobody knows."

The Son of God anticipated this frame of mind in the world when he made this prayer. The folly and sin of such divisions, every thoughtful Christian realizes and deploras.

THE BAPTISTS

in Camden have a building, beautiful for situation, in good repair. They keep a live Sunday school going; but have been pastorless for more than two years. They have lately suffered a great loss in the deaths of Dr. Paul Jones and General R. C. Jones. The family of the former have moved to Oklahoma, thus reducing their number still more. On short notice a small congregation was gathered and I preached for them. The Church is by no means hopeless. Some good men and a noble band of devoted women are there and I am confident something will be done.

ROCK WEST,

four miles away, is in the same condition as Camden. It is hoped a field can be made and a good man located in Camden. It was a great pleasure to visit Mrs. Erwin, one of the oldest persons in all this region. What a home was hers in the good old days! No preacher that ever visited the home of Dr. Erwin in those days will ever forget it. The large family is scattered up and down in the earth but the aged mother still lingers near the old home and the old church. Heaven bless her and all hers.

I was pastor of Camden and Rock West parts of two years, coming across the river from my farm. No kinder people could be found in all the world. The Lord deals gently with the few who remain, and with the children of my old charge!

Brother Fletcher brought me under many obligations to him for his great kindness. If the people only knew what was in the hearts of preachers, as they pray and plan for them! This good brother said about this to me: "Brother Crumpton, now and then I get to one of my churches about Friday morning in give myself up to visiting in the homes of my people. It helps me wonderfully as a preacher and seems to do them so much good, I almost make up my mind sometimes that I will give up everything but the ministry. I have to bore wells and work at ever so many things for a living; I wish I could give myself to study and to my people." If the people only knew what a blessing was in store for them in a liberated ministry in their homes, as the man of God talks religion to them, and in the pulpit in his

improved preaching, they would give him the needed support.

I beg the preachers to think and pray over it and agitate the question. They owe it to their calling and to their God. The country is drifting to destruction for the want of a liberated ministry. The gospel faithfully preached and lived in a community by a consecrated man of God is worth more for law and order than all the courts.

On this trip to the scenes of my boyhood, I have carried a heavy heart. In much of this territory the sheep wander shepherdless in the midst of devouring wolves. God help us to awake and relieve this great ministerial dearth. W. B. C.

The Dardanelles.

The Dardanelles, March 28, 1904.—Alabama Baptist and friends in Alabama: For two and one-half days we have lived in Greece, the land of beautiful isles, classic lore and epic song. Much of our time was spent in the Acropolis, where fallen columns and temples crumbling into dust remind us to cling closer and closer to things that endure—"faith, hope, love." Close by the Acropolis is Mars Hill, where Paul preached his wonderful sermon, and standing just above the top of fifteen much worn steps over which Paul passed and near which he must have stood, Dr. Potts of Toronto, for twenty minutes poured forth his eloquence to six hundred American Sunday school workers, of brave Paul, Jesus and the resurrection. I cannot tell you my feelings as these voices were mingled in singing "My Faith Looks up to Thee," and "All Hail the Power." To me Mars Hill, Corinth and Athens are to have a new meaning so long as life shall last.

It is three weeks yet till our Jerusalem Convention. We see Constantinople tomorrow and will visit Ephesus, Beyrout and have seven days' journey through Galilee and Samaria before we reach Jerusalem. "May God watch between me and thee" and bring me back to Evergreen a wiser, better and more useful man.

J. D. Pittman.

From Bro. Townsend.

I am home again and "settled down." As I wrote you from New York, The Baptist must resume its visits to my home as soon as I returned to Alabama. Please send me also all of the March issues.

By the way, I have recently been called to the West End Baptist Church of Greater Montgomery. I remember when I began my first work in building up the Clayton Street Church of this city, many good brethren and poor prophets kindly told me I was wasting my energies. That nothing would come of it. But the Lord prospered us. That work has been self sustaining from the start.

Just at this moment my old church is pastorless. Give us, say, a couple of years to build up and strengthen our plant, and longing eyes of our strong men will turn our way again. May the Lord help us. Let those who are spiritually minded pray for me. God bless you. Geo. W. Townsend.

Why the Baptist Denomination: An Argument in Defense of Our Separateness.

The term "Denomination" in the Christian world presupposes several features. It is a body or class of Christians organized for specific purposes. This organized body has standards which it recognizes as authority. And before each there are ideals, the teaching and attainment of which are the objects of the organization. The perplexity of the problem of denominationalism lies in the fact that, although our Lord and the unbelieving world both expect unity in Christendom, yet there is a multiplicity of honest differences among Christians which up to the present have made unity impossible. But the fact that Christian forces are fighting each other about as much as the common enemy is arousing much discussion. As we learn to know each other better the question naturally arises, "Why must we Baptists stand as a separate people? Why should we not unite with other denominations, especially if there be no church of our own faith near at hand; or other claims of expediency, such as marriage, friendship, convenience, and such like, be laid heavily upon us?" The answer to this question must, of course, be limited to Protestantism. With the Catholics we can have no controversy of this nature, since they exist entirely beyond the pale of what our thinking denominates Christianity. The Romanist and the Baptist occupy the opposite poles of ecclesiastical organization, the antipodes of religious thought and opinion.

Among the Protestants, the Northern Presbyterians have combined with the Cumberlands; Northern and Southern Methodists are agitating the subject and plans have been proposed for uniting the Congregationalists with the Presbyterians on the one side and with the Baptists on the other. That the time is ripening for such movements is evidenced by the fact that the doctrinal views of the lay membership in all denominations are much more lax and their sympathies are much broader than were those of their immediate ancestors. Parents are increasingly indifferent to their children's denominational affiliations, and denominational changes among even ministers, especially Pedobaptists, are frequent enough to excite little comment.

Now what part have the Baptists in the proposed regime of concessions for the purpose of obtaining a united Christendom? What position should be taken by our leaders of thought, and by our lay members with regard to other denominations in the sight of breaking denominational walls and crumbling partitions of sectarianism? How can we best hasten the day of harmony, unity and an undivided Christendom?

In the language of a celebrated politician, we must "stand pat."

Jeremiah (ix, 12) writes, "Mine heritage is unto me as a speckled bird, the birds round about are against her." As the Baptists have been the "speckled bird" of the past and have had their mission

to perform so they must be the "stand patters" of the future, since their work is not accomplished and will not be for several generations yet to come even under the most favorable conditions. We have nothing that can be yielded for the sake of alignment and harmony. Grinding persecution has demanded, and the frailty of human nature has conceded in the past, all that science and faith will allow us to yield to the pressure of public opinion. The sentiment of every true Baptist must be that of Martin Luther, "Here I stand, I can do no otherwise, God help me."

When the Protestant world in various divisions took up its march away from Romanism and back toward New Testamentism in the sixteenth and seventeenth centuries, the ever memorable year of our Lord 1641 discovered the Baptist, or Baptized, Churches so far in the van of the host of reformers that they may be likened to the scouts or outposts of the religious thought of their times. And this position, relatively, we have ever maintained. Hence to speak of a demand that we align ourselves with the rest of Christendom is to discuss the advisability of the out-riders and the vanguard resigning their place and mingling with the recruits, the commissary, and the camp followers. We are not Protestants, in the technical meaning of the term, never having seceded from the Catholics; hence the union of the sects does not appeal to us personally, however much we applaud the movement for the general benefit of the Kingdom of God.

We hold three truths to be easily established, and these must be our Declaration of Independence. First, the Baptist principle of "complete obedience to Christ" is the only safe rule of faith and practice, and is the only sane basis for Christian union. Second, the Baptist Denomination is today, as it ever has been, the closest exponent of New Testamentism extant in the world. Third, the Baptist polity is the most favorable extant for the complete restoration of New Testamentism to the world.

This triple claim may, for convenience be summarized under three catch words beginning with P—viz: Principle, Practice and Possibility.

1. The Baptist principle of "Complete Obedience to Christ" as the only reasonable basis for church practice and Christian Union.

By the way of introduction consider the matter negatively, which is the actual practice of Pedobaptists. If not Christ, who is to settle for us how "It becometh us to fulfill all righteousness?" The philosopher and human reason have had much to do with shaping creeds. And this accounts for the scisms. In some cases men have sat in judgment upon the plain declarations of Scripture and said "This cannot be, at least it ought not so to be." Naturally, being fallible, philosophers will differ and in consequence the sects differ. In some instances the dictates of expediency and convenience have been followed. Reformers, distrusting the capacity of the common mind for self-government, have thrown around the people what seemed to be safe-guards, but ultimately turn out to be fetters

which restrain their freedom. And human nature is content to be managed. Rocking chair religion is quite popular, and it is natural that each sect should consider its own particular make the best on the market.

If human authority is to be accepted why not accept Romanism? All human improvements upon New Testamentism contain the germ of Popism. The oppression and tyranny which goaded the nations of Europe to revolt from Rome are not different in kind but only in degree from all human dictation and interference. Wherever one man assumes to bear religious rule over another it can be nothing else than one sinner dictating to another, no matter what their mental status may be. Judged by any criterion, Rome, as a human authority, is superior to all the devices of men and towers above them like the pyramids above the desert. It is the product of ages of thought and constructive effort. It has antiquity, thoroughness, self-assurance, and unquestioned authority with millions, impressing even its enemies with its pomp and magnificent power. But Protestantism is in revolt against man-made authority; however much it may unwittingly be led by it, and I believe no true Christian, with proper enlightenment, will reject the rockbottom character of the principle we profess, viz: Obedience to Christ alone.

