

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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One of the Handsomest Church Edifices in the South

WE present a cut of the new First Baptist Church now ready for occupation. It will have cost including organ and furnishings \$40,000. It contains an audience room seating 1000, and a smaller one seating 500. Both of these can be thrown into one making a room seating 1500, the largest audience room of any church in Alabama. It is finished throughout with the finest quarter-sawed oak handsmoothed and finished to a dead rub. The galleries extend around these sides in graceful and beautiful curves, the organ, the pulpit, choir and baptistry being graceful on the other side. Besides these audience rooms there are eight large lecture rooms and parlors accommodating from fifty to a hundred each and four smaller rooms. Teachers' classes can recite in the building at the same time each in a separate room. It is said by those conversant with such matters to be the most elegant, beautiful commodious church in the state, and it is a marvel how such a building could be erected at such a cost. It is but just to say that this is due in the main to the skill of the architect, Mr. R. H. Hunt, of Chattanooga, Tenn. Three years ago last September the church determined to erect a new building to take the place of the frame one which at that time stood as a relique of Birmingham when a small city. Under the leadership



of Maj. Jno. W. Johnston a fund of \$3000 was raised to launch the enterprise. A year was then spent in perfecting plans when a contract was let. On April 27, 1903, the old structure was removed and building begun. For nearly a year the congregation worshipped in the High School building. Then the Sunday School room was entered though yet unfinished. Now, after two years the building is ready for occupation and will be dedicated on April 23rd. Dr. Wm. E. Hatcher of Richmond, Va., will preach the sermon at the morning service. The afternoon service will be a union meeting of the several denominations, and at the evening service Dr. B. D. Gray, the former pastor will preach. Some three years ago Dr. L. O. Dawson wrote in the Alabama Baptist that next to an endowment for Howard College the Baptists of the State would be benefitted most by a creditable building at the First Baptist Church in Birmingham. It is hoped that such benefit will be reaped from the accomplishment of this desired object in such handsome style. The church owes a great debt to Messrs. Geo. C. Harris, P. C. Ratcliffe, Eugene Enslin, R. F. Warner, W. F. Simmons, Geo. Morrow, R. F. Manley and others of the building committees who have given the greatest diligence to the successful prosecution of the work.

Paragraphs

"Two went to pray? O, rather say
One went to brag, the other to pray.
"One stands up close and treads on high
Where the other dares not lend his eye;
"One nearer to God's altar trod,
The other to the altar's God."

NOTES AND COMMENTS.

Rome, Ga.:—I am here in a great meeting with Dr. Headden. God bless you and our paper.—J. L. Gross.

Thomasville:—Ninety-seven in Sunday school. Pastor Yates read Scripture lesson from third chapter Col. Text: "Thou shalt have no other Gods before me." Evening lesson twenty-third chapter Luke. Text: "Lord, remember me when thou comest into Thy kingdom."

Two old women owning four cows, who have been selling milk in St. James' Park, London, to passers-by, have been ousted from their stand to make way for a new road which is to run through the spot. These old women and their ancestors have been selling milk on that spot for 282 years.

The Lynchburg News of April 5th said: "At a meeting of the council committee on finance yesterday, it approved a resolution appropriating the sum of \$10,000 to Randolph Macon Woman's College." But Dr. W. L. Pickard took the matter up and defeated it and set forth the glorious history of the Baptist sin their struggle to separate church and state.

Rev. Wm. E. Hatcher, D. D., Richmond, Va.



We welcome Dr. Hatcher to Birmingham. He will preach the Dedication Sermon next Sunday and will assist Dr. Dickinson in a series of meetings.

Paragraphs

There are three white Baptist churches in Hot Springs. The First with W. T. Amis, the Second with Dr. L. S. Foster, and Park Avenue, with J. A. Rader as pastors. We enjoyed meeting Brothers Amis and Rader and regretted that illness prevented Dr. Foster from being present at the meeting of the B. Y. P. U.

In our news columns this week will be found a notice of the Southern Baptist Educational Conference, to be held on the day before the meeting of the Southern Baptist Convention. Such a conference ought to be exceedingly helpful to the important interests of denominational education in the South. From the list of speakers it is evident that the gathering will not only be of interest to educators, but to the public generally, and it would be well for those who can, to be there the day before the Convention, and attend this meeting.

Dr. Skinner arrived in Raleigh two weeks ago, the stoutest, heartiest, and happiest man at eighty that we have known. In neither his carriage nor his conversation were there the marks of age. Along our streets he returned the greetings of his hundreds of friends with the enthusiasm of a young man. But it was Indian summer, not spring time. On Sunday, April 2nd, he participated in the Lord's supper with the church of his love. That afternoon the chill of winter crept upon him, and after a little he fell on sleep. Looking backward now it seems providential that he came to Raleigh, and his benediction before the Lord's Table, "God bless you, God bless you all," the last Sunday of his life, is cherished as a special favor of heaven. Well did he manage his life and well-ordered was his death.—Biblical Recorder.



A SERMON ABOUT SIN

REV. I. WINDSOR.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." I am going to talk about sin this morning and the songs are concerning sin. "Though your sins be as scarlet they shall be as white as snow"—Gospel Hymns.

John Ploughman said: "Some things should be done gently, and telling people of their sins is one of them."

There is a great task before me at this hour and the evil spirit has been tempting me to turn to some other theme which would not pierce me and my people so sharply, but to yield would be a sin. Hence, in the spirit of the Master, I go on with the task. Some of the sins which we expect to mention are, by most people, called mistakes or little white sins, but I shall call them big black sins. Let us consider some of the sins in home life. Some fathers and mothers, unwisely, try to gratify every desire of their children. I have in mind, however, a man of considerable wealth who is very anxious to have his children practice frugality. He has common sense—"A very uncommon thing." Notice the sinful father buying every toy the children may fancy and then look a little deeper, down where the creative genius of the child should be allowed to spring forth and, for the most part, find what it wants. (There is a reason in all things.) There you may see the noble principle of the child expire, and the desire to boss and command the father to bring the world and lay at its feet, manifest itself. This evil desire will extend, as it were, its roots downward into the decaying body of that noble impulse which would have caused the child to develop into a useful and happy man or woman had it not been for the murder inflicted by the thoughtless parents.

This dead body will fertilize the evil weed of greed and reliance on others until the child will resort to most any kind of trickery to gain the pleasures of the world, since he has little ability to bring things to pass in an honest way. Not having been subdued, the child is unable to subdue the evil that comes before him.

One of the great joys of my life lies in knowing that I conquered my little Ruby in one thing at least. Her dear mother was spending one hour or more daily roiling her in her buggy to get her to sleep, when I asked permission to relieve wife. The child at that time was about one year old and in three days I could put her on the bed and say, "Go to sleep, Ruby," and in a few minutes she was sleeping sweetly. This was continued until she was large enough not to need the afternoon nap, and I have until this day a special love for Ruby. She loves me, too.

Fathers and mothers, quit the sin of allowing your children to disobey you, or the sacred parental love which should be in their hearts will die, and when it does, it is seldom resurrected.

The father who always carries something home to his children when he returns from a trip is committing a sin. There is no harm in doing this occasionally. You may ask how is this a sin? It teaches the child to meet you for what you have for it, and thus the love for the father dies. It is far better to have your children so love you that they will run to meet the firm, loving father (all fathers should be such), because they are glad of his return home—the should be Eden.

Strive to have your children love you instead of what you have for them, and if the time should come when you have nothing and are old and feeble, children who have been feared to love and obey will go out and earn something for dear father and mother, as they will call you.

Some men, not true fathers, indulge their children in almost continual candy eating. This paralyzes his purse; therefore, he is unable to keep good literature in the home, and purchase books, and pay tuition in school. When the father is at work in the lumber mill, store or factory, his little children are in idleness with their teeth, body, mind and soul dying as a natural consequence of sin.

In closing this part of the sermon, let me say

with all possible emphasis that it is a great sin for people to spend money foolishly and to allow their children to grow up in idleness and ignorance and death to all that is noble and pure will be sure to follow.

Now, we will consider the sin of debt. Spurgeon, in John Ploughman is, as some may think, on the extreme touching this subject, and yet your pastor would rather be like him, than to encourage anyone to buy goods on a credit. This serpent bit me in other days and God be praised for causing me to see the evil in time. (My wife is willing to work hard and live hard, if necessary, to keep my name off the merchant's account books). If we were suffering for something to eat or necessary clothing, I'd go to the merchants and let my wants be known and if he would let me have credit he would get his pay as soon as practicable for me to pay. Before I would purchase gaudy clothing on a credit, you may see me wearing my old hat till it is battered down and full of holes. My coat will also be burnt by the sun of many summers before I appear in one that is not paid for. If I were to "dike" out, however, in a fine suit unpaid for, it would please me if the merchant who sold it to me would sit up in the "amen" corner the next Sunday.



I could then turn my back to him. His being in front would keep my own sins in mind and this would have a tendency to retard my flow of language.

You may ask how the sin of debt brings death. Let me show you. Many make large debts in the spring and summer promising to pay when the crop is gathered, but the time comes and they fail to meet their obligations. He will make another promise and return home—Adam like—with death in his heart and blame the "Old Woman" for getting so many things.

In our Sunday school lesson today we had the fundamental principles of the Baptists, so when a man fails to fill his promise the foundation is often laid for lying and the worst kind of trickery. Thus the noble principle of the man is dead and he begins the slave life. There was once love in his heart toward his creditor but he now regards him as a cruel master, so strife begins between labor and capital.

If we could remove the sin of debt from our country it would bring prosperity to many who are now in the throes of poverty.

I have recently said, and now repeat, that extreme poverty, the one afflicted being excepted, is more often an indication of vice than virtue. We need in America the development of strong individuality and staying out of debt will do a great deal toward this. A man free of debt should look the world in the face and realize his strength of character, though he may be poor. May the Lord help our people to live sparingly and get out of debt. The Bible says, "Owe no man anything, but to love one another."

There are many other sins which would bring death to us if it were not for our great Advocate. There is one before me now; here it is—the drinking of a glass of cocoa-cola. For you, this may not be a sin. Ask your conscience; but for me, it is a sin.

We will now look for the way out of sin, and find it by turning from our sins, and asking God for Christ sake to pardon.

My heart now turns to you who know not Christ in forgiveness of your first sins. You are condemned already to eternal destruction because you have not believed on the only begotten Son of God. If the future could, at this moment, be revealed to you, and let you see what eternal death means, you would be horrified and turn a once from a life of sin to one of trust in God.

I would rather be in obscurity all of my days, so far as this world is concerned, than to tell you that you can get to heaven without being born again.

Let us look for a moment at the great gift of God. God so loved the world that He gave His only begotten Son that whosoever believed in Him should not perish but have eternal life.

If some one would place a million dollars on the table in front of you now, saying, "this is a free gift to any one who will accept it," you unregenerates would rush for the prize.

God's gift, through Christ, is as far superior to many millions of dollars as the sun is to the tiniest grain of sand. If you ever possess eternal life, you must sincerely repent of your sins, and accept it as a gift from God. Accept or reject at your own election. Remember that it is eternal life and that all the demons in hell can not pluck you out of the Father's hands. You may say you are not good enough for such a gift, and that is true. Perhaps the ragged prodigal felt unworthy the gift of the father, yet he was in need, and so are you. Away with the idea that you must get better before Christ will have you. "Though your sins be as scarlet they shall be as white as snow." Let us sing "Amazing Grace."

PASTORS WITHOUT CHURCHES AND PASTORLESS CHURCHES.

The subject of "Pastors without churches and churches without pastors" is receiving much attention, and so it should. I love to read, because it helps me to examine myself. I believe it ought to be often thought of by both preacher and church. I am glad the subject has been put forth and the brethren are giving their views, and pray God may send us a blessing while the subject is being considered. Why should a man preach and why should there be a church? It is a solemn question. There is something out of harmony if both are not actively engaged for the Master. God is not the author of confusion but of harmony and peace. But to the law and testimony, God said to the apostles, "Go ye into all the world and preach the gospel to every creature." He said "go," but some are waiting to be sent. First, here is a universal commission. It implies a universal religion (not that all will be saved. Second, a universal commission implies a universal want. Third, a universal commission implies a universal obligation. Here is a solemn responsibility. Occupy till I come. The field is the world (every creature). The church is the force. The minister's office is fourfold. First, he is to be a preacher and teacher. Second, he is to be a bishop or overseer. And if this is his desire, he deserveth a good work. And He gave some apostles and some prophets, and some evangelists and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And Paul said, "For necessity is laid upon me; yea, woe is unto me if I preach not the gospel. A dispensation of the gospel is committed unto me and He would not abuse His power in the gospel. For He said He conferred not with the flesh and blood. I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." Now, if these Scriptures and operations be true we see no time or place to stop, and cannot understand why a man can afford to stop or leave a place until he has the assurance that some one will soon come to take charge and co-operate with him in trying to carry on the work he has endeavored to set forth. I believe Brother Pope and the other brethren have touched upon plain facts which cannot be confuted. I once asked a preacher if

he was preaching much these days. His answer was, "The Scriptures said 'they that preach the gospel shall live of the gospel.'" He had preached and was not paid. So he thought he would stop and do the paying. I said, "Man how can you stop?" Since then he has been excluded from the church for bad conduct. This is an example of a few, I fear, who do not have much love for God and His cause, or the salvation of the lost.