Positively considered, this principle is the underlying motive of the Baptist mind. In the Christian religion who else can settle our questions for us but Christ in His Word? With the mass of our people the principle finds its chief expression in the ordinance of Baptism. Thousands in all denominations have but little conception of any other difference that amounts to much between Baptists and others than that the one immerses and the others do something else for Baptism. This becomes a test easily grasped by all classes and conditions—the rock upon which is split the raft of Christian union. So plainly is immersion as baptism taught in the New Testament that it is a matter of notoriety that the simple-minded mountaineer, the unlearned and the negro, are naturally Baptists until some who are wiser with a human wisdom explain away the Scriptures. We accept this criterion which the Lord Himself established and require Baptism with the regeneration with the regeneration which it signifies as the sign of obedience to Christ and an unwaivable prerequisite to church membership.

We cannot take the space to quote at length the Scripture passages which demand the presence of this principle in every Christian heart, no thoughtful reader will fail to note their presence in all parts of the Bible, but to pass to the second reason advanced for our separateness.

2. The Baptist Denomination is the best representation of New Testamentism now extant.

That we make this claim for ourselves naturally will not bear much weight with the world at large. The Pharisees replied to Jesus, "Thou bearest record of thyself, thy record is not

true." Jesus answered, "It is written in your law, that the testimony of two men is true. I am one that beareth witness of myself, and the Father that sent me beareth witness of me." I shall not undertake a demonstration which would be but begging the question; let me rather furnish the witness which Moses gloried in. "Their rock is not as our Rock, even our enemies themselves being judges." I present some testimonies of those who are not Baptists in substantiating our claim. Three cardinal points of identification between Baptist polity and that of the New Testament will be thus touched upon which will be sufficient for our present purpose, viz: Baptism, its character and subjects; the restriction of the Lord's Supper and the independence of the churches.

About Baptism Dr. Dollinger (Lutheran) says, "The Baptists are unassailable from the Protestant point of view, since for their demand of submersion they have the clear text of the Bible."

John Wesley comments on Romans vi, 4, "Buried with him alludes to the ancient manner of baptizing by immersion."

Adam Clark (Wesleyan Methodist) shows that the subjects must be regenerate and spiritual, "In New Testament times they received baptism as an emblem of death, in voluntarily going under the water, and so also it is an emblem of the resurrection unto eternal life, in coming up out of the water."

Prof. Lang thus protests against the practice of a Romish heresy by the Protestants, "If the Protestant Church will fulfill and attain to its final destiny, the new baptism of new born infants must of necessity be abolished. It has sunk down to a mere formality without a meaning for the child."

It is not too much for us to claim that faithful Baptist teaching has robbed this deadly superstition of its vitality. It is now spoken of as a harmless ceremony even if it does no good. But it has not always been so, for it was Satan's arrangement for bringing the world into the church and thus introducing the most hellish persecution in the name of Christianity.

We come now to the great bugbear of the Baptist folk, viz: the practice of "Close Communion." This is the nightmare which haunts our fellow Christians whenever the Baptist name is called; and it is also the ghost which will not be laid, walking in the sentimental imagination of many of our own people. If the doubtful minded will remove the question entirely from the realm of the sentimental and view it where it belongs within the pale of the principle of obedience to Christ there will be no further trouble about it. Space permits of only a few representative opinions.

Dr. Griffin, one of the fathers of New England Congregationalism wrote, "I agree with the advocates of Close Communion in two points, 1. That baptism is the initiatory ordinance which introduces us into the visible church—of course, where there is no baptism there is no visible church. 2. That we ought not to commune with those who are un-

CORRESPONDENCE

How a Question Was Settled—
How a Missionary Was Found.

By Rev. W. B. Crumpton.

Just twenty-one years ago, there lived in Dallas County, Alabama, a farmer preacher. Three miles away was old Providence Church, where he preached twice a month. The other two Sundays were given to churches at a distance, which were reached in winter on horseback over rough prairie roads.

One of the most distressing questions agitating the preacher's mind was: How to be a faithful minister of Jesus Christ and continue his business as a farmer. God only knows what struggles he had. There was no chance to turn loose the farm; that was settled.

The work he was doing in the ministry was most unsatisfactory. He could not study; to visit his people was quite out of the question. He had to hurry from home to his appointments; preach poorly prepared sermons, and then hurry back to the farm to find that his business had grievously suffered during his absence.

One Saturday morning, as he rode to his appointment at Rehobeth, his reflections were about these: "This thing must come to an end. When January comes I will put a card in the Alabama Baptist stating that so long as I am compelled to hold the farm, I will give up preaching." After this mental resolve, he devoted the remaining time of the journey to thoughts of the sermon he was to preach at 11 o'clock.

While he was preaching to the small congregation which was present at the "Saturday meeting" there came in a brother from McKinley, Marengo County, twelve miles away.

As distinctly as if some one had spoken the words, there came the thought into the preacher's mind: "His coming has something to do with your thoughts this morning."

Sure enough, after the service, the brother presented him a letter. It was from Rev. L. L. Fox, the old pastor at McKinley. It ran about this way:

"My Brother: I am on my bed of death. I can never preach again. I have resigned the church here and you have been unanimously chosen as my successor. Come down tomorrow and preach for them, and, may God guide you to accept."

The next night found him in the pulpit at McKinley, but he did not accept the call. Another appointment was made and filled, and yet another in August.

As the good wife was packing his clothes, he said: "Put in enough for ten days; I may continue the meeting or I may return Monday morning."

He felt somehow that this trip was going to be a deciding one with him. As he journeyed to this appointment the vexed question was uppermost in his mind.

He remembered a story which he had heard years before about

A KENTUCKY PREACHER.

Clark Riley is well known in Central Kentucky. He had a great spiritual

struggle in entering the ministry, which he used to tell about in this way: "I wanted to preach the gospel for years before I began. I believed God had called me, but my wife, Mahaly, thought I was mistaken about it. One day while I was plowing I drove my horse into the jam of the fence and got down in the furrow on my knees and cried: "Now Lord, come this way; I want to make a contract with you. You know how things are at my house. You know I want to preach, and Mahaly don't believe you have called me. I'm going to plow over my crop and lay it by in nice order, and then I'm going down to Clark's Creek and hold a meeting in down there for a long time. Lord, if you want me to preach, I want you to convert fourteen souls, and you must make the brethren pay me for my services."

When he went home he told his wife about the contract he had made and she said it was all right if the Lord converted anybody at Clark's Creek under his preaching she would never have any more doubts about his call.

At the appointed time the meeting was held, many souls were converted, the brethren paid the preacher for his services, raised money to repair the old house and called Bro. Riley to be their pastor. There was never a doubt after that in Clark Riley's mind, or Mahaly's either about his call to the ministry. "What is the matter with that way of settling a question?" asked the preacher of himself. "God asks us to try Him and prove Him; and that was what Clark Riley did."

So, just as earnestly as if he had gone to the woods and prostrated himself before God, the preacher communed with God and asked that the question which was so distressing his mind might be settled by the results of the meeting he was about to hold. After these reflections, a calm resting on God stole over his soul, which has never left him to this day.

Without consulting with anybody, he announced from day to day the continuation of the meeting. No other preacher came near during all that time. From the start there was a deep interest, which gradually spread until all the community was brought under its influence.

There was no great excitement; no multitude of converts, but a genuine revival of religion for the church, which ended with dozen or more additions. The pastor returned to his home with the troublesome question forever settled. There has never been a doubt in his mind since but that God wanted him to preach.

HOW A MISSIONARY WAS
FOUND.

Among the converts at the meeting was a bright faced girl about seventeen or eighteen years of age. Hers was a very bright and happy conversion; she was baptized with a number of happy converts and the next day her mother performed a long neglected duty, ex-

claiming as she came up from the watery grave: "Thank God! I have performed a duty today which should have been done many years ago, but for my fear of the water." It was a joyous occasion.

The night following the baptism, the right hand of church fellowship was extended to the young converts, and the preacher used the text: "Grow in grace, and in the knowledge of the Lord and Savior Jesus Christ."

This was the beginning of the Christian life of Miss Willie H. Kelly, our missionary at Shanghai, China.

At the next meeting, which terminated his brief but pleasant pastorate, the preacher took along in his saddlebags, a package of Foreign Mission Journals and gave them out to the congregation. One of these we will hear from later. But for the eighteen miles of prairie road between his home and McKinley, the pastorate of a few months might have extended into years.

Years afterwards, God called this preacher away from the farm to become the Corresponding Secretary of the Alabama State Board of Missions. He visited the Bethel Association and spoke on Missions. At noon, as he passed a carriage, in which was Miss Willie and others, she said: "Mr. Crumpton, did not know I wanted to go as a missionary to China! You put in my hands a Foreign Mission Journal soon after I united with the church. I read letters from Mrs. Crawford and Miss Lottie Moon and I resolved to go as a missionary to China, if God should open the way. My mother died and I had to give up the thought, for I had to take charge of things at home; but now every obstacle is out of the way, and I want to go."

"It is a very serious thing to be a missionary," said the Secretary. "It would be an awful thing for one to go to China and then find that a mistake had been made. However I will think about it and write you."

Up to this time the Board had never provided any assistance in the Secretary's office and the work was accumulating so that help was imperatively needed. It so turned out that Miss Willie gave up her place as teacher and came into the office of the Secretary at Marion at a reduced salary. During the years of her stay in the office she had opportunity to study the missionary question, and finally application was made and she went seven years ago as a missionary to Shanghai, China. God has wonderfully blessed her labors among the women and children of that dark and benighted land. After six years of labor she is at home now, resting for a season. In September she expects to return to the field of labor which she loves so well. She has addressed many congregations of women and children during her vacation and will carry back to China the hearts of all who have had the good fortune to hear her.

A few important lessons may be drawn from this narrative.

1. Let nobody despise the work of a country preacher; especially should not the preacher think lightly of his work.
2. God may use the period of one's

greatest depressions as the times of greatest blessing.

3. Who can tell the value of religious literature? See what one copy of the Foreign Mission Journal did!

4. Who can tell what great work is before a young convert!

Montgomery, Alabama, July, 1901.

The First Fruits of the Boys
School at Shanghai.

By Miss Willie Kelly.