The preacher is to go not counting his life dear unto himself, so that he might finish his course with joy. Christ said, "Wist ye not; I must be about my Father's business" (and he was in a hurry). And said to Peter, "Do you love me, feed my sheep."

The relationship between a consecrated pastor and church is somewhat like that which exists between husband and wife—a great love for each other's welfare. It is a sad thought to think about separating; will some one care for her, or will some one come and preach to the church, and if I do not know, how can I leave them; and if another can afford to do so, why can not I do so? should be asked. I fear there is too much placed on the financial part. I do not mean the preacher should not be compensated, but the compensation should be the natural result to follow. Now then, for the cause. I believe it to be largely for the lack of faith in both preacher and church, and if there is a lack of faith on the part of both, there is a lack of faith in God Almighty.

"Inasmuch as ye did it not unto the least of these, my brethren, ye did it not unto me," said Jesus. "For without faith it is impossible to please God (our mission is to please God), and put self aside." We are to walk by faith and not by sight. No man taketh his honor to himself but he that is called of God, as was Aaron. Some one said this alludes to the priesthood. Is not the preacher to some extent a priest? However, it is to the point, and if we cannot use this Scripture here why do we say so much about tithing. That likewise was for the priest. We should not enter into another man's labors where he is engaged. Now, as to the church, there is sometimes a spasmodic feeling among some of the members. Some one comes along and preaches and pleases them. At once an electioneering commences to secure him for their pastor, when they know nothing of his standing. God's word says, "Lay hands suddenly on no man." What is the matter with your present pastor? Has he not been faithful? Has his sermons not been apostolic and scriptural? Call a presbytery and have him examined, and if he is unsound in doctrine, then dismiss him. Or if his morals are not in keeping with the Bible turn him off. And some one says, "I like Rev. Mr. A, because he does not say anything about the doctrine of other denominations." Another says, "I like Rev. Mr. B, because he is so polite and pleasing and tells anecdotes in his preaching and makes me laugh." Another says, "I like Rev. Mr. C, because he talks about predestination, and election, and foot washing," etc. Another says "I like Rev. Mr. D, because he does not insist on Sabbath observance, for it is all the time I have to go pleasure seeking and look after some little matters, when there is not much harm done, or take a trip on the railroad to see the country and do a little visiting." Another says, "I like Rev. Mr. E, for he does not say anything about drinking, card playing, dancing, novel reading," etc., when the young folks want to have a good time, and many other likes, when Paul said, "Reprove, rebuke, exhort with all long suffering and doctrine." And again, about the time he has found out your needs is the wrong time to make a change. Never call a pastor until you are without one, and until you can settle in mind to keep him as long as you can, and take God's word for it if he has sowed unto you spiritual things see that he reap some of your carnal things, and pray for him while he tries to feed you the bread of life. Consult God's word when thinking of calling or dismissing a pastor and all will be well with the church and God's name will be glorified and sinners will be brought to the knowledge of the truth in Christ Jesus.—W. M. Hall, Lincoln, Alabama.

STEWARDSHIP.

"Give an account of thy stewardship, for thou mayest be no longer steward." Luke 16: 2.

1. The word steward means housekeeper, agent of an estate, a manager.

This steward was an unprofitable housekeeper for his lord. "He was accused that he was wasting his master's goods."

For his unfaithfulness, his lord must take away his office. "For thou mayest be no longer steward." How like this steward are many today, "wasting the Master's goods," wasting precious moments, wasting precious opportunities, wasting precious talents, both by heralds of the cross and lay members.

Realizing now his condition, sad, piteous, and condemned, the steward says, "I cannot dig; to beg I am ashamed." His talent was taken away. Like Esau, his birthright is gone, while he mourns over his lamentable mistake.

2. This steward was "commended" by his lord for his method of meeting the conditions as they existed, for he called up his lord's debtors and cancelled part of the account of each. He was not "commended" for his injustice in so treating his lord, but for his foresight and wisdom in making friends and thus providing for a home. It was a means to an end. And this is the secret of the parable. His one purpose that "When cast out of the one home, he might be received in another home." He saw the need of friends and knew how to secure them.

So the Savior says, "Make to yourself friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitation." So, we find that the Savior commended all to be wise in providing a temporary and crumbling home. This is as far as some people's sight extends.

3. Faithfulness. The Savior goes farther still in the lesson of the steward. "He that is faithful in that which is least, is faithful also in much." So it is faithfulness and loyalty to our trust in the "least" things that is commended also. "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The pearl of great price will not be given the swine to be trodden under foot. "No servant can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other." "Ye cannot serve God and mammon." The reason is simple. These two masters have conflicting interests. Hence a warfare is waging and the servant cannot be loyal to his master and fight on both sides at the same time.

"And they (His disciples) forsook all and followed Him." This is our greatest need in this twentieth century.

Let us be better stewards and hold more sacredly the trust committed to us. God bless The Alabama Baptist.—J. L. McKenney.

WHY DON'T WE LET OUR LIGHTS SHINE?

Why is it that we who wear the name Christian, we to whom the world is looking for light, and we to whom God has assigned His work, are so indifferent and unconcerned? Isn't our life a business? We need to be more concerned. Why? Because life is brief, and the field is already white to harvest. It is sad indeed, when we realize how short life is, and how much depends on our every-day thought, to know how negligent we are. May God help us to know the responsibility that lies on every Christian. And may each individual that reads this, if there should be any, ask themselves the question, "What is my life? and what am I doing for the One who died for us?"

Isn't it a sweet thing to work for God? Don't we make our church what it is? Then let's awake and be more anxious and more willing to do our part in this world.

I have been taking The Alabama Baptist and like it fine and am trying to circulate it more.

When I look around and see so many youths who are not taking it or any other religious paper, it almost breaks my heart, feeling the need of it so bad. But God being my helper I'm going to do my part in the work, and I do hope to see this paper in the homes of all this community.—Faithful

ENVY AND SLANDER.

If you would succeed in life, crush out the spirit of envy. There is scarcely a trait in the human heart more to be detested than that of envy. It is the parent of malice, revenge and hatred. We are told that "a sound heart is the life of the flesh, but envy is the rottenness of the bone." The eye of envy never sleeps, but gazes with hatred and malice upon a rival. An envious man has a tongue as poisonous as a serpent. He taketh you into his confidence, only to sting you like an adder. An envious man is never happy so long as a Mordecai sits at the King's gate.

Envy magnifies your failings, depreciates your virtues, and seeks every opportunity of slandering and defaming your good name. Such a character receives, indeed, small dividends for the wrongs he inflicts. It was through envy that sin and death entered the world, and it was the same satanic spirit that caused Cain to slay his innocent, but more favored brother. An envious man is in pain on occasions which should give him pleasure. He is not only incapable of being happy in another's success, but exults over his misfortunes. This pernicious passion, if long indulged in, becomes an incurable disease. Unhappily it has an abiding place in too many hearts, and too many homes. Then how important it is that parents should carefully guard against this odious and sinful disposition in their children. Youth is the period for cultivating humane and benevolent affections. The young should let a sense of right and justice guide them in all their intercourse with men, and never regard with envy the honestly attained success or advancement of another.

Never say anything unless you know it is true. Never say anything behind any one's back you would not say to their face. If you do, you are a slanderer. That's what you are. The man that steals my money is a gentleman and a Christian beside the one who with a slanderous tongue smirches my character. Let us watch this tongue business. We talk too much. I wish we could get our tongues like that of Christ. He had a word of comfort for every one.

I commend the sentiments contained in the following beautiful lines:

"Nay, speak not ill; a kindly word can never leave a sting behind;
And, oh, to breathe each tale we've heard is far beneath a noble mind;
For oft a better seed is sown by choosing thus a kinder plan;
For if but little good we know, let's speak of all the good we can."—J. M. Russell.

"THE SUPREME STRUGGLE."

The needs of the Home Mission Board are urgent. It must have means to carry on its business now. Delay sets its activity back. Ground already occupied but not fully possessed is endangered by delay. Retrenchment is a blow inflicted upon progress. We must remember that it may take ages to convert the world, but it will require very few years for Baptists to lose the South. Others are arriving to capture and lead unto other denominations the fast growing populations of the South. If they succeed, then we lose our base of operations and make it impossible for us to take the truth to others. The present efforts of the Home Board to make the Southern people a Baptist people is the supreme struggle to fill the world with Baptists. Slight the Home Mission Board and you grind up the seed corn and destroy the hope of a missionary harvest in that field which is the world.

Churches of the South, you must open your eyes, and face the issues of the hour. This is an appeal from a member of the Foreign Mission Board, and made because the exigencies of the times loudly call for it. Who will heed the burning call? Let every Baptist in the South spring into line and rally to the support of our Atlanta Board.—Wm. E. Hatcher, D. D.



Mamy's "Buck" Eyed Baby

By KATHERINE HOPKINS CHAPMAN



some sich tom-foolery while dem pore little chickens is screechin' dey selves hoarse fer dey vittles!"

"Why don't you say 'their food,' grandma?"

"You jess dare use your book-learnin' on me agin, an I'll stop you from dat school ez certain ez two and two makes fore," threatened Mamy.

This being about the extent of Mamy Jane's knowledge of arithmetic she never failed to use it on every occasion, and it always put a quietus on Janie, for it was only by her generosity that her namesake was able to attend school—that Mecca of every darkey's ambition.

After the surrender when most negroes on the plantations went to town to "work for wages" or to "get an education," Jane's heart clave to the fair young mistress and her invalid mother, sole survivors of the once large and happy family that had made merry in the big white house on the hill.

"No," Jane had said when urged to go with the other darkies to town; "so fur as wages is concerned, ole Miss dun gim me plenty ter eat and ter wear all my life, so I reckon she'll keep it up; and ez fer as eddication, all I wants ter read is de Bible, and Miss May reads dat ter me ev'ry Sunday anyway. So, I'm gwine stay right heah!"

It had been the custom before the war when a little daughter emerged from the nursery to select a young negress a few years older to attend her wants and pleasures when a child, to lay out her party dresses when a young lady and to be a portion of her dower when a bride.

Such were the relations between Jane and Miss May when the surrender snapped all ties between them.

But Jane stayed through the sad, desolate years that followed, her strength and kindness making possible the path that might otherwise have proven too steep and rugged for the feet of those accustomed only to luxury. The energy that Miss May had vented as a child by climbing fruit trees, riding colts, etc., now found ample scope in her battle against the changed condition of her affairs. Her early rashness had made such an indelible impression upon her old nurse, Aunt Darkus, that to the end of her days Aunt Darkus would call out when excited: "You May stop that!" be the transgressor boy or girl, black or white.

When "ole Miss" gladly laid down to her final rest, and Miss May married one whose duties soon carried them far away from the old plantation on the Alabama, Mamy Jane never hesitated a moment to leave all and follow them. Her own husband, "a no count, free nigger," as she always called him, had been the first to rush off to town and her only son was old enough to "root fer hisself," in her estimation at least.

DAR he is buckin' his eyes agin! I wonder what he wants dis time?" said Mamy Jane to herself as his little majesty opened his big blue eyes a little wider than usual.

His mother would have considered this an insult from any one but Mamy, and even hinted to her that "bucking" was rather a strong expression for the startled stare of innocent baby eyes. But whenever Howard's long black lashes flew back in amazement at this curious, new world, Mamy would anxiously

inquire what was the matter and then go off into long explanations of his supposed thoughts and wishes. Possibly it was only an extra heave of Mamy's capacious bosom that caused the nestling babe to feel the terrors of a young earthquake; but she, accustomed to these upheavals, would say to her granddaughter:

"Now, Janie, dis heah baby hisself is 'stonished ter see a great big gal like you capering 'round like er wild injun. Dar you is er playing hop-sotch or

Jane proved a veritable tower of strength from whose broad sides the human flowers that came to gladden Miss May's life, nodded and smiled most of their infant hours. Like all of her race, she was a natural nurse, and in her true element when lulling a little one to sleep or telling some miraculous tale. Miss May's first born, Marion, was a quiet, serious child, whose gravity hid a certain shyness not to be suspected at first in one apparently so self-possessed. Next a bonny prince held complete sway over Mamy, and her faithful heart nearly broke when his sweet blue eyes forever closed. Then for a long time it seemed as if Mamy's favorite occupation was gone; and though she busied herself with Marion and various household duties, these were evidently but a makeshift.



When the long summer afternoon came she would take her seat upon the back porch, with only her snuff-box for consolation, and croon needless lullabys, interspersed with such melancholy ejaculations that the chickens would fly up to roost in self-defense.

These same fowls were now her chief delight, and under her wise administration they flourished to such an extent that they threatened to over-run the neighborhood. There were seven white hens exactly alike to the uninitiated, but Mamy knew in a moment that it was Monday who was setting or Wednesday who needed some red pepper in her food—for so the simple soul had named them, after the seven days of the week.

About the time, however, that Marion had become so large that Mamy could do little toward her toilet beyond braiding her long, light hair, Mamy's songs took on a mysterious elation and her ponderous step an expectant activity. It was well that Mamy enjoyed the pleasures of anticipation, for the little stranger's arrival marked a new epoch in that

quiet household. Such a wiry, nervous little body as this new comer proved to be.

Going off into such unaccountable tantrums that even Mamy Jane's fertile imagination was taxed to invent plausible excuses for such unbecoming conduct. "Dis is the curiestest baby I ever did see. Whar she got dat red head and dat temper from beats me," the good old soul would mutter to herself for she would have cut out her tongue rather than admit aloud that the baby's hair was anything but a brilliant brown.

"I done fussed at Marion all her life 'bout bein' so solemn, but bless de goodness if I don't wish Nell was a leetle more sober-sided," sighed Mamy. The dignified name of Helen seemed so out of keeping with this child's nature that she soon became Nell, which frequently degenerated into Nelkins on the lips of those who loved her best. Such a prankish little sprite as she was! each day inventing new schemes to trap the doting Mamy, who loved her all the more for her animation.

"She ain't ez purty ez Marion, but she's got so much more animosity," explained Mamy, which alas! was sometimes literally true. Mamy Jane's patience seldom failed; but when, the day after Nell's Texas cousins had explained the joys of lassoing cattle Mamy found her finest fowls apparently in the death struggles from twine lassoes, her wrath was terrible. Poor Nelkins was thoroughly repentant, especially as poor Wednesday, now a venerable mother in Israel, and sole survivor of the seven white sisters, was revived only after heroic efforts.

The child's gaiety was particularly welcome after Marion went to college, for she was missed as only those quiet, forceful people can be. Marion graduated in a few years, and soon afterward she calmly made her choice of her admirers and went with him to live in a town near her mother's plantation. In her old age Mamy's heart began to yearn for home, especially after her almost forgotten son sent her a tin-type of his numerous picaninies; and independent Nell had long since thrown off a nurse's care.

For several years she longed in silence for the old home, but when Miss May opened a Christmas box from Marion, packed in grey moss from the old home, Mamy broke down and confessed her longing to go back. In answer Miss May confided certain tidings from Marion, and together they soon returned to the old place so full of memories for them both. A few months later occurred their first separation, for Miss May returned to the West, but Mamy Jane remained to do homage to the bouncing boy who now reigned supreme in Marion's home.

Of a certainty there have been few babies born that gave more joy and less trouble than this same roystering youngster, Howard. As he was unusually



healthy, with a careful mother, a sensible father and Mamy to anticipate every reasonable wish, there was small excuse for him to be anything but a joy forever. Even his intended assaults upon papa's moustache or Mamy's turban were preceded by such gleeful gurgles that his victims usually escaped with slight injuries.

But poor Marion was not always so fortunate, for he generally took base advantage of her while she slept. Mamy's first duty every morning was to bring Howard a bottle of milk, and he always gave many wordless entreaties to be taken up then and there, but Mamy would assure him he would "ketch his death er cold" and leave him snug in bed until the room was warmed. As long as the milk lasted he was content, but the bottle being emptied he conceived the idea one morning of using it to awaken his mother. His success was so marked and immediate that if ever afterward an exultant chuckle mingled with the pleasures of Marion's morning nap she at once covered up head and ears. Mamy Jane's pride in this jolly baby was unbounded. Her conversation consisted chiefly in his praises or in belittling comparisons for other babies; if smaller than Howard, they were "puny;" if larger they were "beefy" in her eyes at least. When old enough to learn of Santa Claus and Easter, Howard's faith was beautiful to behold, and so was Mamy's, if one might judge by the enthusiasm with which she observed each mystic rite. The fire was always allowed to burn low on Christmas eve, so that Santa Claus would not singe his beard, leaving just enough light to show Howard's luminous, eager eyes, that followed Mamy's every move as she thoughtfully laid his clothes out ready for the next morning's jubilation. But several days after Christmas, when he was playing with his toys around the hearth, Mamy urged him "ter do jess 'actly like I say or Santa Claus would come down the chimbley an' take dem things back," Howard outwitted both tyrants. Laboriously gathering up each treasure, he solemnly trudged into the bath room, where, as he triumphantly explained, "there wasn't no fireplace, and he could do what he pleased."

Mamy Jane had been raised a plain Baptist and consequently was somewhat puzzled by the mysteries of Easter eggs laid by white rabbits, on which Howard's Episcopalian father insisted. But she swallowed this new theory as complacently as she did all the patent medicines that were thrown around, and even went so far as to make a nest of moss in the corner of Howard's room, so that he would not be impatient to get out among the violets, where the majority of the eggs were sure to be hid. After Howard was asleep and Mamy Jane off duty father brought home a little white rabbit made of cotton flannel and placed it on the nest. The rabbit was such a perfect imitation that when Mamy tip-toed into the darkened room the next morning to waken her darling to Easter joys she was completely bewildered.

"Fer goodness' sake!" she exclaimed at this realization of the myth, and Howard immediately tumbled out of bed and cried: "Oh, catch him, Mamy; catch him quick!"

As Howard grew older his mind took the usual inquisitive turn and Mamy Jane answered his questions patiently, if she could, or invented something satisfactory if they were unanswerable, as so many childish inquiries are. When about three years old one of his chief pleasures was to stand by the sewing machine and to ask the why and wherefore of all he saw.

"Why do you put that oil in those places, Mama?" he asked one day.

"To make it run easy," she answered.

So that afternoon when his Billy-goat took the sulks in the back yard and refused to budge, even under Mamy's vigorous blows and language, as a last resort Howard ran to the machine and grabbed the oil can.

"What for, dear?" asked astonished Marion.

"Why, to make Billy run easy!" he called back.

Sure enough when Marion arrived on the scene of action he had prodded Billy's joints so successfully with the oil can that Mamy Jane, Howard and oil can were mixed indiscriminately on the ground, while Billy "ran easily" down the street.

After such an episode Mamy would mournfully say: "Dis chile done got clean beyant me!"

The sleepy little Southern town in which they lived had not progressed as far as electric cars, but boasted a dummy, which was a continual source of anxiety to Mamy Jane, and she constantly warned her little charge of the dangers of "gitting run over." These admonitions impressed him so deeply that when visiting a neighboring town they boarded an old-fashioned mule car Howard gravely remarked:

"If this old wagon don't get off the dummy track we will all get run over, won't we, Mamy?"

During this same visit Howard was served with his first cup of cocoa for breakfast. At home he drank nothing stronger than "hot water tea," but his mother and Mamy Jane accepted this innovation in silence. Not so with Howard. He pushed the brown liquid aside and, turning indignantly to Mamy Jane, asked:

"What do you mean by spilling your old snuff in my tea?"

Mamy's heart sank when Marion decided that Howard was old enough to attend a kindergarten in the neighborhood. But she consoled herself as she watched him march proudly down the street swinging his lunch basket by saying:

"Dat teacher sho will be 'stonished the first time he bucks dem big eyes at her."

Then she swallowed a big lump in her throat and called out:

"Honey, ef dat 'oman gives you any sass, you come straight home ter yer ole Mamy."

We are on the last month of the convention year, and I am too busy on the annual report and a hundred other things to write much. But I wish to say to our brethren and sisters just this: We have gotten reports from the foreign fields which are glorious. We need a large sum to meet all frighten you by naming it. We can, and under God must, honor our Lord by paying all. This is not the year to report a debt. God has been too good to us at home and abroad. Will every lover of our Lord pray and give and gather the fragments until there shall be an abundant supply on God's altar? Let every church and Sunday school and Mission indebtedness by May 1st. It is so large I will not Band help. While some are giving their children, some thousands of dollars, some hundreds of dollars, some a few cents, be sure your gift is liberal in God's sight. Now "all together" for a few days, and we will succeed. Yours for victory in Christ's name.—R. J. Willingham, Foreign Mission Rooms, April 6th, 1905, Richmond, Va.

THE TRANSFIGURATION.

"After six days Jesus takes Peter, James and John his brother and brought them up into an high mountain apart, and was transfigured before them, and His face did shine as the sun and His raiment was white as light. And behold there appeared unto them Moses and Elias talking with Him. While he yet spoke behold a bright cloud overshadowed

them and a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased.'"

From this Scripture we see that Christ brings other evidence that He is the Messiah. His apostles up to this time seems not to be able to understand the whole truth, brings Peter, James and John with Him and as the bright light shines they were able to see Moses and Elias, and God Himself spoke and said, "This is my beloved Son, in whom I am well pleased; hear ye him." This was a convincing truth to His apostles and on down through ages that has passed. The generations that have lived, or a great portion of them, accept Him as the only mediation between God and man.

The transfiguration of our Lord afforded a powerful attestation to His divine character and the proof of His mission to the world. Moses and Elias would never have appeared to support the pretensions of an imposter. Moreover, the same wondrous transfiguration on Mount Tabor places beyond a doubt the fact of the soul's immortality and the resurrection of the body. Not only did the face of the Savior shine as the sun and his raiment become white and glistening, but Moses and Elias also appeared with Him in glory. What was this but a representation and pledge of the final blessedness of the redeemed?

I conclude by drawing two lessons for the spiritual life of each of us. Our individual life must follow and submerge itself in this act of transfiguration.

We must lay the foundation deep and strong in the confession of Peter. There must be the love of prayer, of communion with the world unseen. There must be the sacramental feeding upon Christ, the bread of life. There must be the upward drawing by Christ into the eternal hills. Even our fallen humanity affords hints of this. Each face and form aspires to an ideal which it is the work of art to find. High thoughts and fine emotions ennoble ordinary features. Dying believers catch a radiance from a hidden glory. Such as Christ is in his transfiguration, such in their measure shall his faithful servants one day be. Then shall the righteous shine forth as the sun in the kingdom of the Father.—W. B. Irwin.

EMOTION, THE PRINCIPAL ELEMENT IN RELIGION.

1 Cor., 13: 13.

"Now abideth Faith, Hope, Love, these three, and the greater of these is Love."

True religion, like art, deals chiefly with the emotional in man. The mind has its place in the operation of Faith, but intellectual belief by itself is only a clanging symbol; it is barren of results. Saving faith is the believing of the mind shot through, permeated, saturated with Love. Then, and then only, is the soul enabled to disregard the petty objections which unbelief affords, and see Christ as its Savior. Bald mentality sees God only as a righteous Judge and stumbles at the conception and application of blood atonement. It is the belief which the devils hold and which makes them tremble.

No amount of intellectual development and culture can or will supersede the emotional in religion. In fact the contrary is true. Where the mind is well informed the heart needs the appeal of preaching, and in the case of the unbeliever will often prove the gateway to the citadel of the soul. The mind will traverse and outgrow the farthest reaches of human thought, but the heart will never exhaust its supply of Love—it feeds on God. Dr. Lyman Abbott has outgrown the intellectual food of the world, but Dr. Alexander MacLaren has only begun his feast of the ages, "my flesh is meat indeed, and my blood is drink indeed." John 6: 55.

As knowledge is fragmentary and vanishing so, too, is all present possession. No sane reason will dispute this and yet the human will, though mentally enlightened, refuses to act upon the knowledge. Love must permeate the will before it will exercise the Hope of a future life and deny its allegiance to the present. By love, chiefly, is the soul moved to lay hold upon and trust to the Savior, with purity of motive. Thus, without love, truly we are nothing.—John F. Gable.

THE CHURCH'S ATTITUDE TOWARD THE CIVIC PROBLEMS.

No. 4.—The Labor Problem: Rev. A. C. Davidson, D. D.

In previous articles we have discussed the problems of poverty, and the children, and have said some things as to our attitude to them. In this we can only hope to suggest some general facts and thus indicate in a general way the attitude. Labor and capital have each certain inalienable rights—rights that cannot be arbitrated; rights that cannot be transferred. These are for labor: 1, the right to labor; 2, to sell his labor at what price soever, provided always, that that right does not interfere with the well being of others; 3, to organize for mutual protection and help.

These are rights for capital: 1, to put money in what he wills that is legitimate and helpful—never into a thing that will work harm or do wrong; 2, to employ whom he wills; 3, to conduct his business as he wills; 4, to organize for mutual protection and help. These may be called the Bill of Rights for labor and capital, and are never to be lost sight of. To deny to a man the right to labor, or to sell his labor, or to organize for help, is to rob him of his manhood and to make of him a slave. Or to deny to a man the right to invest his money as he wills, or to conduct his business as he wills, or to employ whomsoever, or to organize for help is to rob him of his property and take from him that for which we hold him responsible.

Then there is a Bill of Obligations. 1, on the part of capital to pay the just and righteous price for labor, the price to be determined always by the skill employed, by the risk run and by the value of the output, and for labor to have a just and righteous equivalent.

2, on the part of capital to treat with fairness and consideration those whom he employs, and for labor to be concerned for and interested in the property's welfare.

3, to be mutually concerned for the well being of employer and employe. This is the Bill of Obligations; this is higher than the Bill of Rights.

Here then in this Bill of Rights and in this Bill of Obligations, is the ideal relation, is the thing that the Bible says ought always to be. Now, in the working out of these great principles in the daily life is the difficulty. Here is the great battle ground. Were men perfect there could be no difficulty. But alas, they are not. Unsanctified riches is selfish; knows nothing but gain. It is careless, not ignorant of the needs of others. It only asks for returns. Unsanctified unions of men are also selfish, careless, and at times lawless. When I say that I would not be understood to mean that there are not honest and pious men among capitalists. There are many and they are most earnestly trying to be useful to their fellows; men who are trying to follow their Master in the use of their money, and in the employment of men. So likewise would I be understood of labor. There is a vast body of consecrated and pious men daily striving to do just as their Lord would have them to do. What, then, ought to be the attitude of the church to this struggle which is ever going on in making the adjustment of the daily life to this ideal relation? The labor organizations have done much in this matter. Their influence in the main has been helpful. They have helped to a better understanding of the amount of wages that ought to be paid. They have helped to uplift the men and women intellectually; to better provide for insurance and benefits in case of sickness and calamity, and to the general peace among men. There have been other great forces at work. Some of them, also, are working blindly and in the dark, but all are striving "to attain unto improved conditions industrially and socially." Prof. Eli in his "Labor Movement in America," has given much space to their discussion and influence. But great as all these forces are and great as has been their influence they have played but a small part as compared to the church of Jesus. "The church is unfaithful and is now the ally of mammon" has been the cry here and there. Perhaps this has been true in given localities and of given organizations. But "Christ and christly people are always working for the right." "Christ forever reelevated labor and exalted the laborer." "He worked himself and sought

His associates and the first members of His church among workingmen," and through all these centuries his truth has been the cheer and joy, as well as stay of the toiling millions.