In a school inaugurated in Shanghai by Dr. Bryan about six years ago, it was the part of Mrs. Bryan and myself to take each week a boy from the school who could conduct us to their separate homes, where we could see and talk with their mothers. There was a boy named Zung who was converted at about fourteen years of age. He went home and told his mother about the gospel. At first she did not seem to listen very attentively and didn't show very much interest in it, but after awhile she came to services at the North Gate with her son. After she came to the chapel, we began visiting her, my Bible woman and myself. From that day on she showed great interest. After visiting her a year she was converted. She had such a remarkably bright conversion that we were like the disciples when the damsel came to them and told them that Peter was before the gate. Though we had been praying for this very thing, we doubted. We thought she must have some other object in view, besides believing the gospel; but as the time went on, a great many things proved to us that she was perfectly sincere and that our faith was too weak. After she had been a Christian about six months, the native evangelist told us that she was selling raw opium (opium before it was boiled ready for smoking). The Bible woman went to see if this was really true and found that she was making ten or twelve dollars a month from its sale. We decided not to say anything to her, but let the native evangelist talk to her about it. As soon as he approached her on the subject, she said she had not thought of there being any wrong attached to it, and when it was pointed out to her, she saw it very readily and then and there left the business.

Another instance: Mr. and Mrs. Tatum of our mission, had an only child, Joy, and she was very ill with typhoid fever. One day the crisis had come and we hardly hoped for her recovery. The women met at the church for their regular meeting and inquiry was made about Joy's condition and of course they were told how very ill she was. Mrs. Zung, though she had been attending the meetings several months, had never led in prayer. She asked us if we had any objections to her praying for Joy. So, walking out a little way from the bench, she went around to the front and simply as a child knelt and prayed thus:

"Oh, Lord, I am nothing but a worm of the dust. I am not worthy to come before you but I have a very important thing to ask of you—a very great thing. There is a couple in our church, a Mr. and Mrs. Tatum, who have left home and friends to come to this land and preach the gospel to those who sit in

darkness. They live in the second house down at Rifle Range; they have only one child. They had two others but you took them away and now this one little lamb is left, and she is very ill—ill unto death. Now I come to you asking that you spare the life of this child to these disciples. Asking this I believe that we shall have it. Amen."

We went home from the church and found that Joy was much better. Shanghai, China.

Idols Given Up.

By Miss Willie Kelly.

At Quinsan, where I had been working for several years, we went to the home of a woman who didn't receive us very cordially, A Mrs. Mo. That afternoon, before going, Mrs. Zung (the Bible Woman) and I had very earnestly asked the Lord to direct us to the place where He would have us go, and although this woman did not make us very welcome, I could feel but that we had come at the Lord's bidding and so we stayed and talked with her awhile and when we went away she asked us to come again.

Although for several visits we didn't have much encouragement, still it seemed to be layed on the hearts of both of us that this woman must be saved, and often in reading and praying together in the morning Mrs. Mo was much upon our hearts and together we carried her before the Lord. So after several months she consented to study the little three character catechism, the story of the creation, the fall of man and his redemption. These visits continued about two years. I gave her a Bible and really think the first time she found out that she loved it was when her brother took it from her and threw it into the canal. Finally she was converted. When I came home to America, she gave me all the idols that she worshiped and an incense pot, containing the ashes of the incense she had burned for twenty years. One of the idols she gave me was the Goddess of Mercy, before which she had prayed all these years and with tears in her eyes, she told me to show this to the sisters in Alabama and to thank them for sending her the gospel and tell them how grateful she was that she heard it, and that though she believed she was saved, there were thousands of our sisters over there who had never heard it. Then she asked that the women of Alabama should make it a special subject of prayer this year that more missionaries should be sent to China to preach the gospel to those who were lost. Shanghai, China.

Judson Notes.

THE ART LECTURES

by Dr. John Quincy Adams more than met the expectations of the Conversational Club and of all who attended them. The importance of art as a culture study was made prominent, and the educational value of the lectures from one who knows personally the great artists of the world and who is well prepared to criticise their work was great. So pleased were the Judson people with his lectures that Dr. Ad-

ams has been invited to spend a week here next session in lecturing along the same lines.

THE MODERN LANGUAGE EVENING

last week attracted a large audience. The program consisted of a French play, "Les Cuisinieres," and a German play, "Eigensinn," and the singing of French and German songs. This was an innovation at the Judson and was greatly enjoyed, although the young ladies spoke in unknown tongue, so far as the majority of the audience was concerned. The synopsis appeared on the program and enabled the audience to appreciate the meaning of the plays. Fine German and French scholars present pronounced the work of the young ladies excellent in every way, and Miss Manly, who is at the head of this department, received many congratulation upon the successful evening.

PUPILS' RECITAL.

On Monday evening of the past week the third in the series of undergraduate recitals in music was given. The majority of the young ladies on the program appeared for the first time before a public audience but they acquitted themselves in such a manner as to elicit the applause of the audience. It was generally conceded to be one of the most enjoyable recitals of the year. The pupils, most of whom were first year students, gave evidence of remarkable musical talent and of the most thorough training in the best methods known to the musicians. The program is too long to publish in this article.

COMMENCEMENT.

It is the earnest desire of the Alumni Society of the Judson to have all former pupils and especially graduates attend the dedication of the Alumni Hall which will take place on the 22nd of May. This beautiful building which has been so long talked of will be formally opened at that time. It is expected that the attendance at the approaching commencement will be the largest in the history of the Institution.

Baptist Rally.

March the 20th was a day that will be long remembered by the people who met at Boiling Springs Church, Calhoun county, Alabama. It was much enjoyed. Rev. A. A. Hutto, our missionary for Calhoun County Association, held one of his rallies there, and there was people from seven or eight churches in attendance. Rev. J. C. Holden gave us one of his grand speeches on why we should cooperate with the mission boards in spreading the gospel to the world, and the people are still talking about it to those who was not there telling them that they missed a treat. Rev. A. A. Hutto, with a consecrated heart, closed the forenoon services by emphasizing what was said by Brother Holden in his usual loving way (though that is his way of dealing with the Lord's work) and then gave us a lecture on the map of the world and where the gospel is not preached, then closed the forenoon services with a fair collection for foreign missions.

Brother Hutto's way of presenting this duty it was a pleasure for the people to open their treasures for the

cause of the Master. After dinner we had a speech from Rev. J. W. Stewart and Brother Barnett, you know something of his sweet pathetic way of telling about our Baptist Orphanage at Evergreen and the speeches of some of the children.

"The Ocean's wide and you can't step it, I love you and you can't help it."

One little girl (whose mother is gone to her reward) caught it and her only little sister soon took it up and they often are repeating it. They had a few coppers with them and after collection and dismissed they told their step mother they wanted to give them to Mr. Stewart. So you see Brother Stewart the Lord blessed your words to the extent that eternity alone will reveal the result. We love Brother Stewart for what he is and what he is trying to do. So come this way again Brother our hearts and doors are open to you, the people are saying nice things of you. Rev. J. A. Owens with a frail body, though he has a big heart told us of our individual responsibility of giving the gospel to the world, thus ended a day much enjoyed and many regretting that others was not there to enjoy the series. Come Brother Barnett to our Association and see these folks and enjoy their kindness. Collection for Foreign Missions \$5.00, for Orphans Home \$7.30.

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Church Taxation.

From the Nashville Advocate.

The Publishing House, Vanderbilt University and some other institutions in Nashville that exist only for the purpose of doing Christian work are required to appear now before the authorities in this city and show cause why they should not be compelled to pay taxes. We do not know just what our solons have enacted on the subject, but we certainly know that it is hardly consistent to tax these people to maintain schools, and then tax the churches because they gratuitously assist the State in this good work. Vanderbilt University is a blessing and an honor to the State of Tennessee. Its work certainly benefits the State as much as it could if it were the State's own property. There will some day be a strong demand that all church schools should be helped out of the State funds; but so far there is no such demand, except on the part of the Catholics. The rest of us think too much of our religion to think of giving the State any right to interfere with it by doing anything for its support; yet we are not quite ready to favor the plan of taxing the churches. True the property in question is property that to some extent competes with other property in the city. Vanderbilt University owns certain buildings in the city that are rented as dwellings, offices, etc., and the Publishing House probably receives some job work that might go to some other house if they were not here; in a word, some of the property is used as a source of revenue. As long, however as this revenue is used only for religious and charitable purposes to levy a tax upon its sources is to hinder unnecessarily the work that is just as essential to the welfare and happiness of society as the work of the State itself.

The following resolution introduced by Rev. H. W. Provence and passed at the State convention at Troy sets forth the position of the Baptists of Alabama:

"It is a cherished and time-honored principle among Baptists based upon the teaching of the Word of God that there should be entire separation between Church and State. The civil government has no religious function whatsoever. Its duty is merely to protect the individual in the enjoyment of his inherent right to worship according to the dictates of his own conscience. Beyond this the State should not proceed

one step. Whenever it allies itself to any kind of ecclesiastical organization, whenever it appropriates public funds to the support of any form of religious work, it violates the important principles of religious liberty and trespasses upon the rights of the individual. The use of the public money in the maintenance of denominational schools is therefore contrary to Baptist principle and we here declare that such policy meets with the unqualified disapproval of this Convention."

Money Needed.

On April 30th, the books will close. Now is the time for the pastors to make a strong pull to raise the funds for the Foreign and Home Boards. Our beloved Secretary has been faithful in pressing the needs, and pastors and people should come to his help so that he may be able to telegraph to Richmond and Atlanta that Alabama Baptists have done what was asked of them. Recently Dr. Willingham was in our office, and how his heart yearned over the work among the heathen and how our heart glowed as he told us of the Lord's blessing on the work in the Foreign field. Dr. Gray has just left, after telling of his visit to Cuba and the urgent need of our strengthening our work there. We ought to thank God for secretaries like Crumpton, Willingham and Gray, men who love their Savior and whose purpose in life is to spread the blessed gospel. They call on us to help, not them, but the work for which they stand, the work of the Lord. Let each one give as the Lord has prospered him and there will be ample funds to greatly increase the work at home and abroad.