It is therefore a great injustice to themselves for any body of men—and specially laboring men—to turn away from the churches of Jesus. What then ought to be the attitude? I can do no more than give some suggestions. 1st. Know no rich or poor as rich or poor. Of course it is a blessed thing for us that there are the rich among us. Men and women who have been blessed of God with the ability to make money—for the gift is from God—they may do so many things we can't do. They may have the gospel proclaimed in a thousand ways and lead lives of great and far-reaching usefulness. It is a blessed thing, too, that the poor are with us. They have their mission, and for their special comfort the promises of God. But the church of Jesus knows neither the one nor the other. They are all men. A rich man lost is an awful ruin. A poor man lost is likewise. A rich man saved may be a blessing to the world, and a poor man likewise.

2. Insist on and aid in the just administration of law to the poor and rich alike. "This is a crying need." Not one penalty for the man that steals a coat and another for a man that steals a bank or a railroad, and another for a vast corporation. "This the laborers resent bitterly." "The laws are enforced more severely against the poor; and the laws in favor of the workingman are—one may almost say as a rule—not enforced at all."—Ely. There must be just administration to all.

3. Be the bearer of God's sweet message of mercy to poor and rich alike, for in this is the final remedy. This is the need of labor and capital, and for this especial purpose the church of Jesus stands in the earth. It is not her prerogative to take law into her hands; not hers to settle disputes; not hers to sit in judgment on men. Her main concern is to give to men God's message and to beseech them with prayers and tears to accept it. "The Bible," as Kingsley said, "is indeed the rich man's warning and the poor man's comfort," and all the social arrangement of God among the Hebrews were contrived for the special protection of the weaker members. "Ye that are strong ought to bear the infirmities of the weak." The strong are put for the defence of the weak. The church thus has always stood for the weaker brother; and in this respect she has been, and ever will be, the friend and ally of the poor. She has held out arbitration when arbitration was possible. She has pointed out profit-sharing as a possible hope. She has emblazoned over every door and on every temple—by every desk and on every office, and over every workshop, the final arbiter of all difficulties.—"Whatever ye would that men should do to you do ye even so to them." This, then, is her message.

4. Finally, beyond that, her's is the attitude of sympathetic silence; such as Jesus had in the presence of misgovernment, in the presence of child-labor, in the presence of slavery. They were all there, when He stood in the earth, and many others. He knew their meaning; saw the anguish and agony they brought. And yet all he did was to put in the truth of man's relation to Him and to his fellow and then leave it to work out its vast results. And it did—and it will yet. God waited, and so can we. The day will break when strike and oppression, and turmoil and trouble, will all be gone off the earth. We cry the message and wait. "Love as bitterness, be pitiful, be courteous." This is the Bill of Privileges. It is higher than the Bill of Rights and the Bill of Obligations. Jesus enjoyed the Bill of Privileges, and so should we.

News Item.

Among the speakers at the approaching commencement of the Southwestern Baptist University, Jackson, Tenn., are President E. Y. Mullins, of the Southern Baptist Theological Seminary, and United States Senator James B. Frazier. We are sure the friends of the institution may congratulate themselves upon having two such eloquent and interesting speakers. The former will deliver the commencement sermon and the latter the literary address.

CONFERENCE EDUCATIONAL INSTITUTIONS.

Upon the advice of the presidents of our Southern Baptist institutions an Educational Conference, composed of the presidents and faculties of our Baptist institutions of the South, and other friends, will convene at 9 o'clock Thursday morning, May 11th, in Kansas City, Mo. This, as all know, will be the day before the meeting of the Southern Baptist Convention. The meeting will be held in the First Presbyterian Church, corner Tenth and Forest. Dr. F. C. McConnell writes that this church is only three short blocks from the Calvary Church, and that it will be a splendid place for the Educational Convention. There will also be a night session. The program given below will be submitted to the Conference, with devotional exercises preceding each session. Each speaker or reader of a paper will be expected to consume from fifteen to twenty minutes, after which the subject will be opened for general discussion. The speakers at night will be given from twenty to thirty minutes.

Morning Session.

1. "Coeducation." By President J. T. Henderson, of Virginia Institute.
2. "Industrial Training." By President M. D. Jeffries, Carson & Newman College.
3. "The Correlation of Baptist Schools in Each State." By President H. W. Tribble, Rawlings Institute.
4. "Address." By Rev. W. E. Hatcher, D. D., Richmond, Va.
5. "Should the College Be Under the Control of the Denomination in the State?" By Vice-President W. H. Kilpatrick, Mercer University.

Afternoon Session.

1. "Is It Best for the President to Teach? If So, How Much?" By President F. W. Boatwright, Richmond College.
2. "Some New, Desirable Text-Books." By President William H. Harrison, Bethel College.
3. "Addresses." By Rev. T. T. Eaton, D. D., editor Western Recorder.
4. "The Present Condition and Future Outlook of Baptist Education in the South." By President S. P. Brooks, Baylor University.

Night Session.

1. "The Pastor and the Denominational College." By President J. P. Green, William Jewell College.
2. "The Service of the Baptist College to the Nation." By President E. Y. Mullins, S. B. T. Seminary.
3. "The Denomination and the Denominational College." By President J. J. Taylor, Georgetown College.
4. "A Definition of Christian Education." By President E. M. Poteat, Furman University.

Since being elected president of the Southwestern Baptist University my heart has gone out in warm sympathy to all of the other brethren engaged in the same work. This feeling has doubtless been deepened because most of the presidents of our Southern institutions are my personal friends. I desire not only the success of this institution over which I am called to preside, but feel a keen interest in the progress of all our educational work. Moreover, being a mere novice in this work, I feel the need of the help of wise and experienced collaborators. I believe that the Conference will be of great help in many ways, and will result in causing us to feel the oneness, and common aims of this work. Very sincerely yours, P. T. Hale, Southwestern Baptist University, Jackson, Tenn.

How can men, who are conscious of the needs, be idle is more than I can understand. Yet we have many who seem to be content to idle time away looking for opportunities.

I know we young preachers need encouragement some times. But a few obstacles may be helpful. For Jesus sake do something for Him. O, that God would give us more young and strong men, full of grit and grace, to work in His vineyard.

No trouble about churches being pastorless if we would pray the Father to send more laborers into His harvest. God pity one who would hinder or obstruct the way of a young brother.—G. H. Carr.

Prof. H. M. Hamill, D. D.



PROGRAMME

Of the Twenty-Second Annual Convention of the Alabama Sunday School Association, to be Held in the First Cumberland Presbyterian Church, Birmingham, Ala., April 25-27, 1905.

TUESDAY AFTERNOON.

2:30 Devotional Exercises—Rev. I. D. Steele, D. D., Birmingham.
3:00 The Sunday School as a Missionary Force—Prof. H. M. Hamill, D. D., Nashville, Tenn.
3:30 The Adult Department:
The Bible Class—(20 min.) Thad Harrison, Mobile.
Work Among Young People—(20 min.) B. M. Washburn, Montgomery.
Organization Classes of Young People—(20 min.) J. S. Bridges, Birmingham.
General Discussion.

TUESDAY NIGHT.

7:30 Devotional Exercises—Rev. S. J. Foster, D. D., Birmingham.
8:00 Child Training the Hope of the World—Rev. D. N. McLaughlin, Anniston.
8:30 The Sunday School as an Educational Force—Prof. H. M. Hamill, D. D., Nashville, Tenn.

WEDNESDAY MORNING.

6:00 Sunrise Prayer Meeting—B. Davie, Clayton.
9:00 Devotional Exercises—Rev. A. C. Davidson, D. D., Birmingham.
9:30 Our Year's Work:
The President's Address—E. J. Russell, Athens.
Reports of Officers:
The Executive Committee—G. G. Miles, Montgomery.
The Treasurer—M. M. Sweatt, Montgomery.
The General Secretary—Jos. Carthel, Montgomery.
The Primary Secretary—Miss Minnie E. Kennedy, Opelika.
The Home Department—Miss M. E. Smith, Opelika.
The Normal Department—Prof. W. F. Feagin, Montgomery.
10:30 The Sunday School as an Evangelistic Force—Prof. H. M. Hamill, D. D., Nashville, Tenn.

Reports of District Presidents: Dr. J. M. Peerson, Florence; R. E. Pettus, Huntsville; Dr. J. F. Turney, Hartselle; Hon. W. R. Dortch, Gadsden; G. T. McKeldery, Talladega; R. F. Lewis, Birmingham; Wm. Edmonds, York; Prof. D. P. Christenberry, Greensboro; W. B. Davidson, Montgomery; T. S. Christian, Jr., Alexander City; Prof. L. M. Stevenson, Lanett; J. L. Trotman, Troy; B. Davie, Clayton; Hon. Wm. D. Dunn, Grove Hill; Rev. J. B. Cumming, Dothan.

WEDNESDAY AFTERNOON.

2:30 Devotional Exercises—Rev. Austin Crouch, Woodlawn.
2:45 Problems of the School—The School Program—(10

min.) Hon. J. A. Wilkison, Autaugaville.
The Loyal Sunday School Army—(10 min.) Judge J. T. Cook, Montgomery.
The Finances—(10 min.) J. W. Sibley, Birmingham.
Quarterly Review—(10 min.)
Rev. A. T. Clarke, Ft. Payne
3:25 General Discussion.
3:55 Sunday School Leakage—(15 min.) B. B. Comer, Birmingham.
Class Organization—(15 min.) W. W. Pearson, Montgomery.
Grading—(15 min.) J. B. Greene, Opelika.
General discussion.

WEDNESDAY NIGHT.

7:30 Devotional Exercises—Rev. A. R. Moore, Birmingham.
8:00 The Sunday School in American Life—Rev. I. J. Van Ness, D. D., Nashville, Tenn.
8:30 Pledges for State Work—G. G. Miles, Montgomery.

THURSDAY MORNING.

6:00 Sunrise Prayer Meeting—Rev. J. S. Robertson, Jasper.
9:00 Devotional Exercises—Rev. W. M. Croman, Birmingham.
9:30 The County Problems:
Helping Every Sunday School (20 min.) S. A. Russell, Anniston.
The Financial Plan—(20 min.) Leon C. Palmer, Montgomery.
Accurate Reports from Every Sunday School (20 min.) J. T. Fuller, Centreville.
Reaching Neglected Places—(20 min.) J. S. Carroll, Troy.

11:30 The Development of Sunday School Work in My County—(5 min.)

THURSDAY AFTERNOON.

2:30 Devotional Exercises—Rev. W. E. Morris, Birmingham.
2:45 Reaching the Outsiders:
House to House Canvass—(20 min.) T. H. Johnston, Birmingham.
General discussion.
3:45 The Home Department—(20 min.)
General discussion
4:25 The Sunday School Revival—(20 min.) J. B. Wadsworth, Birmingham.

THURSDAY NIGHT.

7:30 Devotional Exercises—Rev. J. H. McCoy, Birmingham.
8:00 Decision Day—Rev. F. P. Culver, Huntsville.
8:30 Potential Position of the Sunday School—Rev. C. A. Stakely, D. D., Montgomery.

(PRIMARY AND JUNIOR CONFERENCE.)

WEDNESDAY.

1:30 p. m. A word of prayer.
1:35 Completing Our Organization—State Primary Secretary.
1:45 Reports of County Primary Officers:
Miss Alice Hale, Mrs. E. C. Thurston, Miss Annie Williams, Mrs. John Borders, Mrs. E. B. Miller, Mrs. P. M. Rowland, Mrs. T. C. Banks, Mrs. R. A. Paschal, Mrs. J. S. Burnett, Miss Lida B. Robertson, Mrs. Minnie Allen, Miss Mabel Hood, Mrs. J. J. Thomas, Miss Edith Rice, Miss Minnie E. Chambers, Mrs. Ida Sansbury, Mrs. B. L. Byrd, Mrs. J. B. Wilson, Miss Annie Bradshaw, Mrs. Geo. Robinson, Miss Mamie Andrews, Miss Mary C. Gibson, Miss Pauline Couric.
2:25 Reports from Teachers' Associations.
2:55 Grading:
a. In the Primary Depart-

ment—Mrs. E. B. Miller, Talladega.
3:10 Discussion.
3:35 b. In the Junior Department.
3:35 Discussion.
4:05 Supplemental Work:
a. In the Primary Department—Miss Kate Smith, Opelika.
4:20 Discussion.
4:30 b. In the Junior Department—Mrs. R. L. McCaley, Birmingham.
4:45 Discussion.

THURSDAY.

2:30 p. m. Prayer.
2:40 The Art of Questioning—Mrs. J. P. Jackson, Birmingham.
3:10 Junior Lesson—Leon C. Palmer, Montgomery.
3:40 Bible Story Told—Mrs. J. F. Duggar, Auburn.
3:55 Beginners' Course—Miss Annie Bradshaw, Huntsville.
4:15 Discussion.
4:25 Question Box—The Teachers' Association.
4:50 Discipline—Mrs. Minnie Allen, Montgomery.

BASIS OF REPRESENTATION.

Five delegates at large from each county, all ministers of the gospel, the superintendent and two delegates from each Sunday school.

The delegates will be entertained by the Sunday school workers of Birmingham. Mr. R. F. Lewis, chairman of the entertainment committee, earnestly requests that the names of all delegates be sent to him as soon as appointed.

The railroads have granted a reduced rate of one and one-third fare plus twenty-five cents for the round trip, on the certificate plan, to all delegates attending the convention.

PROGRAMME

Of the Fifth Sunday Meeting of the Central Association, To Be Held With Shiloh Church, Coosa County, Beginning on Friday Before the Fifth Sunday in April, 1905:

10 a. m. Devotional exercises conducted by A. D. Bentley.
11 a. m. Introductory sermon by J. M. Johnson; alternate, I Windsor. Adjournment for dinner.
2 p. m. "How May the Churches of this Association be Brought Into Closer and More Sympathetic Touch With Each Other?" Opened by Arnold S. Smith.
3 p. m. "The Letter and Spirit of Church Discipline." Opened by W. R. Whatley.

Saturday, April 29.

9 a. m. Devotional exercises led by some one appointed by the meeting.
9:30. "How Should Churches Deal With Personal Differences when the Parties Fall or Refuse to Take Gospel Steps?" Opened by I. Windsor.
10:15. "What are the Duties of the Deacon Under Present Existing Conditions?" Opened by L. H. Hastie.
11 a. m. Sermon by C. C. Heard. Subject, "The Church."
Adjournment for dinner.
2 p. m. "Scriptural Giving." Opened by J. M. Johnson.
3 p. m. Experiences of Pastors and Deacons in the Discharge of Their Official Duties." Short talks by all.
The night services, also Sunday morning, will be under the direction of Pastor Darden and the church.
At 11 a. m. we will expect a missionary sermon from Brother Arnold S. Smith, followed by a liberal offering for foreign missions.
The church has invited this meeting and we earnestly beg that the brethren attend. We would be proud to have Brethren Crumpton, Monta-

gue, Barnett, Stewart and others with us. This church is six miles south of Kellyton.

D. S. MARTIN, Chairman Com.

Program: Memorial of Bass Cemetery, to be held on Saturday before the second Sunday in May, 1905: First, singing by Prof. Williams; second, prayer service by Tom Gochvin; third, welcome address by Rev. W. Y. Browning; fourth, reply by Rev. W. B. Sims; fifth, preaching by Rev. C. M. Hensley; sixth, talk by Ben Sims; seventh, distribution of flowers and dinner; eighth, prayer service by Rev. Holmes; ninth, address by Hon. W. E. Gibson; tenth, recitations and song by young people.—C. M. Dixon, chairman.

Program: The district fifth Sunday meeting of the Alabama Baptist Association will convene with Mountain Hill Baptist Church, three miles southwest from Sellers Station, commencing on Friday, April 28, 1905. Friday at 11 a. m. opening services by Brother J. H. Sexton, pastor of Mountain Hill Church. First subject, "I Have Kept the Faith; What Is That Faith?" Speakers, J. C. Fonville, J. T. Thrower, C. C. Lloyd. Second subject, "Second Death—What Is It?" Speakers, T. L. S. Grace, W. E. McKenzie, J. M. Carter. Third subject, "How Can Pastors Benefit Non-Going Church Members, or What Effect Is Preaching to Them if They Will Not Come to hear." Speakers, T. E. Morgan, W. C. Kilbough, D. S. Hurst. Fourth subject, "Was St. Paul's Conversion a Model One or Miraculous One?" Speakers, George H. McQueen, George R. Vickery, W. T. Sharp. Fifth subject, "Explanation of the Ten Virgins." St. Mathew xxv, 1.—George H. McQueen; W. P. McQueen, T. E. Morgan, J. B. Wilson, committee.

Kind Words

I feel like I can't do without the paper, MRS TELITHA AMERSON.

I will do all I can for your good paper. May God bless you in putting it in all Baptist homes.

MRS. N. J. DOBBINS.

With prayers and bright hopes for the future as well as the present.

MRS. W. C. STEWART.

I enjoy your paper very much, and wish you great success in your work.

MRS. CORA JARRELL.

We love the Baptist and hail with delight each copy.

MRS. R. M. HUNTER.

I dearly love the Alabama Baptist, and just can't do without it.

MRS. SALLIE E. CALLEY.

I ever look forward to its weekly visits as I would that of a dear friend. I keep it for my Sunday reading. Mr. Burson was ever loyal to the paper. You are giving us a fine paper. May God ever bless your efforts, Yours in Christian love.

MRS. O. J. BURSON.

We have never appreciated and enjoyed our paper so much as recently. It makes us appreciate your efforts and enjoy the many fine articles given each week, and not only talk, but work for our Baptist paper.

MRS. N. A. BARRETT,

Treasurer of the Central Committee.

FRANK WILLIS BARNETT, - - Editor
L. O. DAWSON, - - - Associate Editor

EDITORIAL

J. W. HAMNER, - - - - - Cor. Editor
A. D. GLASS, - - - - - Field Editor

A "RAID" ON CANADA.

A more flagrant instance of militarism run mad we have never seen than a recent utterance quoted in a press despatch from London as having been made by Colonel Kitson, formerly British military attache at Washington and now high in the British service as commandant of the Sandhurst Military College, in a speech before the Canada Club of that city. Addressing the Canadians present Colonel Kitson said: "Fortunately, at present the possibility of trouble is farther off than ever, but I assure you that Canadians would enter a campaign under the greatest strategical disadvantages. You will be very lucky in Upper Canada if you have any ammunition. The American regular army quartered on the frontiers would be ready to raid your lines of communication, which lie along the frontier. Your only arsenal is at Quebec, at the end of the line. Without better organization and without another arsenal in the interior, you never will be safe from raids." Still more disconcerting it is to be informed that Lord Strathcona, who was present, dignified this silly and mischievous farrago by declaring in a subsequent speech that Canadians were ready to defend their railway and their homes with their lives. Now it only needs the intellectual comprehension of a ten-year-old child to grasp the truth that there is not now and in all human probability never will be the remotest danger of a "raid" by the American army over the Canadian frontier, nor is there the faintest shadow of a reason why more arsenals and forts should be constructed along the Canadian frontier by the powers on either side. There is no more danger of war between us and Canada than there is between any two of our individual States and to talk as if such were the case is sheer puerility, a species of idle and empty stuff that some men would never think of uttering except for "patriotic" purposes before a military gathering.

WHY WE BREAK DOWN.

A social philosopher says: "It has come within our observation that, in our civilization, there are three systems of living out the ordinary working-day. There is the French system, which is that of the continent of Europe in general; there is the English system; and there is the American system. The last combines the chief features of the other two. The Englishman goes to work late and comes away early; but during working hours he works all the time. His luncheon is light, and eaten hastily—perhaps at his desk. For this he makes up by a leisurely breakfast and a leisurely dinner; while he has the early part of the morning and the latter part of the afternoon to himself. The Frenchman, on the other hand, goes to work early, and works hard till noon. The American is apt to underrate the energy with which the Frenchman works while he is working. But at noon work ceases, and he sits down to an abundant meal, well cooked, well served, and eaten with appetite and in peace. He takes his two hours of refreshment as a matter of course; he has no prickings of conscience at wasting time, nor searchings of heart lest some one else should "get ahead of him." Even the laborer, who in America eats his cold midday meal in a ditch or behind a pile of boards, generally sits down in Europe to a decent table, deftly served, and, however coarse his food, has time to eat otherwise than as the lower animals. Then, with mind cleared and cheered, the body strengthened and refreshed, laboring man and business man return to their tasks, to work hard and late. The American system, as we have said, combines the chief features of the other two. The American goes to work early, like the Frenchman; like the Frenchman, he works hard; like the Frenchman, he works late; but, like the Englishman, he takes no time to himself at midday. His luncheon is the merest "snack;" it is often cooked badly and served worse; it is oftener still, perhaps, drawn from a paper in his pocket, and not served at all.

Selma, First,	\$750.00
Clay Co. Association,	75.71
Eutaw,	30.75
Gadsden, First,	140.87
Frankville,	26.50
Safford,	32.85
Flint,	25.00
St. Stephens,	85.00
Albertville,	20.00

Here are a few of the responses for the past week. Besides these there were scores of letters containing small sums; but we are not far below the figures of last year.

TELEGRAM:

To be even we must have, in two weeks, for Home Missions, \$3,500, for Foreign Missions, about \$2,500. W. B. C.

GEORGE PEABODY COLLEGE FOR TEACHERS.

The trustees of the Peabody Education Fund recently decided to locate the Peabody College for Teachers at Nashville permanently, and gave it one million dollars on condition that \$500,000 more be raised from other sources within the year. Of this \$200,000 has been voted by Nashville and Davidson county, and the legislature of Tennessee, now in session, has taken favorable preliminary action on a bill appropriating \$250,000 more, leaving only \$50,000 to secure, a considerable part of which is already in sight.

In addition to these amounts \$250,000 has been promised by a gentleman in New York if it is met by an equal amount from other sources.

The college has had a successful career, beginning in 1874, and its final location at Nashville and the handsome financial provision being made for it, gives every assurance of a future on wider lines and of still greater usefulness and efficiency.

STOP THE WAR.

It is disheartening, yet not surprising, to be told that the Czar of Russia and his councillors are determined to prosecute the war with Japan to the end, and will consider no offers of mediation from any source. There is nothing in the nature of the issues involved in this conflict, deep and far-reaching as they are, which should place them beyond the reach of a peaceful arbitration, and this wasting and miserable strife would never, indeed, have begun had considerations of reason and justice been allowed to prevail in the controversy instead of the shrill urgency on both sides of men besides themselves with the war passion. The chief difficulty now, as before the war began, in the way of a peaceful settlement of the controversy will be the strange and inexplicable notion still prevailing throughout the civilized world that the demands of national honor and prestige can only be satisfied by the slaughter and desolation of war. Thus it would be regarded, no doubt, by many as a sign of weakness and pusillimity for either Russia or Japan to "back down" and yield to each other rather than to keep on fighting until one or both have exhausted their resources in men and treasure and inflicted damages upon each other from which it will take decades to recover.

THE MORMON CHURCH.

The Mormon Church is a one-man-power. It is absolutely dominated by the President, although the governing body is called the First Presidency, the Quorum of the Twelve Apostles and the Seven Presidents of the Seventies. As a matter of fact the First Presidency consists of the President and two councillors, whom he selects and who may be removed by him. The Quorum of the Twelve Apostles has equal power, when united, with the First Presidency, but as Apostles are chosen by a revelation from the President of the Twelve Apostles to be the head of the Church and is made Prophet, Seer and Revelator, his power is absolute. His edicts and decrees are binding whether in temporal or spiritual affairs. Obedience is a Mormon watchword. Disobedience, whether in church or secular matters, is a capital offense. A member of the Church must stand out for a time, but he must either bend to Church authority or be distellowshipped and cut off from the Church. He cannot remain a member in good standing, or exercise the rights and privileges of a member until he has recanted and accepted the terms of the Church authorities. Besides there is never a division between the Apostles and the First Presidency. They are constantly in harmony. When any one of them is not in harmony he is dropped. The President controls the Apostles and the Apostles loyally support the Presidency. There is no difference of opinion on this score.

ALABAMAIS, BESTIR YOURSELVES.

The "anxious secretary" with tongue and pen has been calling us to make April count heavily for Home and Foreign Missions. The needs of both Boards are overwhelming. The whole earth is in commotion. Great events are transpiring in a brief day. Situations daily arise in different parts of the world demanding immediate action on the part of one, or the other, or both of the Boards. We need not consider whether we shall enlarge our work or not. God has flung open—almost suddenly—so many doors that no alternative is ours. We must go on. To falter is sinful, shameful. The Lord is marching through the earth as if He means to make an end of the conflict with His enemies. Alone we cannot keep pace with His stately steppings, and He does not expect us to do it without the aid He is ready to give for the asking. Let us pray!

But can we not pray during these last days of April while we move? Only a little while remains before the books of the Boards close for this year. Are we to be confronted with debt at Kansas City when a thousand tongues in this Southland and from the uttermost parts of the earth are clamoring for help? Are our Boards to be bound in sight of perishing multitudes?

When you read this but one Sabbath will remain in which to complete your gifts for this convention year. Great things can be done in the short time left us, but they can be done only by great effort!

The far seeing eye of B. D. Gray has a vision of what shall be, and now is, in these Southern States that is making him wear out his great heart in the effort to make us see it too. The mighty soul of Willingham is burdened by the woe of a lost world, and the ready response of the brethren to the gospel makes a plea for more men and women to tell the nations of Christ that he cannot resist.

Read this, pastor, deacon, teacher, lover of the Lord Jesus, whoever you are, read this, and take to the street to swell the gifts of your church for Home and Foreign Missions next Sunday. Remember, the books close April 30th. God grant they may close without debt!

DR. GRAY'S TREMENDOUS TASK.

We all wish and work for the industrial development of the South, but the increase in our population will, and is rapidly adding to our already pressing problems, this other, of foreign immigration. The congestion of immigrants in the neighborhood of New York is making those who have the most to do with it turn their eyes to the South for relief. The secular papers tell us that railway and steamship companies are combining to land Italians especially in the South. Officials of Italy and America together with immigrant societies are co-operating with the transportation companies to turn the tide this way, and they will succeed.