The Work in China.

We send forth this issue with the prayer that the Lord will bless the work of Miss Willie Kelly and her helpers in far away China and that He will move other wealthy Baptist laymen in Alabama to emulate Brother W. T. Smith's example and furnish the means to equip the workers on the Foreign Field for greater usefulness.

EDITORIAL PARAGRAPHS.

We pray God's richest blessing on the meeting at Roanoke in which Pastor Thomas S. Hubert is doing the preaching.

We need at least ten copies of the following issues for our files: January 6, 20, February 3, 10. Please send and greatly oblige.

Rev. E. E. George, who takes up the work at Sheffield has our best wishes. Brother George is well prepared for the work, having studied both at Howard College and the Seminary.

Rev. John E. Barnard writes of a gracious revival at Monroe, Georgia, where he assisted Pastor Edens. There were fifty additions to the Church. We are glad to learn that the Lord is also blessing his labors at Cartersville and that many are being added to his Church.

The Biblical Recorder will celebrate its seventieth anniversary July 1st. It has been and is still a great power for good in North Carolina. We hope the a great day in the history of the paper brethren of North Carolina will make it by helping Editor Josiah William Bailey to herald it forth that the subscription list has overpassed the 10,000 mark.

An invitation comes from the Pleasant Grove Church to be present to preach on second Sunday in May. Bro. J. R. Wells writes: "This is the Church which the Alabama Baptist first originated and you can write up an interesting notice of same, if you wish." We regret that a previous engagement prevents us from accepting.

A loving mother who recently lost her oldest son wrote telling of his death saying: "This is the sorrow of my life, but I praise God that I 'sorrow not, as those who have no hope.' A hope more radiant than the sun itself illumines my gloom and uplifts me in my sorrow through the 'everlasting gloom' into the presence of Him who is the 'life and light of men.'"

Don't you think it would help your church and your preacher if the church sent him to Nashville in May? Brethren take up a hat collection next Sunday and give your faithful pastor a ticket and enough to pay his board at the Convention. It will do him good and you will get the returns out of the inspiration he receives from mingling with and hearing the brethren.

The following statement recently made by Hon. Joseph Folk of Missouri is a good platform:

"If I am elected Governor, the first time a legislator takes a bribe there will be a message sent to me by the General Assembly asking for his impeachment. I will see to it that a corrupt lobby is not allowed to operate and the day of the sandbagging legislator comes to an end. I shall use all of my power to put corrupt men out of the party organization. I shall recommend laws compelling witnesses to testify regarding bribery, and protecting them from prosecution by reason of such testimony."

John T. Barnett, the business manager, who was a delegate to the State Convention of the Y. M. C. A., held at Columbus, Miss., last week, was delightfully entertained with old fashioned Southern hospitality in the home of Mrs. H. G. Garner, who with her sister and daughter did all in their power to make the delegates feel at home. Mrs. Garner is President of the W. C. T. U. and it was largely through her instrumentality that Columbus has prohibition. Columbus is an old aristocratic Southern City and did herself proud in entertaining the Y. M. C. A. Convention. It is the home of the last surviving general of the Confederate army, General Stephen Lee. The Industrial Institute and College with its 725 young ladies made quite an impression on the Y. M. C. A. Convention.

Great danger is feared for the safety of young women who will be allured to St. Louis during the World's Fair on the promise of regular work and good wages. Experience has taught that this class of working girls falls easiest victim to designing men and women. The International Board of the Young Women's Christian Association is appealing to all Christian people throughout the country to help save these girls from a life of shame. Any woman expecting to visit the Exposition may obtain reliable information by addressing the Travelers' Aid, Terminal Association station, St. Louis, Mo.

Only Ten Days remain before the books close. Alabama is still far behind last year. If all will work I have a hope that we will not fall below last year's figures. I beg the pastors to do some personal work by private appeal. Many a man will give you five dollars if you ask him. Don't fail to try it.

W. B. C.

Recent Visits.

L. O. Dawson.

It has been my pleasure to make a couple of visits to the Birmingham District within the last few weeks, and I was made happy by several things.

TWO NEW BUILDINGS

that mean a vast deal, not only to local prosperity, but to the Whole State, are the new Dormitory at Howard College and the home of the First Church in Birmingham.

I do not know of any thing that has happened at Howard College in recent years that has put more heart into me than the erection of that building. It, together with the other structures there, gives us a handsome property at East Lake, one that we can look upon with genuine pride. A Science Hall facing the Dormitory and on the opposite side of campus will make the Howard College property one among the very best in the State. It will not cost any great amount to build it.

I have always felt that the house of worship of the First Church, Birmingham, was much more than a local affair. The whole State has an interest in the measure of wisdom and sacrifice shown by the saints of that church in this enterprise. I was expecting much, but I did not dream they would be able to accomplish what they are doing. I have never seen so handsome a church erected at so reasonable a cost.

Bishop Dickinson, his Building Committee, his people and the whole brotherhood are to be congratulated. If my information is correct the great building of the neighboring First Methodist Church cost nearly three times as much, and to my taste Brother Dickinson and his flock have a more attractive house every way, and one quite as well

adapted to the purpose for which it is designed.

LOSS AND GAIN.

We are often made sad by the breaking up of old communities and the consequent weakening of many historic churches. But those who leave, get together with other people from other places, and new churches are formed which, to the general cause, quite compensate for the weakening of the old ones whence they came. The multiplying churches in the Birmingham District are a striking example of this. Of course many Baptists there feel strange and home sick, and fail to unite with the brethren in their new home, and to all intents are lost to the work.

But the wiser sort get together, and while it takes time to get organizations running smoothly whose component parts come from so many different environments, still when they do get to going they make most vigorous and progressive churches at all.

ENSLEY

is a example of what is happening in this way. It is a body of saints working bravely away at many difficult problems, and the Lord is blessing them with success.

The Bishop beloved is H. W. Provence, a man with "a head on him" and a "heart in him," both of which are consecrated to Master and devoted to the service of the Ensley people. The town is full of Baptists with letters "in the old church at home" or else carefully stored in their trunks—a sort of cold storage business. But others of them are at work and in the no distant future the Ensley Church will take her place in the front rank of workers Tuscaloosa, April 15.

B. Y. P. U.

Send in items about your Union. We want them from all parts of the State.

If the Secretary of each Union in Alabama will send on a postal card the names of the officers they will be published in this column.

President Vesey writes: "I just want us to make our B. Y. P. U. work and notes to be second to none. May God bless you in your great work of reaching so many with His word through the columns of your paper."

Rev. W. W. Harris writes: "I have been called to the West Paris Baptist Church—one of the most delightful fields that has ever fallen to my lot. Pray for us, that many souls may be saved."

The Convention sermon was preached by the Rev. Lewis M. Rice, of Union. The text was John xii, 24, "Verily, verily, I say unto you unless the grain of wheat falls into the earth and dies, it abideth alone: but if it die it beareth much fruit."

In Dr. Poteat's address before the S. C. Convention he named three books which he said would be very helpful to the workers. They are as follows: "Individual Work for Individuals," by H. Clay Trumbull; "Ten Times One is Ten," by Dr. Hale, and "The Christian

Conversationalist," by Dr. Rufus W. Weavers.

The eight annual session of the Baptist Young People's Union of South Carolina which met with the First Baptist Church of Anderson on the 5th and 6th of April elected the following officers: T. T. Hyde, of Charleston, president; first, second and third vice-presidents, H. K. Osborne, John B. White and E. S. Moorer; J. R. Moore, secretary; A. C. Jones treasurer.

Dr. Edwin M. Poteat, the President of Furman University, delivered the other address of the evening. His theme was, "Each one win one." There are some people loyal to the local church who fail at the point of local church. The early church worked for the individual, this gave place to officialdom in the hierarchy, then individual work was restored in the reformation, but it is only recently that the idea of universal individual responsibility for efficient service for individuals has been restored.

The Baptist Courier says: "The first address Wednesday night was made by Dr. Walter Calley, general secretary of the B. Y. P. U. of America, with headquarters at Chicago. Dr. Calley is apparently about forty years of age. He is a man of rugged physique and strong, benevolent face. As a speaker he is direct and possessed of a voice which fills a large hall with ease. He speaks without excitement, but straightly to the point. He said the B. Y. P. U. A. is simply the affiliation of all the young people's Baptist organizations of America."

Our B. Y. P. U. "echo meeting" of the great Huntsville Convention, held at the First Church, Florence, was a decided hit. The many rebounds were well received by the large congregation assembled last Friday afternoon and evening. The four Unions—Tusculumbia, Sheffield, Florence and East Florence—combined their efforts to promote the Master's cause and infuse new life into our Unions, and judging from the many good resolutions formed our work was not in vain. Each Union was well represented, the four pastors, Neal, George, Tandy and Vesey, with their wives (except Neal's) were all in attendance. The speeches were good, the enthusiasm ran high, and the spiritual feeling was excellent. We think that God has greatly blessed our efforts and we go forth with new zeal and renewed energy to do more for our dear Lord who gave his life for us and said, Go.

J. W. Vesey.

Pastor P. T. Hale, of Owensboro, Ky., spent a few hours Tuesday in Birmingham en route to Columbus to assist in a meeting. He was formerly pastor of the South Side Church and as President of the Board of Trustees of Howard College did much to save the institution from financial peril a few years ago. He reports his church growing steadily and rapidly, six new members having been baptized Sunday night. Dr. Hale has just been elected President of the Southwestern Baptist University at Jackson, Tenn., and will assume this office the first of June.

Why the Baptist Denomination.

(Continued from page 5)

baptized, and of course, not church members, even if we regard them as Christians."

Dr. Bullock, a leading Methodist, says, "Close Communion, as it is generally called, is the only logical and consistent course for the Baptist Churches to pursue."

Dr. Dick, Presbyterian, professor of Theology, wrote, "An uncircumcised man was not permitted to eat the pass-over: and an unbaptized man should not be permitted to partake of the Eucharist." The Presbyterian Observer of New York said, "It is not a want of charity which compels the Baptist to restrict his invitation. He has no hesitancy in admitting the personal piety of unimmersed brethren. Presbyterians do not invite the unbaptized no matter how pious they may be."

And now a few words with regard to church independency. Mosheim says, "In those primitive times each Christian Church was composed of the people, the presiding officers and the assistants or deacons. Each church was a small independent republic governing itself by its own laws, enacted or at least sanctioned by the people."

Pedobaptist testimony might be multiplied along all these lines but there will be sufficient to indicate the opinions of the best scholarship which vindicates the Baptists in every particular.

3. We now come to the third claim of the Baptists, viz: The Baptist polity is the vehicle best fitted, under God, for the reestablishment of complete New Testamentism in the Christian world.

This will be the greatest blessing to the church since Pentecost. Next to the bestowment of power in importance is the proper channel for the exercise of power. But few of us would claim that we at present completely represent the New Testament; although we do claim that we are the nearest to it. Our polity has been robbed of some New Testament features by the terrible and bloody suppression of the middle ages. The plurality of elders and the office of deaconess should be revived. Then we have some unscriptural practices. No man needs a license to preach or exhort. Churches do not compose an Association. Apostolic Churches did not import a man and establish him as a weekly lecturer and in addition throw all the burden of evangelism on his hands. They raised up elders among themselves who gave direction to their Spirit impelled worship and thus left the preachers free to do the work of the evangelist. See the 14th Chap. of I Cor.

The first ground for our claim to superior efficiency in the restoration of New Testamentism is that we are bound by no creed and hampered by no discipline other than that which we seek to restore. As fast as we can ascertain its teachings and learn their purpose in polity there is no real barrier to our advancement into their practice. We have no revisions or expediency considerations to debate, all we need is to

grow up into a complete understanding of our God-appointed guide.

In the second place the independence of the individual Baptist encourages the proposed returned to New Testamentism. When a Baptist thinks he has found a New Testament truth which is being neglected by the Christian world, he is not only at liberty, but is in duty bound to publish it so that it may no longer be neglected. When Galileo discovers that the sun is standing still let him make it known, and though John Jasper may still preach "The sun do move" no one will imprison either of them for their belief. Instead, the great conservative mind of the whole denomination will be bent upon that statement and if, in the best light obtainable, it is found to be true, it will be accepted and will not fail of its influence. On the other hand, heresies, by our polity are usually confined to the localities where they originate. And this leads me to a third statement, viz: The independence of our churches is most favorable to the evolution of New Testamentism. Baptist practice is now far in advance of what it was 100 years ago and will more rapidly clarify in the future. Baptist churches here and there are free to put into practice the new ideas which may be embodied in the New Testament and if the innovations are found to be authoritative the body of the denomination will follow.

We are living in an era of change. In the fusion of religious opinion there are two currents, the one toward Rome and the other back to the Christ of the New Testament. There is no question as to which bears our barque. Of this denominational union of sovereign churches we may say as Longfellow wrote of the Union of sovereign States:

"Thou, too, sail on, O Ship of State!
Sail on, O UNION, strong and great!
Humanity with its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope.

BRENAU SUMMER SESSION.

Messrs Foote & Davies of Atlanta, have just issued for Brenau Conservatory one of the handsomest catalogues ever sent out by a Southern institution. It is an Announcement of the Summer Session of the Conservatory which begins on the 22 of June and continues six weeks. The pamphlet is a thing of beauty and reflects credit upon the institution it represents and also upon Messrs. Foote & Davies whose work it is.

For full particulars of the Summer School address A. W. VanHoose, Gainesville, Ga.

Rev. W. W. Harris has moved from Nevada, Texas, to the pastorate of the West Paris Baptist Church in the same State.

GAME NEAR DYING

From an Awful Skin Humour.
Scatched Till Blood Ran.
Wasted to Skeleton.

CURED BY CUTICURA

One Application Soothed Him to
Sleep. Cure Speedy
and Permanent.

"When my little boy was about three months old his head broke out with a rash, which was very itchy and ran considerable watery fluid. We tried everything we could, but he got worse all the time till it spread to his arms, legs, and then to his entire body, and he got so bad that he came near dying. The rash would itch so that he would scratch till the blood ran, and a thin yellowish stuff would be all over his pillow in the morning. I had to put mittens on his hands to keep him from tearing his skin around his wrists. He got so weak and run down that he took fainting spells like we would think him dying. He was almost a skeleton and his little hands were thin like claws.

"He was bad about eight months when we tried Cuticura Remedies. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time. I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think our little boy would have died only for the Cuticura Remedies, and I shall always remain a firm friend of them."

Mrs. M. C. MAITLAND, JASPER, ONTARIO.
No return in 14 years. Mrs. Maitland writes, under date of Feb. 24, 1903, that the cure is permanent.

"It affords me much pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease from which he suffered.

"He has been permanently cured and is hearty and strong."

Sold throughout the world. Cuticura Resolvent, 25c. 50c form of Chocolate Coated Pills, 25c per trial of 50. Ointment, 50c. Soap, 25c. Depots: London, 21 Chancery Lane; Paris, 2 Rue de la Paix; Boston, 127 Columbus Ave. Foster Drug & Chem. Corp., Sole Proprietors. See "Send for 'How to Cure Every Humour'."

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Descriptive booklet free.

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Field Notes

VINCENT.

The month of April has been one of rejoicing with Wilsonville Church.

On the second Sunday they gave \$105 for Foreign Missions and on the fourth Sunday Home Mission got a lift of \$100. Our contributions to missions for the associational year will be very much increased over former years. The spirit of the Lord (which is Missions) is in us.

The pastor hopes to go to the Convention.

At Vincent and Harpersville we seem to be on the improve in some respects and our membership at all the churches is increasing from time to time.

I am rejoicing in the development of some of our membership in the grace of giving and am praying for a great ingathering of converts and regenerated souls during the remaining months of this year.

The "Field Glass" saw the sights at Wilsonville and Hamner did well at Harpersville.

O. P. Bentley.

FROM LAWLEY.

By the influence of Brother J. D. Martin and the help of the good people of our community we have a nice new church at Rehoboth, Bibb county Alabama. This year we have Brother P. G. Maness for our pastor. On last Sabbath he held the attention of the audience as if by magic, while he delivered a most excellent sermon.

We have been blessed to have such pastors as Brother Martin, Brother Dewitt and Brother Maness. We hope that Brother J. W. O'Hara and others like him will not forget us here when the time for the protracted meeting comes around.

There are many young people around here. Oh that they may "Remember their Creator in the days of their youth."

With sincere wishes for the great and good work to go on until all meet around the throne.

Mrs. A. G. Dunlap.

FROM COMPTON HILL.

J. H. Sams, of Howard College, preached at Compton Hill Baptist Church Sunday morning on the Christian Freedom, and accepted a call to the pastorate of the Church. No evening services were held and quite a number attended the service at the South Side Church.

Compton Hill is a promising young church with a promising future. It has a flourishing Sunday school and a flourishing B. Y. P. U. The Union was represented at Huntsville by its president, Mr. Harry Dearinc, who is also superintendent of the Sunday school. The church is at present meeting in the public school building at Crew's Station, on Bessemer and Ensley car line; but a lot one block from car line has been donated by one of the members. Mrs. Wildsmith and the Church will begin at once to raise funds for a handsome house of worship.

Gibraltar.

Dear Brother: Since I have told you something of Madeira, the next in order is Gibraltar. But before I proceed I must tell you how ignorant, dirty, lazy, illiterate and worldly minded the Madeira people are. I'm very sorry the Baptists have no church there. They can swim equal to a goose, would follow us up begging us to throw coins in ocean, then they dive and always get them. March 17, at 10 minutes to 3 in the afternoon the band played, the bugle blew, and the harsh loud noise from the great ship could have been heard for miles, and at exactly 3 we sailed for Gibraltar, and the voyage was fearfully rough, ship rocked every mile of the way. Ware on dining table would slide which necessitated a frame being put on table to hold the dishes. We arrived at Gibraltar at 9 a. m. on the 19th. The Rock of Gibraltar forms a promontory rising seaward to a height of over 1300 feet. The breadth of the isthmus at the foot of the rock is about 2700 feet. The rock is divided into unequal parts by a bridge extending from north to south. The western section is a gradual slope which looks out upon the blue Mediterranean. The town of Gibraltar is built of red sand. The houses are composed principally of cement called tapier and covered with tiles. Most conspicuous among the buildings is the old Moorish castle. In the hills are numerous caves and hollows, some natural and some improved by the hand of man. St. Michael's cave is most considerable, which lies on the south side about 1100 feet above the sea. The climate is genial, and winter loses its severity, and summer heats are tempered by refreshing breezes from the sea. The most inconvenience are the violent thunder storms, with gales and heavy rains which are very furious. The view from the summit is perhaps sufficient to compensate any deficiency of beauty in the rock itself. The spectator stands there on the boundary, as it were of the old world, on the confines of two great continents. At your feet the low and narrow tongue of land called Europa Point stretches far into the sea with beautiful flower gardens. On the right the Mediterranean beats in pearly foam against the foot of the rock; opposite from the dusky cliffs of Africa, with the white houses fortifications of Centa. On the other slope nearby can be seen the small town of Algairas which bathes its feet in the warm bright waves of the bay. In the curve is the village of San Roque, just in the edge of Spain. Divided between England and Spain is marked by a row of towers, tents, etc. Half way up the slope may be seen the walls of the old Moorish castle, to the right buildings of the town of every imaginable shape, then you push your way through a motley crowd, cross the double ditches, and draw bridges, and enter the market place surrounded by barracks five stories high. Here you meet a throng of interesting characters, Algerians and Morocco merchants with legs half

naked, some barefooted and some with slippers on their feet, also Jews and Spaniards. The English soldiers may be seen on parade very erect, neat and clean. Gibraltar has no public buildings of architectural importance; it is essentially a garrison town, a fortified post, except one spot, the garden of Alameda, one of the most dreaming promenades in the world. The winding alleys creep in and out of masses of rose trees, heliotropes, geraniums, etc. Geranium grow wild in lawns, and on commons, and some of them cling to the walls of houses as high as ten feet. While tall pines, huge mimosas and pepper plants spread a pleasant shade all around. We had the pleasure of meeting Emperor William of Germany and saw his large ship. It was a big day with the English soldiers.