For weal or woe, whether we will or not, the next year will set a stream flowing in this direction that will add hundreds of thousands of foreigners, chiefly Italians, to the population of Southern States. They will bring with them customs, ideas, ideals, and religion as foreign to us as is their place of birth.

We will affect them, but just as surely will they influence us. What the result will be no man can tell. To give them the gospel is our present duty and, if we would preserve the glory of our civilization, to give them the gospel is an imperative necessity. To meet this and other demands the Home Board needs \$500,000.00. It is heart rending to know that at a moment when every consideration of religion and patriotism is calling for vast and immediate enlargement Dr. Gray is handicapped by the prospect of a tremendous debt at Kansas City. His task is overwhelming. His means are utterly inadequate. He cries to the God of our fathers for help, and the plea he makes to the pastors is enough to stir the soul of the most sluggish among us.

A few days only remains in which we can work before the books close, on April 30th. Let every worker be up and doing. Retrenchment will be disastrous and disgraceful.

Notes and Comments

APRIL.

Every tear is answered by a blossom,
Every sigh with songs and laughter blent,
Apple-blossoms upon the breezes toss them,
April knows her own and is content.

Rev. R. S. Gavin, of Bessemer, will join Dr. W. G. Curry, pastor First Church, New Decatur, in a series of meetings, beginning the 23rd of April.

Miss C. A. Miller, formerly of Alabama but now of the Training School for Women in Louisville, Ky., was on April 4th appointed by our Foreign Mission Board a missionary to China.

We need greatly increased contributions, both as to number and size, for Home Missions from the goodly State of Alabama, if they come up to our needs and expectations.—B. D. Gray, cor. secretary.

The Harvard summer school of theology which will be held at Cambridge, Mass., July 5-21 announces forty-five lectures for the course; fifteen on the Old Testament, fifteen on the New Testament and fifteen on material related to the Bible.

Louisville church had Mission Rally last Sunday. Raised to date \$141.45 for Home and Foreign Missions. Will make it \$150. One received by letter; one for baptism.—J. R. Stodghin.

Fifth Sunday Meeting at Gamble Mines, commencing on Friday night before fifth Sunday in April. Everybody invited. The people will be glad to welcome you and care for you.—W. M. Oliver.

Two good services at Gamble Mines, first Sunday in April. Notwithstanding the fact that there was an "all day singing" in the country, yet we had excellent congregations. These people are determined to do something for the Master, as shown by their consecration to His cause, and contributions to missions.—W. M. Olive.

Mobile:—I want to congratulate you on your improved form. You ought to be in every Baptist home in Alabama. We commenced our series of meetings at Palmetto Street Church last night. Pray for us.—A. J. Preston.

The tenth biennial convention of the American committee federated with the World's Young Women's Christian Association meets at Detroit, April 26 to 30. Mrs. Margaret E. Sangster, Rev. Nehemiah Boynton, D.D., Rev. O. P. Gifford, D.D., Mr. E. L. Shuey and President William H. Sallmon are among those who will address the convention.

Please announce that the fifth Sunday meeting of Mobile Association will be held at Bayou La Botre, instead of Wheelerville, as stated in the program sent you. Brother W. A. McCain and his good people have given us a hearty invitation. Come to be with us.—J. M. Kallin.

The Southside Church, Birmingham, will send their pastor, Dr. A. C. Davidson, to the Baptist Congress, which meets in London in July. No one in that great gathering will be more appreciative than he, and his church is delighted thus to honor him.

Sheffield:—Enclosed find \$1, for which send the paper to me at above named place. I am now located in this State and shall want to be in close touch with the working force of Alabama Baptists. The work starts off well. On yesterday-afternoon we organized a B. Y. P. U. of twenty-five members. I am here for service.—A. J. Miller.

Dr. Montague's plan for the ladies to help in the erection of the much needed Science and Library Building for Howard College, appealed strongly to the Woodlawn Ladies Aid Society and they promptly and cheerfully voted to give one hundred dollars to this work. We wish President Montague immediate success in this important enterprise.—Austin Crouch.

The Most Important Note.

I sent out 238 double postals to as many pastors, asking them what they hoped to do for Home and Foreign Missions in April. A few have not responded. I hope they may. Every man says, "I will help." That is good. Numbers say, "We must take the 25 per cent. advance." Several say: "After sending our brethren to the front, it would be the basest treason not to furnish the means for their support." Quite a number say, "We can't say what we will do, but we will do our best." But "Joshua's three hundred" have mentioned sums from five to several hundred dollars. To this date they amount to \$3,600. The "indefinites," I hope, will come up with as much more; the "Unheard-froms," ? ? ?

I am lingering

Between a Shout and a Groan.

Will the pastors let me go down on the right side of this fence!

Only Two More Sundays

After you read this, and one of them a Fifth Sunday, when country churches do not meet. The Lord help us to do our duty!

I read this somewhere, and it is true: "With increased Getting, there must be increased Giving or there will be increased Grasping." God deliver our people from the

Awful Crime of Grasping.

That is an ugly name to give it; but when God's cause is suffering and His servants who have an abundance tighten their grasp upon their treasure simply for the sake of having more, it is nothing short of a crime.

Stewards of Christ's funds, yours is an awful responsibility.

"Aunt Melissa's Question"

Is the name of a little booklet I am trying to get in the hands of God's children, especially those who are thinking of making their wills. I am not at all afraid about its being read, once it is opened. The question is simply this: "Why not remember Christ in your will?" It was written while I was in Kentucky and it was read by a great number of our Baptist people. I do not know whether the book had anything to do with it or not, but I have noticed that many bequests have been made by Baptists in Kentucky in the last few years. I can but hope that the little book had something to do with it. How to get it in the hands of the people is a question with me. I have now and then sent a copy to a pastor and requested him to go and read it to certain of his members. It is rather embarrassing for him to do that, but I believe he owes it to Christ to talk to his members about the disposition of property. If they leave it wholly to their kin, many times it will prove a snare to them. How many are wrecked and ruined by money bequeathed to them!

Christ Your Best Friend

Should not be forgotten in your will. I will gladly send the little book to any one on receipt of ten cents. Won't the pastors help to circulate it?

It is worth its weight in gold and the price is only nominal.

Who is going to the

Baptist Congress?

One brother has written asking for appointment. The board of directors will have a meeting on the 27th. It may be well for those who go to London from Alabama to have appointment by the board, though it is not necessary.

Monday, May the First

Will be the closing day, as the 30th comes on Sunday. This will enable pastors to get their Fifth Sunday collections in. They should reach me by Monday noon.

Where the money is in hand but cannot be gotten here in time by mail, brethren may telegraph me giving the exact figures and naming the object. A letter should promptly follow the telegram, with remittance.

Won't the brethren give a pull all together on that day?

A Correction

I said in my Birmingham notes recently that Bro. W. T. Smith, of Birmingham, had given me \$1,300 to build the 27th Street church. You made me say \$300. Please correct. S. O. Y. RAY.

A MATTER OF HEALTH

ROYAL



BAKING POWDER

Absolutely Pure HAS NO SUBSTITUTE

Guin, Ala.—Our pastor, Rev. A. N. Reeves, preached four helpful sermons here Saturday and Sunday, April 1st and 2nd. Six were received by letter. They are all members who will be a blessing to the cause. Brother Barnes is now pastor at Union, the new church about two and a half miles from here. God has indeed blessed this section in giving us such pastors. I wish you success.—Norma Ingle.

During the first days of March Paul Price assisted Dr. Arch. C. Cree in meetings at Twenty-second and Walnut streets Church, Louisville, Ky., in which there were eighty accessions. Mr. Price has also recently conducted successful services with First Church, Elkhart, Ind. At present he is aiding Rev. R. V. Meize at First Church, Quincy, Ill. From there he goes to Cuthbert, Ga., to assist J. A. White, beginning April 9th. Thence to Pastor Hubbard at Troy, Ala., for April 23. He is due at Fayetteville, Tenn., May 7th, and at Dr. Gregory's church, Montgomery, May 21st.

The annual meeting of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention will meet in the Calvary Baptist Church, Kansas City, Mo., at 10 a. m., Thursday, May 11th. All visitors will be invited to participate in the meeting, but only delegates can take part in the organization and business of the Union. It is hoped that this will be borne in mind by the people in time to have the delegates appointed by the churches and Unions.—L. C. Dawson.

The death of Gen. Cullen Battle, the father of Rev. Henry W. Battle, D.D., of Greensboro, N. C., removes one of our most distinguished Southerners. His loss will be felt throughout our Southland and doubly so here in Alabama.

Brother Hamner, of The Alabama Baptist, was with me recently. It is always a pleasure to have him with us. I love to go with him into the homes of our people and it is a pleasure to work with this noble spirit for the splendid paper in which every Alabama Baptist should claim a personal interest. When he comes again I shall know my field better and I believe we shall secure a larger number of subscribers.—Eldred M. Stewart.

TIRED.

I am tired, Father, tired!
All my way is full of care;
Heart and lips are mute with sorrow
While they fain would breathe a prayer.
Just an earnest prayer, my Father,
For Thy guidance day by day;
On the lonely pilgrim way.
Just that faith may grasp Thy promise,
Looking through a smile or tear;
Just that I may in the shadow
Feel and know that Thou art near!
—Leila Mae Milson.

25 YEARS OF AGONY ENDED

Boston Business Man Cured By Cuticura of Awful Humour Covering Head, Neck, and Shoulders After Hospital and Doctors Failed.

Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humour, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the—hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."



and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the—hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."

CUTICURA—THE SET, \$1.
Complete Treatment for Every Humour from Pimples to Scrofula

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, with loss of hair, when all else fails.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Putzer Drug & Chem. Corp., Sole Proprietors, Boston. Send for "How to Cure Every Humour."



Please pay your back dues.



In an Indian Camp

Two youths came from Scotland sixty-five years ago and struck out for the wilderness of Upper Canada. They had heard, says the Montreal Witness, that Indians might be found in that part of the country, and they kept a sharp watch for their dusky foes. But one night, as they were encamped beside a stream, they were overwhelmed with astonishment and fear by seeing a small band of Indians suddenly arrive.

As it was too late to try to escape, the young fellows decided to parley with the savages; but their "parleying" was rendered of no effect by the fact that while the Indians spoke not a word of English, the Scotch boys were totally ignorant of the sign language in which the Indians tried to converse.

But presently the savages made a gesture which plainly meant "come along."

"Well," said one of the boys to the other, "it is evident that we have got to die."

"In any event we will die like men," said the other.

Soon they reached a large Indian village, which they entered. The Indians beckoned to them to sit down in front of a large fire in the center of the lodge, which was directly beneath a hole in the roof that served for chimney, window and ventilator.

The Indians offered them food, but appetite had been scared out of them. The Indians ate, and then got out hatchets and knives.

"Our time has come," said one of the boys.

"So it seems," said the other; "but let us sell our lives dearly!"

However, instead of falling upon them with the weapons, the Indians procured a lot of strips of ash wood and went to work making baskets—stripping, measuring, splitting and bending the wood.

After the Indians had worked at basket making for some time one of them, who seemed to be a sort of chief, suddenly gave a yell that froze the blood in both boys' veins. The Indians threw down their implements and formed in a circle about the fire and white boys. The terrible ceremony of death was about to begin!

Then the chief Indian sounded a note with his voice, and all the rest began to sing. The Scotch boys knew the tune well; it was the one to which they were accustomed to sing the words:

"How pleased and blest was I
To hear the people cry,
'Come, let us seek our God today!'"



The boys looked at each other in astonishment, and when the Indians had sung this song—in their own language, of course—they sang a greater and more thrilling one, "Rock of Ages, Cleft for Me!"

The fears of the boys were gone. In their own tongue they joined in the song with more unctious, no doubt, than they had ever before known in singing it; and when the Indians had finished their devotions the boys lay down to sleep, and slept soundly in the warmth of the fire.

The tribe was one which had been visited by missionaries, and the men had no other purpose than one of grateful hospitality in bringing these wandering white youths to their lodge.

The next morning the boys ate with gusto the food which their hosts offered them, expressing their thanks as best they could.—Ex.



GOOD POTATOES BRING FANCY PRICES

To grow a large crop of good potatoes, the soil must contain plenty of Potash. Better and more profitable yields are sure to follow. Tomatoes, melons, cabbage, turnips, lettuce—in fact, all vegetables remove large quantities of Potash from the soil. Supply

Potash

liberally by the use of fertilizers containing not less than 10 per cent. actual Potash. Better and more profitable yields are sure to follow.

Our pamphlets are not advertising circulars. They contain valuable information to farmers. Sent free for the asking. Write now.

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Atlanta, Ga.—22 1/2 South Broad St.

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FLAVORING EXTRACTS

<p>SEND THE FRONT OF ONE CARTON TOGETHER WITH 2 CTS. IN STAMPS AND WE WILL MAIL YOU FREE, ONE CORKSCREW, OR, WITH 10 CTS. IN STAMPS, A 10 INCH THERMOMETER SAME AS CUT.</p>		<p>BEST BY TEST HIGHEST AWARD AND MEDAL AT ST. LOUIS EXPOSITION FOR PURITY, STRENGTH, AND FINE FLAVOR. SOLD BY ALL DEALERS, 10 and 25c. C.F. SAUER CO. RICHMOND, VIRGINIA. PLEASE MENTION THIS PAPER.</p>
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East Alabama Summer School.