W. E. Pettus.

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PURE, SOFT WHEAT FLOUR

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HEALTH AND STRENGTH
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Southern Baptist Convention

The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 12-18, 1904. For this occasion the

LOUISVILLE & NASHVILLE R. R. will sell round-trip tickets from all points on its lines south of the Ohio river at the rate of ONE FARE plus 25 cents for the Round-Trip. Tickets will be on sale MAY 10-12, inclusive, limited for return ten (10) days from date. Extension of limit until June 6 upon deposit of ticket and payment of fifty cents. Round-trip tickets will be on sale at Nashville to St. Louis and return at very low rates. For further information call on or address

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Cuts the Phlegm, stops the choking and strangling, removes the congestion and soothes the little one to sleep. Protects your babies.

25c, 50c. & \$1.00 at all Druggists.
QUICK RELIEF GUARANTEED.
THE PARACAMPH CO., Louisville Ky., U. S. A.

Some months since when Joseph Ralph Burton, United States Senator from Kansas, was indicted for apparent illegality in acceptance of money for aid given an investment company seeking favor of the postoffice department. The Standard made such reflections upon the man and his offense as is public duty to do, however deorable and painful the instance. What seemed true of Senator Burton then has now been declared true by twelve men. He stands convicted of an attempt to try to influence the postoffice department in prevention of the issue of a fraud order against a "get rich quick" company. The jury was in conference forty-one hours. The Senator was found guilty on three counts, on any one of which he may receive a penitentiary sentence of two years or a fine of \$10,000. The Senator will appeal and the Senate will probably await the decision of a higher court before it proceeds to impeach its delinquent member. Senator Burton may now hold no office under his government. For the sake of petty profit he is a political and social outcast. His political future and prestige have vanished.—Standard.

The Baptist Churches of Atlanta have certainly made choice of fine men to conduct their protracted services this spring. The Woodward Avenue this spring. The Woodward Avenue of Knoxville, Tenn. Dr. Carter Helm Jones assisted Dr. J. E. White at the Second Church, and before the meeting closed there Rev. L. M. Roper, of Spartanburg, S. C., entered on a similar service for the First Church. Each of these churches has received rich blessings from the presence of the Lord, both in the way of the quickening of the spiritual life of the members, and of the conversion of sinners. In April, Dr. J. L. White, of Macon will join Dr. Purser at West End, and Dr. W. H. Smith of Columbus will preach for Rev. N. B. O'Kelly, at Capitol Avenue. If our city is not made better by the preaching of these servants of God, great will be her condemnation.—Christian Index.

Gov. Montague, of Virginia, the distinguished kinsman of Dr. A. P. Montague, President of Howard College, is to be commended for refusing to pardon a Richmond alderman who had received bribes while in office. Saying: "The stealing of property, either by robbery of person or breaking into houses or iron safes, is insignificant as compared to an offense which involves a breach of official duty, the betrayal of public confidence, and the undermining of our whole social fabric. The rule of the people is a mockery, if their rights and interests are sold by those who are sworn to guard and protect them, and bribery and graft must not only receive judicial punishment, but public condemnation."

If the Hon Joseph Folk at St. Louis, had been backed up by such a governor his vigorous work for the purification of municipal politics would have been more effective and lasting.

Mr. and Mrs. H. P. Summers ask the honor of your presence at the marriage of their daughter, Stella Beatrice, to Rev. Charles R. Lee, on Wednesday evening, April the twentieth, nineteen hundred and four, at eight o'clock, Louisville, Kentucky. At home Marion, Alabama.

The Home Field says: The Corresponding Secretary has been in great trouble over sickness in his family. His wife has for five weeks and more been very ill. She is slowly improving, but it will be weeks before she is well. This has necessarily kept him from the field, and he has not been able to push collections for Home Missions as he hoped to do. Will not the brethren make good this loss by extraordinary efforts for Home Missions during April? It will be appreciated most highly.

Dr. Gray's host of friends in Alabama will learn with pleasure of Mrs. Gray's improvement and show their love for him by making a special effort to increase their contributions to Home Missions.

Fred Hale writes from Wilmington, N. C., under date of April 1st: "While in evangelistic work in Michigan I contracted a cold which developed into congestion of the lungs on my coming as pastor of First Church. For a little while I was quite ill, but thought I would soon be over the effects of it. Health conditions are such, however, that my doctor advises me to change my locality; and so on next Sunday I am going to present my resignation, to take effect the last Sunday in April.—Baptist Argus.

Mr. Justice Brewer, of the Supreme Court of the United States, does not take much stock in Mr. Elijah Dowie, the Zion City man. In a recent address in Chicago Judge Brewer said:

"The ancient Elijah went out into the solitudes of the Brook Cherith and there was fed by winged couriers of the air, but the modern Elijah seeks the great city, there to be supported by bipeds clothed in pantaloons and skirts and having every attribute of men and women, save common sense.—N. C. Baptist.

The Baptist and Reflector says: "It gives us much pleasure to announce that Dr. Moody is to be Associate Editor of the Baptist and Reflector. He will spend a good portion of his time traveling in the interest of the paper and preaching at the various churches which he visits."

We congratulate Brother Folk on securing the services of Brother Moody as Associate Editor.

We beg to acknowledge receipt of the following invitation: The Board of Managers of the Mercy Home cordially invite you to the Annual reception, Tuesday, April 12th, from 10 to 5, Corner 11th Avenue and 22nd Street, North. On account of the heavy expense incident to the winter, friends of the Home are urged to make a generous donation of money at this time.

CENTRAL OF GEORGIA RAILWAY.

Arrival and departure of trains at Birmingham, Ala. effective January 1, 1904.

DEPARTURES	
For Columbus, Macon, Augusta, and Albany	4:40 a m
For Columbus, Macon, Albany, Augusta and Savannah	4:00 p m

ARRIVALS	
From Albany, Macon and Columbus	7:45 p m
From Savannah, Augusta, Albany, Macon and Columbus	11:20 p m

*Daily
Vestibuled drawing room buffet sleeping cars between Birmingham and Savannah via Columbus and Macon on trains leaving Birmingham at 4:00 p. m. and arriving Birmingham 12:20 p. m.
For further information write or apply to John W. Blount, T. P. A., 1021 First Avenue; R. W. Lockett, D. T. A., Birmingham, Ala.

Back and Forth

You can have an account in the Savings Bank by mail. You can send the money by mail and the Pass Book goes back and forth in the same way. If you are interested we should be glad to write you about it.

Birmingham Trust & Savings Co.,

Capital, - - \$500,000
Surplus, - - \$150,000

WICKS CAPUDINE LADIES! DO YOU SUFFER With Monthly Headaches? Take CAPUDINE for them. The prompt relief is magical. 10c. 25c. 50c. A BOTTLE AT ALL DRUGGISTS.

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"Everything in Music," is our watchword, and we hold ourselves in readiness to supply anything in musical instruments from a Jewsharp to a Grand Cathedral Pipe Organ, and including Violins, Guitars, Wind Instruments, of wood or brass, Music Boxes, Talking Machines, Electric Pianos, Pianolas, Organs and a score of makes of fine Pianos. We sell almost everything in Sheet Music and all the Rolls, Discs, Records, etc., for all our automatic instruments. In fact we furnish "Everything in Music."

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SEABOARD AIR LINE RAILWAY THE WAY TO GO EAST IS VIA TWO TRAINS EACH DAY FROM ATLANTA AND SAVANNAH TO

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Eyes to-day means seeing well for years to come. Worth considering; is it not?

Our care of your eyes does not mean a "hit or miss" fitting on of glasses, but find out your troubles and fit perfectly right glasses to correct them.



Wanted: A man or woman in every town and county throughout the south to represent us and help us introduce our goods in every southern home. This is an opportunity for persons of energy and ambition to earn big salaries; others are doing it, why not you? Ours is an old, established, and reputable firm and the work we offer is pleasant and in which any Christian man or woman can consistently engage. Write today for full particulars to L. W. Bates, Gen'l Mgr., opposite U. S. Treasury, Washington, D. C.

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The deaf are immediately able to hear ordinary conversation by the *Magnetic Otophonic Sound Waves* which penetrate the *deafest ear*. A wonderful scientific invention which *restores hearing and banishes head noises*. Guaranteed *Invisible, Effective, Comfortable, and Harmless*. Not an ear drum or trumpet. Compare it with other devices, and be guided by your intelligence. By its use deafness is no longer a hopeless affliction. Book *FREE*.

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Your druggist or by mail, post paid, 50 cents.

J. T. Shuptrine, Savannah, Ga.

Notice of Report of Insolvency.

The State of Alabama, Jefferson County, Probate Court.

Mary L. Griffin, deceased, estate of. This day came Dyer M. Talley, administrator of said estate, and filed his statements and report, setting forth that said estate is insolvent and praying that it may be so decreed. It is ordered that the 25th day of May, 1904, be appointed a day for hearing and determining the same. It is further ordered that notice of the filing of said report and of the day set for hearing thereof be given by publication once a week for three successive weeks in the Alabama Baptist, a newspaper published in this county, notifying all persons in interest to appear and contest the same if they think proper.

J. F. STILES,
Judge of Pro. ate.

For Your VERANDA

"OLD HICKORY" the Solid and substantial. "'Tis nature unadorned;" no paint, no varnish. Just fresh, fragrant hickory from the forest. Made in rockers, tables, swinging seats, settees and odd pieces. From \$1.75 up. Send for catalogue No. 10.

"Doll's Varden" porch screens, cool, shady, clean and bright. Less than one-fourth the cost of an awning. Only \$2.50 for one eight feet long, in rich dark green or mottled color. Send for catalogue No. 20.

"Solid Comfort" swinging chairs, seat and back made of reinforced double heavy canvas on a swinging iron frame adjustable from sitting to reclining position. Price \$4. Hardwood lawn swings—strong, bolted and riveted, sold during last season more than ever before. \$5.50 only.

BEN M. JACOBS & BROS., Birmingham, Ala.

With every dollar purchase, one chance on the round trip (including Pullman sleeper) to St. Louis Exposition. Drawing May 1, 1904.

Rev. J. W. Kalin is now the pastor of the Brockwood Church. We pray God's blessings on his work. We had the pleasure of preaching to the Brookwood saints for about six weeks, two summers ago, and they are very near to our heart.

Order of Publication.

The State of Alabama, Jefferson County, Christopher C. Steward vs. Maggie W. Steward.

No. 3108. In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of B. M. Allen, Agent of Complainant, that the defendant, Maggie W. Steward is a non-resident of Alabama, and resides in Bristol, State of Tennessee, and further that, in belief of said Affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Maggie W. Steward, to answer or demur to the bill of complaint in this cause by the 22nd day of May, 1904, or in thirty days thereafter a decree pro confesso may be taken against Maggie W. Steward.

Done at office in Birmingham, Alabama, this 18th day of April, 1904.

W. O. Garrett, Register.

Order of Publication.

The State of Alabama, Jefferson County, Mary Graham vs. John D. Graham.

No. 3088. In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of B. M. Allen, Agent of Complainant that the defendant, John D. Graham is a non-resident of Alabama, and resides in Nashville, State of Tennessee, and further that, in belief of said Affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said John D. Graham, to answer or demur to the bill of complaint in this cause by the 22nd day of May, 1904, or in thirty days thereafter a decree pro confesso may be taken against John D. Graham.

This 16th day of April, 1904.
John O. Carmichael, Chancellor.

Order of Publication.

Wm. Hartigan and Mary Hartigan, Complainants, vs. John D. Dwyer, and others, Defendants.

The State of Alabama, Jefferson County, City Court of Birmingham, in Chancery.

In this cause it being made to appear to the Judge of this Court in Term time by the affidavit of Mary Hartigan, one of the Complainants, that the Defendant, John D. Dwyer, is a non-resident of the State of Alabama, and resides in Cincinnati, Ohio, and further, that, in the belief of said affiant, the said Defendant is over the age of twenty-one years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him, the said John D. Dwyer to answer, plead or demur to the Bill of Complaint in this cause by the 26th day of May, 1904, or after thirty days therefrom a decree Pro Confesso may be taken against him.

This 18th day of April, 1904.
Chas. A. Seun,
Judge of the City Court of Birmingham.

From the Dress Goods and Silk Section.

- FINE MOHAIR—The popular fabrics in the best shades of blue, brown, garnet, gray, etc.; real 85c seller..... 63c
- ALL WOOL, SOFT FINISH ALBATROS—In 10 different colors, white and black; special..... 45c
- SKIRT SUITINGS—One lot assorted wool suitings, just the right weight, colors and style for separate skirts, 65c up to 85c qualities..... 50c
- FINE CREPE DE PARIS—Silk mixed, in a good range of colorings; one of the most stylish fabrics, soft and clinging, \$1.50 value..... 98c
- SPECIAL BLACK GOODS SALE—Embracing a big line of the season's best—the prices marked for this selling only—you can now provide for the entire season.
- VOILES, MOHAIRS, GRANITES, BATISTES, CLOTH, ETC., ETC.—Fabrics and prices for all tastes and pockets; 80c, 40c, 50c, 75c and.... 98c
- Each price represents a cut of 20 to 30 per cent.
- SILKS—50 bolts, 45c value, Corded Habutai Wash Silks per yard..... 38c
- Fine plain and corded pure Jap Silks..... 49c
- 36-inch natural Habutai Silk, \$1 value..... 75c
- Assorted lot Foulards and printed silks, worth up to 85c, special. 40c a 30c
- Yard-wide black Taffeta, guaranteed quality, \$1.39 value..... 98c
- Crepe de Chine, pure silk, \$1.28 seller; a pick-up at..... 98c

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All those desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment, which will insure the holder the low rate of \$1 per day for as many days as desired. We advise our friends to apply at once, as the number of Certificates so issued will necessarily be limited and will be advanced after April 30th. Address: EPWORTH HOTEL CO., St. Louis, Mo.

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People who know its merit ride twenty miles to get it.

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Church Furniture of all kinds
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Sabbath Desecration.

A new form of Sabbath desecration has been invented. The baseball, the hunting and fishing party, the railroad excursion, the cockfight and the theater were supposed to furnish occasion for all who chose to pervert the day. But it seems there were some to whom these diversions did not appeal or with whom they had become stale. The new thing is a fashionable reception with special emphasis on the "fashionable." The new fad is here. Long lines of carriages fill the street, servants toil in the kitchen. Between these two extremes a hundred intelligent people dressed in regulation style, are paying their social obligations, displaying their accomplishments and whiling away their burdensome hours. They are doing all this as if there was no God in heaven, and as if he had no law on earth. In this city the offense to public moral sentiment is the greater because the man who stands at the head of the World's Fair Association is leading this discreditable innovation. There were some who wanted the Fair open on Sunday, but failing in this they seem to have found another method of showing their contempt for a wholesome divine law. For the poor who toil in shops and factories all week the excuse has been offered that they need some recreation and social opportunities; and that Sunday is the only time open to them. But the "smart set" have not an apology at all for their course that is worthy of consideration. —Central Baptist.

Mediterranean Sea, March 24, 1904.
Dear Baptist, Orphanage and friends in Alabama: This is now sixteen days since we sailed from New York. The weather has been fine at every landing. Yesterday was spent on historic Malta. We sailed directly past the traditional site of Paul's shipwreck, and saw a great statue of the apostle standing on a small island and near by. We were carried by train from Valetta to Citca the ancient capital. We entered the catacombs of this ancient city and with candle in hand looked into the vaults where the bodies of the dead were deposited more than a thousand years ago. Under this city I entered a cave where stands a statue of St. Paul and where tradition says he spent his three winter months while here. I cannot describe to you my feelings while viewing the sights of this ancient town where Paul struggled through the surf to the coast on that February morning, in 62. Acts 27.

J. D. Pittman.

In the "Trip Notes" of Rev. W. B. Crumpton in the Alabama Baptist, we note with pleasure his kind words concerning our Bro. J. B. Hamberlin, of Healing Springs, in that State. Bro. Hamberlin is well and favorably known in Mississippi, where for so many years he was engaged as pastor and educator. The cause at Clinton, Vicksburg and Meridian and along the line of the Gulf Coast has felt the impress of this faithful man of God now spending his old age at these wonderful health giving springs. Thither he went from the pastorate of Palmetto street Church, Mobile, almost blind and greatly broken in health. After some recuperation he and his excellent wife did noble work in establishing and sustaining the Healing Springs Academy, an institu-

tion which has done much good and gives promise of still greater things for the future under the auspices of the Alabama Convention. Referring to Bro. Hamberlin, Bro. Crumpton says, "He lives in a comfortable cottage, on a well cultivated little farm and though advanced in years probably does more days work in the year than almost any farmer in the country. How God renews his youth and how beautiful his abounding heart responds in gratitude and love! With a glow of enthusiasm his lips quivering with emotion, he said: "Bro. Crumpton the Lord has been good to me. I desire above all things to die in peace with him and all mankind." Bro. Hamberlin is the father of our brilliant but lamented young poet, L. B. Hamberlin.—The Baptist.

The Mississippi Baptist says: "It is stated that Andrew Carnegie has offered to add 10 per cent. to the wages of all his employees on his estate in Scotland, provided they will abstain from alcoholic drinks. Mr. Carnegie in offering to add 10 per cent. to the wages of each of his laborers, provided they abstain from strong drinks, does so not only for the good of his men, but he knows he gets better service out of a teetotaler than out of a drunkard. Besides, he knows that no business is safe in the hands of a man who is addicted to strong drink."

There is a growing idea among those who employ labor that whiskey drinkers are unsafe employees and therefore the drinking man is being set aside and his place given to a sober one.

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ENTERPRISING MEN to solicit or send us orders for our Lubricating Oils, Greases and other goods in our line. Men to devote their whole time, and others who are already employed who can give some time or have influence, and are able to divert trade to us. We offer very good inducements to good men and furnish all samples, cases and supplies free of charge. Write for terms.

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If so, I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affections, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months I will refund the money. Any kind of references given on demand as to my medical, social, religious, moral and financial standing. I suffered 20 years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact, I have got the first patient to write me to refund the money. I will send any one a month's treatment for one dollar. Only one tablet to be taken every night. If you are troubled with any of the above diseases send me one dollar money order and get thirty tablets. I mean what I say.

Respectfully,
Rev. W. M. Cole, M. D.
Blountsville, Ala.

Notice of Commissioner's Sale.