OPELIKA MAY 7--JUNE 30

Prepares for the State Examination. A school of Methods for Teachers. Instructors and lecturers: J. P. Neff, L. M. Stevenson, R. C. Little, G. W. Brock, John T. Bowen, D. M. Banks, W. P. Gilmore, Miss S. E. Luther, Miss Maggie Erwin.

Fee, \$6.00; board, \$3.00 per week. For announcement and further information write to J. P. NEFF, Lafayette, Ala.

The Experience of Elder Wilson. How He Was Cured of a Bad Cancer of the Nose and Face.

An extract from a letter dated March 17, 1904. "I sought the advice of the Dr. D. M. Bye Co., applied their treatment as directed and now in March, 1904, I am well. I am now within a few years of eighty years of age and have no interest in making this statement save the well-being of suffering humanity. I cheerfully recommend their treatment to all afflicted. ELDER W. S. WILSON, Seagoville, Texas.

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PROGRAM

Of Fifth Sunday Meeting of Muscle Shoals Association, to Be Held With the Hillsboro Baptist Church, April 28-30, 1905.

Friday, 28th.

7:30 p. m.—Prayer and praise service led by the pastor.
8 p. m.—Sermon by Elder A. A. Hutto, of Decatur First Church.

Saturday.

9 a. m.—Prayer and praise service led by Elder J. A. Eaves.
9:30—Organize by electing officers.
9:45—"How Shall Missionary and Evangelistic Work Be Conducted in Our Association?" Discussed by Brothers J. L. Stockton and W. J. Briscoe.
10:45—"In View of the Growing Spirit of Commercialism and Worldly Mindedness Among Christians, as Well as the World, How Shall the Ministry Meet It?" Discussed by Bros. R. T. Wear and W. G. Curry.
11:45—"Fifteen Minutes Spent in a Prayer Service, Especially for a Holy Ghost Revival of Religion in All Our Churches and in the Branch of Our Association." Led by Brother R. T. Wear.

Afternoon.

2 o'clock—Devotional services, led by Elder J. E. Roan.
"Is the Refusal of Members of a Church to contribute to the Support of His Church, When Able to Do So, a Just Cause for Discipline and Excommunication?" Discussed by Brothers F. C. David and D. Gunn.
3 p. m.—"The Need of Emphasizing Distinctive Baptist Doctrines by Our Ministry." Discussed by Brothers J. E. Weaver and J. D. McClanahan.
4:30 p. m.—Pastors and deacons will be called on to give in five minute talks the spiritual condition of their churches and their experiences in their official work.

7:30 p. m.—Prayer and praise service, led by Elder L. A. Wear.
8 p. m.—Sermon by Elder R. L. Quinn.

At the close of the sermon miscellaneous business will be attended to.

Sunday.

9 a. m.—Prayer and praise service.
9:30—Sunday school mass meeting, conducted by Brother John A. Thomason. Ten-minute speeches by Brothers B. L. Malone, Rather Day, W. C. Buck, J. C. Orr and A. W. Bailey.
11 a. m.—Missionary sermon by Elder A. W. Briscoe, "The Outlook and Our Present Needs." Collection for missions.

Afternoon.

2:30 o'clock—Devotional exercises temperance mass meeting. At this meeting there will be discussed the following questions:

1. What position ought Baptists to take as regards the legal sale of intoxicating liquors? Discussed by R. T. Wear.
 2. What position ought Baptists and all good citizens to take as regards the illegal sale of intoxicating liquors? Discussed by Joseph Shackelford.
- 7:30 p. m.—Prayer and praise service, led by the pastor.
8 p. m.—Sermon by Elder R. T. Wear.

JOS. SHACKELFORD.

April 8, 1905.

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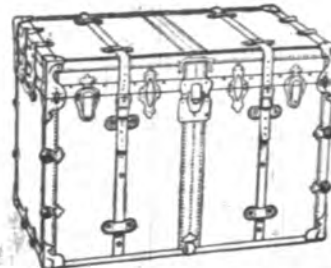
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MORTGAGE SALE.

UNDER and by virtue of the power of sale contained in a mortgage executed by Amelia Stodemeyer to the undersigned, Sidney Hart, on the 9th day of June, 1904, which mortgage is recorded in volume 373, page 240, in the office of the judge of probate of Jefferson county, Alabama, the undersigned will sell at public outcry, to the highest bidder, for cash, during the legal hours of sale, in front of the court house door of Jefferson county, Alabama, on Monday, May 15, 1905, the following described real estate, to-wit: Lot No. 40 in block No. 2, Rosedale Park, Ala., as per survey of T. A. Hamilton, C. E., of Theodore Smith's sub-division of section 7, township 18, range 1 west, said lot more fully described as fronting 50 feet on the west side of West avenue and extending back of uniform width 150 feet, as per deed of Ella Smith and husband, Theodore Smith, executed June 20, 1896. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in payment thereof.

SIDNEY HART, Mortgagee.
KERR & HALEY, Attorneys.

NOTICE OF M RTGAGE SALE.

THE STATE OF ALABAMA, Jefferson County.—Under and by virtue of two mortgages executed to the undersigned, Jefferson County Building and Loan Association, by Phelan H. Taylor and his wife, Elizabeth K. Taylor; one executed on May 21st, 1904, and recorded in volume 124, page 102; another executed on June 21st, 1904, and recorded in volume 318, page 105, in the office of the judge of probate of Jefferson county, Alabama, I, the undersigned, will proceed to sell on Monday, the 8th day of May, 1905, in front of the court house door of Jefferson county, Alabama, at 12 o'clock noon, the following described property, to-wit:

One (1) acre on north side of south half of southwest quarter of southeast quarter of northeast quarter, same fronting sixty-five (65) feet on Talley avenue and extending back of uniform width to the west line of southeast quarter of northeast quarter. Also one-half (1/2) acre on the south side of north half of south half of southwest quarter of southeast quarter of northeast quarter, same fronting thirty-three (33) feet on Talley avenue and extending back of uniform width to the western boundary of southeast quarter of northeast quarter, all being situated in section twenty (20), township seven-teen (17), range two (2), west; all of said property being in the form of a rectangle fronting ninety-eight (98) feet on Talley avenue and extending back of uniform width six hundred and fifty (650) feet, all in Jefferson county, Alabama.

Also thirteen (13) shares of May, 1904, series of stock of said association and seven shares of June, 1904, series of stock of said association. Default having been made in payment of debts secured by said mortgages, this sale is had to satisfy said debts and all expenses incident to this sale. Said sale to be for cash.

April 18, 1905.
JEFFERSON COUNTY BUILDING AND
LOAN ASSOCIATION, Mortgagee.
By JOHN H. MILLER, Attorney.

Our Women's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 South 12th St., Birmingham, Ala.
Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.
State Organizer and Leader of Sunbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.
Treasurer—Mrs. N. A. Barrett, East Lake, Ala.
Secretary—Mrs. D. M. Malone, 736 South 28th St., Birmingham, Ala.
Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

This page belongs to our ladies who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 517-22d St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

With Mrs. S. A. Smith, Vice-President of the Montgomery Association, and Other Workers.

One could not desire more favorable conditions under which to work than to be able to enter the Montgomery Association with its capable and beloved vice-president. We went forth—not "weeping," but "rejoicing"—in the lovely spring time and basking not only in the sunshine of heaven but in the warm welcome and delightful hospitality showered upon us everywhere at

Deatsville.

We were entertained in the new pastor's home, or rather in the pastor's new home, for Brother Schramm still shepherds the flock there, and we congratulate both the minister and the ministered in Montgomery upon the continued happy relation. The pastor is a monument to the energy and taste of the good men and women who have erected it, and we hope the burden assumed by our sisters may soon be raised from their shoulders, so that they may be encouraged to look to "building up the waste places in the regions beyond." We found our Sunbeams merged with the B. Y. P. U. work, but still appreciating parts of the Sunbeam program and shining brightly as they have for years. The neat fence around the church speaks of their usefulness and the fine memory some of them have warned against giving them an old speech instead of something new and better than before. They are "good hearers" and "doers of the word."

Entering picturesque

Wetumpka

Was not like going to a strange place, as friends of our friends gathered to give us welcome, and the dear vice-president was met with outstretched arms by those who knew her, and that meant they love her. It is a great thing to know the "sesame" that opens human hearts. We tarried under the hospital roof trees of both Mrs. W. H. Lacy and Mrs. S. J. McMorris, and found it in both instances "good" to be there. The ladies of the Society met us at the church and we enjoyed seeing them "face to face" and hearing expressions of their interest in the work of prayer. May the time come when this season shall be to all of us, as a dear friend of the Calhoun Association expressed it, "like a revival in the church." It was a keen disappointment that we did not see the children—for we were hunting up our Sunbeams, that used to shine brightly in these parts, and hoped to hear from them the wish to begin again to shine. We have high hopes that one will be raised up for this most delightful and promising department of Christian service, and and that again their light will shine across the river and even "unto the uttermost parts of the earth."

It has long ago ceased to be a wonder to us, that the heart of every Montgomeryian, whom we have ever known, turns most loyally toward the loved spot. We did not have to see

Montgomery

Through the love-lit eyes of our charming cicerone to fall in love with its beauty and charm on that fair day, when we were guided through its historic streets past its beautiful homes, both modern and colonial, and as a fitting climax to our delight were allowed to linger in what seemed "enchanted ground." Yea, the very "land of Beulah" itself.

The beautiful old home of the first and only president of the Missionary Society of the First Church, in which we rested,—old in associations as fragrant as the aroma of a rose jar, and yet as fresh and fair in its adornment as a June rose just bursting into beauty seemed to us as

"The frame of oak,

Gnarled, strongly carved and swart
with age and use,
Which held the lovely picture of a
saint,
And showed her saintliness and beauty well."

It was just like the gracious lady of the Pastorium to shroud choicest company for one delegated around her hospital board, and we sat down with great delight and rose up with grave fears repressing our "say-so" at the meeting! It comes to us with ever-increasing force, the peril that lurks in savory dishes and are tucked away in dainty salads for the unwary speaker! And yet we are tempted often and fall consequently, as did our Mother Eve before us!

It was quite cheering to hear how blessed the season of prayer had been to the societies of the several churches and how well each meeting had been attended. The privilege of being with these consecrated women at the First Church was ours, and long to be remembered.

We would loved to have lingered "in the courts," but was compelled to hasten to catch the out-going train that bore us to

Fitspatrick

Where, lodged "within the gates" of the treasurer of the Woman Missionary and Aid Society, Mrs. S. P. Keel, we found refreshment for both body and soul. The sisters had prepared with care a program for the meeting, over which their president, Mrs. Eli Gray, presided with grace, and the visiting sisters were accorded a place thereon. This Society has come up to its full pledge for Mission and surprised their vice-president by the liberal amount they had poured into the treasury since their organization—a striking example of really exceeding their own expectations of what they could accomplish.

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No sight on all our rounds gave greater pleasure than when the young folks, headed by their teachers, filed in from the near-by school. The church seemed to some of us to be illuminated by so much of youth and beauty. It means much to have upon ones "brow the dew of youth!" And such good attention and such enthusiasm there was over the organization of a Sunbeam Band! Mrs. John M. Gray, who has had experience in this blessed work, assumes it again, having as her helper one of our Judson girls. What a blessing they are to this land! Either Dr. Patrick wields the wand of a wizard in being able to locate good material, or he is more of a wizard in being able to make the very best out of any sort of timber—which is it? But the fact remains that to be a Judson girl means "for excellence."

At Cecil

A band of faithful women and young people were assembled to greet us and we rejoiced in seeing and hearing of the great and good work of our brother and sister, A. J. Brooks, which still abides. Such a neat home of worship is theirs and "these women," whom we are sure are the loved of the Lord, carry on the work with willing hands and loving hearts. A list for the Home Field was opened by their vice-president and a goodly number of subscribers secured. A Sunbeam Band was organized with Miss Josephine Cooper and Miss McDade as leaders, and we rode away to the home of the president of the Society, Mrs. L. B. Cooper, rejoicing.

After sharing the hospitalities of this delightful home, we set our faces toward Montgomery, which stood in the "parting of the ways" for the two who had gone forth to bear each other company through this favored Association, hoping that some good had been accomplished for the sisterhood and confident that they had "done us good."

Greensboro.

Has had many charms because of friends who claim it as home for us, though never until of late have we been within its borders. All that we had conceived of its elegant old homesteads and its hospitable people was fully realized and we brought away rare memories of the fine old town. Again it was our pleasure to combine the greeting of old friends and the meeting and making of new ones. Mrs. D. W. Ward our former Association vice-president, and Miss Apsey, both placed us under obligations for their kindness in many ways. We had the pleasure of meeting "face to face" our Sunbeam leaders, Mrs. Jno. F. Cooper and Miss Emma Lockhart, than whom there is no better. And such light, bright sunbeams as filled the front seats during the meeting—the glow still dazzles our eyes! The beautiful chandeliers in the church attest their energy and usefulness. The church looks forward with great hope to the coming of the new pastor, and may they be a mutual blessing to each other. Everywhere we talked Home Missions and tried to enlist our sisters in the several objects presented for their prayers and their offerings. May the response be commensurate with the greatness of the cause!