In pursuance of, and in accordance with the terms and directions of a Commission, issued and addressed to the undersigned, by the Honorable J. P. Stiles, Judge of the Court of Probate, in and for Jefferson county, State of Alabama, bearing date the 28th day of March, 1904, I will proceed to sell to the highest bidder, for cash, at public auction in front of the Court House of said Jefferson County, State of Alabama, on Monday, the 2d day of May, 1904, at 12 o'clock, noon, all the following described lands, to wit: The west half of the southeast quarter of Section Thirty-Six, in Township Fifteen, Range Five, west, and lying and being situated in Jefferson County, State of Alabama, and containing eighty acres, more or less; which said lands are to be sold under the decree of said Probate Court, for the purpose of a division between and among several owners thereof, who are as follows, to-wit: William Bibby, William C. Lantrip, John M. Lantrip, Thomas C. Lantrip, James M. Lantrip, Allen E. Lantrip, Malissie J. Lantrip, Francis T. Lantrip, Sarah E. Lawson, Julia A. Blackburn, Narcissa C. Griffin, and S. W. Miller.

John D. Strange, Commissioner.
Russell & Lewis, Attorneys.

Notice to Non-Resident.

The State of Alabama, Jefferson County, In Chancery, City Court of Birmingham.

Jennie Oliver vs. A. S. Oliver.
In this cause it being made to appear to the Judge of this Court, in term time, by the affidavit of J. M. Russell, agent of Complainant, that the Defendant, A. S. Oliver, is a non-resident of the State of Alabama, and resides in the State of Georgia, and further, that in the belief of said Affiant, the Defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Ala., once a week for four consecutive weeks, requiring him, the said A. S. Oliver, to answer or demur to the Bill of Complaint in this cause by the 14th day of May, 1904, or after thirty days therefrom a decree Pro Confesso may be taken against him.

This 5th day of April, 1904.
C. W. Farnouson, Judge of the City Court of Birmingham.
Russell & Lewis, Attorneys for Complainant.

Notice to Non-Resident.

State of Alabama, Jefferson County, Inferior Court of Birmingham.

J. D. Hagan & Co., Plaintiffs, vs Joseph Durkin, Defendant. Attachment No. 2807.
Whereas, J. D. Hagan & Co., as Plaintiffs in said cause, has obtained an attachment out of this court issued on, to-wit 14th day of March, 1904, against the estate of the said defendant, Joseph Durkin, which attachment has been levied upon the following described money, as the property of said defendant, to-wit: Thirty-three Dollars and Seventy-five cents due said defendant by the Alabama Great Southern Railroad Company, a corporation, doing business in the city of Birmingham, in Jefferson County, State of Alabama, and whereas, it appears that the said Joseph Durkin, the defendant as aforesaid is a non-resident of the state of Alabama.

Now, therefore, the said Joseph Durkin wherever he may reside, is hereby notified of the levy and pendency of said attachment.

Witness my hand this 24th day of March, 1904.

I. H. BENNERS, Judge Inferior Court of Birmingham.
Russell & Lewis, Attorneys for Plaintiffs.

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ENGINES.

- 1 14x20 Erie City Side Crank.
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- 1 10x18 Atlas Side Crank.
- 1 9x14 Atlas Side Crank.
- 1 9x12 Nagle Centre Crank.

BOILERS.

- 3 80x16 Return Tubular.
- 1 80x14 Return Tubular.
- 1 30 H. P. Fire Box.
- 1 15 H. P. Fire Box.

OUTFITS.

- 1 Watertown 10 H. P. Engine and Boiler on skids.
- 1 Watertown 30 H. P. Engine and Boiler on skids with 36 inch Top Runner Geared Corn Mill. **W. F. DAVIS, Birmingham, Ala.**

The Baptist Review and Expositor

Some seventeen years ago in the room of the writer Drs. H. S. Patrick, H. W. Tribble and others, then students in the Southern Baptist Seminary duly launched the Seminary Magazine. The hope that this students' magazine would grow into a full fledged theological journal was the inspiration which moved these projectors of the seminary magazine. The years that intervened were full of disturbing elements which postponed the effort to realize these hopes for that journal. Several efforts were made but the times did not seem to be ripe. Now at length we see the happy consummation of our desires in the Baptist Review and Expositor.

The Review and Expositor represents the Baptist world. Articles of high merit are found in it from Rev. Prof. Evans of Crozer, on "the Purpose and Meaning of an Educated Ministry," from Rev. Prof. Whitley, formerly President of Australian Baptist Seminary on "Symbolism in the New Testament," from Rev. Prof. Anderson of Newton on "the Virgin Birth," from Dr. E. B. Pollard of Georgetown, formerly professor in Columbia University, on the "Burden of Habakkuk," from President Mullins on "Christ the Author of Religious Experience," from Prof. J. H. Fournier of Toronto University, "An Analysis of the sermon on the Mount," from Dr. S. H. Green, formerly acting President of Columbia University on "The Organization of a Twentieth Century Sunday school," from Rev. J. Sompey on "the Code of Hammurobi and the Law of Moses." Also a number of reviews of recent books by the members of the Seminary faculty are given. The several authors have done their work quite well and the magazine is undoubtedly worth one's buying and reading.

We have read the introduction by the editors with mingled approval and dissent. The point of view therein set forth is all that one could wish, being conservative and evangelical scholarship. But the end in view is, we fear, too vague and indefinite to inspire unto success. As we see the function of such a magazine it is to be a purveyor to the ministry of our Churches, the best scholarly results in theological, biblical learning that they may be richer in their preaching and riper in their wisdom. We trust the editors and contributors of this magazine will not take their eyes off of the ten thousand Baptist preachers who desire earnestly the best views of scripture, truth and Christian doctrine, but will make such a journal as meets their need and thus become indispensable to them. We believe that such a field will bear blessed fruit, both in helping readers and in gaining solid substantial support for the magazine. The reason most magazines die is that their work is not of sufficient value to maintain the cost of living. We trust this new enterprise will lay hold of our pastors and that every pastor will take the magazine

A. J. D.

Was He Worth Saving?

Deacon Wong.

On the first day of October, 1860, Dr. Yates wrote from Shanghai, China: "A rice merchant near our place has

been interested for years. Hitherto he has not believed that he could keep the Sabbath and do a living business during the week. He is now prepared to obey Christ, let the consequence to his worldly interests be what they may." On Sunday, October 14th this merchant whose name was Wong Yih San, was baptized. Thus began one of the most useful careers in the history of our work in China. After experiencing the joy and peace of trusting in Christ and obeying him Wong found no difficulty in closing his store on the Lord's Day. So he told his customers if they wished to eat his rice they must get enough on Saturday to last until Monday, for he was now a Christian and would not open his store on Sunday. The result was very different from what he anticipated. His old customers, instead of leaving him, began to tell about the strange case of the man whose religion led him to close his shop every seventh day. This greatly advertised his business and the people felt that such a man could be trusted. So his business increased rapidly. He soon became a wholesale dealer and an authority on prices. "When fleets of rice boats arrived, he was the first man to be visited by the supercargoes to get reliable information about the rice market. If they happened on Sunday and found Wong's warehouse closed, they would go back to the boats and give no attention to business that day. Early Monday morning Wong was supplied, if he wanted rice; if not the supercargoes were furnished with the ruling rates for their several grades of rice and went their way."

After awhile he went into the real estate business, and made considerable money in that also.

During this time he was very active in religious work. He was made a deacon, and has since been widely known as Deacon Wong. Upon his own motion he built a handsome chapel, entirely at his own expense and dedicated it to the worship of God. There he conducted religious services three times a week, and wielded a wide influence for good. He was noted for his liberality. Dr. Yates wrote of him, "When anything is required that calls for contributions, he craves the privilege of doing it, or of having a large share in it."

Deacon Wong died in October, 1901, at the ripe age of 82, and left behind him a fragrant and blessed memory.

W. B. C.

Alabama Teachers Agency.

We would be pleased to correspond with any teacher desiring a position, or a change in position, or any community desiring a teacher, a governess seeking a position, or a family in need of the services of a governess.

Our services are free to the community or family, and we guarantee faithful and efficient service to the teacher.

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The foundation is right. Wool. The superstructure is of less importance. But still, we insist upon linen stays, reliable linings and reinforcements at the wear spots.

Fabrics are dyed in the yarn--never fade. Shrunken in the piece--never "draw up."

Mothers frequently say their boys outgrow their clothes. That's a mistake. **The suit grows too small for the boy.** Because why? Because the woollens are inferior, and were not shrunken in the piece, making slip-shop, etc., etc. Doesn't matter if he shoots up like a mushroom, his growth during the life of a suit is not sufficient to make the sleeves an inch too short, or the coat unbuttonable across the chest.

A Saks boys' suit fits permanently.
Get stanch, sturdy and proper sized garments.

It really pays to pay Saks prices.
These at \$2.50 and \$5 are special efforts of our makers.

At \$2.50

Of Cassimeres, Cheviots and Tweeds. Italian cloth lining. Double-breasted and Norfolk coats. Reinforced at elbows, knees and seats.

The fabrics are in splendid pattern; little checks, flakes and pin dots, herring bone stripes and single and cluster line plaids. Browns, grays, blues and mixtures. Two-fifty never before commanded such an excellent suit. A garment that will render an account of itself

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Our Five Dollar Special. Our 1-b-1 is stitched inside the collar--we would't put it there if we were afraid.

It is rather extraneous to say the fabrics are pure wool. Under the Saks label that fact is self evident. Blues, blacks and a multitude of patterns in Serges, Tweeds, Donegal and Bannockburn suitings and cloths. Double-Breasted Coats. Norfolks and Single-Breasted Round Cuts. Straps on pants. The points that come most in contact are protected by reinforcements . . . **\$5.00**

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For youngsters, age 2 to 10--we have garnered a rare collection of Wash Suits. It is safe to say that our display is not matched in the entire South. Novelties--bright dress ideas for mothers whose pride for their boys takes form in clothing them stylishly.

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CONOVER, CABLE OR KINGSBURY PIANOS

which will ornament your home and be a pleasure for a life time.

Our Reliability Has Never Been Questioned besides, we are not agents, but the largest manufacturers in the world, which places us in a position to save our customers all that can be saved in purchasing a piano or an organ.

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