Resting at home for a few days by attacking the pile of letters which had accumulated upon our desk—one of the secrets of endurance being to give variety to work—we then ran up to Cullman for a Sunday in response to a hearty invitation from the secretary of the society, Miss Eva Fuller. It was most enjoyable, the meeting again of those dear workers and the presence of their vice-president, Mrs. S. J. Price, added much to our pleasure. A

What To Do for Heart Trouble

I back up my advice with this Remarkable Offer:—A Full Dollar's Worth of my Remedy Free to Prove that I am Right.

I ask no reference, no deposit, no security. There is nothing to promise, nothing to pay—either now or later. To any heart sufferer who has not tried my remedy—Dr. Shoop's Restorative—I will gladly give, free, not a mere sample, but a full dollar bottle.

I am warranted in making this unusual offer because mine is no ordinary remedy. It does not vainly try to stimulate the heart. Such treatments are worse than useless. It goes straight to the cause of all heart trouble—the heart nerves—and strengthens them and vitalizes them and restores them. Then that is the end of heart diseases.

For the heart itself has no more self-control than a common sponge. It is made to beat by a tender nerve so tiny that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must cause the heart to expand and contract.

The heart is about the size of your clenched fist. Open and close your fist a dozen times, even, and you will see the monstrous labor this little nerve must do.

The heart nerve is only one of the branches of the great sympathetic nervous system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from stomach trouble through sympathy, and Kidney trouble may also follow. For each of these organs is operated by a branch of these same sympathetic nerves—the inside nerves.

The bond of sympathy between the nerves that operate the vital organs has a useful purpose as well. For what will cure weakness in one branch will surely cure weakness in every branch—what will restore one center will surely restore them all.

There is nothing new about this—nothing any physician would dispute. But it remained for Dr. Shoop to apply this knowledge—to put it to practical use. Dr. Shoop's Restorative is the result of a quarter century of endeavor along this very line. It does not dose the organ or deaden the pain—but it does go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

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For a free order Book 1 on Dyspepsia. For a full dollar Book 2 on the Heart. Write you must Book 3 on the Kidneys. Address Dr. Shoop, Book 4 for Women. Box 266, Raleigh, Book 5 for Men. Wis. State which Book 6 on Rheumatism.

Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.

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large number of sisters and children greeted us in the afternoon and at night, it was our privilege to hear an excellent discourse by the pastor, Bro. L. T. Reeves. We laid it upon the hearts of the Aid Society to see that the lambs were fed and we believe the consecrated young women of the church will heed the call to this service. Hoping this may be but the beginning of good meetings in this Association, I bade farewell to this people and pastor with best wishes for their prosperity.

To be in

Marion.

Means much—to be in the Judson meant more. Like the queen of Sheba at the court of Solomon "the half had not been told," and the heart of this scribe "dies within her," when she tries to tell of the pleasure and profit of the time spent within these historic walls. It was all new and delightful to be among so many

(Continued on page 16)



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The popular craze, the most graceful, the dressiest and newest skirts. We will make one of these skirts (sold the country over for \$7.50) to your measure for

Five Dollars \$5.00

Shades, black, blue, brown, green and white. In ordering state measure of waist, hips and length.

The "Ready-to-Wear" Store

Manufacturing Dept. Nashville, Tenn.

In ordering please mention this paper.

NOTICE OF FINAL SETTLEMENT. THE STATE OF ALABAMA, Jefferson County, Probate Court: 4th day of April, 1905.

Estate of James Dozier, deceased. This day came R. H. Skinner, administrator of the estate of James Dozier, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same. It is ordered that the 4th day of May, 1905, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same, if they think proper.

S. E. GREENE, Judge of Probate.

4-10-3w

MORTGAGE SALE.

UNDER and by virtue of a mortgage executed to the undersigned, W. B. Gilmer, by Herbert Maassen and wife, M. E. Maassen, and recorded in volume 347, Record of Deeds, p. 181, in the office of the probate judge of Jefferson county, Alabama, on the 15th day of August, 1903, default having been made in the payment of the debt secured thereby, I will proceed to sell to the highest bidder for cash, in front of the court house door of said state and county, on the 15th day of May, 1905, during the legal hours of sale, the following property, to-wit: Lots 1 and 2 in block 146, together forming a rectangle fronting 100 feet on the north side of Caldwell avenue and extending back of that same width 165 feet to an alley, according to the plan and survey of the East Lake Land Company, situated in Jefferson county, Alabama. W. B. GILMER, J. T. STOKELY, Attorney for Mortgagee.

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apr-12-19-25

Children's Corner

Who William is.

When William clears the table,
And carries out each plate,
And piles the cups and saucers,
He says his name is Kate!

And when he dons his overcoat
And mitts and leggings trim,
And sallies forth to carry wood,
Why, then his name is Jim!

But when he dresses in his best,
With collar stiff and white,
To promenade upon the street,
He's William Horace Dwight!

—Little Men and Women.



Seven Minds.

1. Mind your tongue! Don't let it speak hasty, cruel, unkind and wicked words.
2. Mind your eyes! Don't permit them to look on wicked books, pictures or objects.
3. Mind your ears! Don't suffer them to listen to wicked speeches, songs or words.
4. Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them.
5. Mind your hands! Don't let them steal or fight, or write any evil words.
6. Mind your feet! Don't let them walk in the steps of the wicked.
7. Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne.—Exchange.

A Busy Town.

No Lazybones in the Town of Now;
I never heard of them there, have you?
No Lazybones, and no Frettybrow,
And none of the tribe of Trouble-brew;
For earnest people go up and down
The busy streets of the busy town.
No Put-it-offs in the Town of Now;
For what's worth doing, and doing well,
Is well worth learning securely how
To make each step in the present tell.
No sorry Linger-awhiles, I trow,
Are the citizens of the Town of Now.
—Frank Walcott Hutt, in Ram's Horn.

The Clock at School.

When I look at the clock in school,
The minute hand goes so slow!
And the hour hand hardly moves at all;
You cannot see it go!
But when they have met at noon,
And I've only an hour for fun,
You ought to see how the spiteful hands
Just race from twelve to one!

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them many of over 50 years' standing. This is no humbug or deception, but an honest remedy, which enabled me to abandon crutches and cane.

JOHN A. SMITH, 64 Cloria Bldg., Milwaukee, Wis.



Say, Ma, if I live will I be as big
a Goose as You are?
Yes, my child, if you don't use

Magic White Soap.

It has no equal for woolen. Will wash in hard water. Southern Office 426 Girod St., New Orleans, La.

SPECIAL RATES

Round trip colonist rates to Texas, Oklahoma, Louisiana and Indian Territory, each first and third Tuesdays.

One-way round trip colonist rates to the West and Northwest.

One-way colonist rates to California and the Northwest from March 1st until May 15th, 1905. Special first-class round trip rates to Colorado every day until May 1st. Return limit, June 1st, 1905.

The choice of the two most direct routes and three gateways.

Union & Southern Pacific.

Through Pullman tourist cars operated each Monday from Birmingham, and three cars a week from Washington, D. C., to San Francisco via Atlanta, Montgomery and New Orleans, without change. Effective March 1, we operate every Wednesday and Monday Pullman Tourist Cars from St. Louis to San Francisco without change, via the Chicago & Alton R. R. and the Union Pacific R. R. via Kansas City and Denver. Ask for particulars.

J. F. VanRensselaer, G. A.
13 Peachtree St., Atlanta, Ga.
G. W. Ely, T. P. A.

Look Here, are You Sick?

If so I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affection, 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 reference given on demand as to medical, social and religious, moral and financial standing. I suffered twenty 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 anyone a month's treatment for one dollar. Only the 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—one dollar a month.

Respectfully,
Rev. W. M. COLE

Blountsville.

NEW SONGS of the GOSPEL No. 2
Now Ready. 133 songs, words and music, \$8.00 a hundred, 10 cents each.
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155 5th Avenue, New York.

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I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages, and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address J. NEWTON HATHAWAY, M. D., 89 Inman Building, Atlanta, Ga.



E. A. TURNER, JR.
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Do you suffer from Headache? If so quit using drugs. I have a simple mechanical device which cures in every case in 10 minutes, failure being unknown. A postal card will bring particulars. Write today.

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With soothing, balmy, penetrating oils Cancer, Tumor, Catarrh, Piles, Fistula Eczema, and all other skin and Woman Diseases.

Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing, aromatic oil.

Cut this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address

DR. R. E. WOODWARD,

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Fine Singing Canaries, Talking Parrots, Gold Fish, Cages, Aquaria, etc., is

Louis Ruhe's Birdstore

(Largest and oldest in the South.)

319 Chartres St., New Orleans, La.
(Write for prices.)



We are pleased with the continued improvement of the paper, and wish for you the success you deserve.
MRS. E. D. AVERY.

I am so proud of our paper. It gets better every year. May God be with you and help you to still improve it. Your sister in Christ,
MRS. R. D. EDWARDS.

Christmas greetings to you and best wishes for a prosperous year of 1905. God bless you in your noble work. Sincerely,
MRS. LILLIE STEPHENS.

A better paper cannot be found. With much love for the Baptist and wishing you much success, I am as ever,
MRS. ED. WILLIAMS.

Sincere wishes for the success of the Alabama Baptist, and that it may go into every Baptist home with its high aims and good cheer.
MRS. GEO. G. CUNNINGHAM.

I cannot do without the paper. It grows better with every issue. Your sister in Christ,
MRS. M. ARMSTRONG.

Your paper grows better each week, and I cannot do without it. Wishing you great success in your work,
MRS. H. J. HALBROOKS.

It is a good paper; feel I cannot do without it to keep posted with our work in Alabama. May God bless you and the paper and make both a blessing to Alabama. With kind regards,
MRS. S. A. SMITH.

I love to read my paper as well as I ever did. It is improving all the time, the last number especially so. May God bless you in your good work is the prayer of your sister,
MRS. M. E. WELCH.

May God continue to bless your noble work, for we can fully appreciate a noble paper. Very truly,
MRS. W. W. CHITWOOD.

I enjoy the paper very much and feel that I can't do without it. I think you are giving us a real good paper.
MRS. C. W. M'KEE.

My subscription died two days ago. Since that time I have used the paper (one copy) at your expense. Find \$1 from a man in his 74th year still in the regular work of the ministry.
J. A. SCOTT.
Heflin, Ala.

I enjoy reading your paper so very much. Don't see how I could possibly do without it. So I send you \$2 and ask that my subscription be extended to December, 1905. With best wishes to you and the Alabama Baptist,
KATE WALLACE.

Your paper has been greatly improved and will now compare favorably with any of the denominational papers. Trusting you will enjoy a prosperous New Year and that our dear paper will continue to increase in usefulness and in subscribers, I am
MRS. E. DAY.

Thanking you for the good you are doing through this paper and wishing continued success, I am
MRS. A. J. DAVIS.

I can't do without the Baptist, for I seldom hear a sermon preached, and perhaps this is why its weekly visits are so dear to me. Hope the sheriff will let you keep your new suit. May God bless my young brother as "our organist," is the wish of
C. A. M'MULLEN.

I rejoice in your success. I think it is the brightest and the best paper I can read. I enjoy it, too, as it comes from my old Alabama home. Wishing you and yours a happy and prosperous year for this good paper,
SALLIE S. PARKER.

Our Alabama Baptist has been a source of real pleasure to me to see the improvement and high stand that the paper is now taking, and I have "sung its praises" more than once recently. Wishing you continued success and prosperity in the years to come,
MRS. ARNOLD SMITH.

I'll be 92 years old next June. "The lockers out the window are very much darkened," and these cold days, when I must hover near the fire all day to keep warm, I don't get through with one paper till another is here. But I love my paper so much, I can't do without it. So please find \$2 enclosed to renew my subscription. Yours in Christ,
MRS. S. A. L. ROGERS,
Prattville, Ala.

My husband took our last week's Baptist to one of his churches to stir his people up on Mormonism, and left it among them. I had not finished reading it, and besides wanted the paper for future use. Will you please send me another copy of that date, April 6 I believe it is, and if you have them to spare would like some for distribution. We are proud of the Baptist. God bless you and your work. Your sister in Christ,
MRS. W. P. STEWART.
Ashford, Ala.

The paper grows more interesting each week. In fact, we couldn't do without it. It is such a pleasure and a comfort to my dear invalid mother, who looks forward to its coming with great joy. She can't attend church often, and the paper is a source of comfort and consolation to her in her old age. Wishing you much success with this year's work, and may the subscribers grow more numerous,
MRS. MOLLIE WEATHERS.

I wish it were in the power of words to express my cordial appreciation of your noble work in giving the Baptists of Alabama such a creditable and satisfactory denominational organ as the Alabama Baptist. Allow me to hope for it continued and merited success under its present able administration. The Woman's Missionary Society of the First Baptist Church of this city extends you cordial thanks for the generous space given the annual reports of the secretary and treasurer, though somewhat delayed.
MRS. T. W. HANNON.

LEADER STEEL FURNACE

\$49 Direct from factory to your house. Brick fire box, steel body, galvanized casing. Duct and gas proof. Rocking grate. This No. 40 furnace heats a house, store, school or small church. Sent freight paid east of Omaha for \$45. Set it yourself from our free plans. Free catalog. Heat Warming & Ventilating Co., 730 Tacoma Building, Chicago.



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People who want to see should get their glasses made here.

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(Mar. 31, 1905)
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free and prepared, a bottle of Vernal Palmatona (Falmotto Berry Wine). Every reader of The Alabama Baptist will appreciate this offer as soon as they have given the wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmatona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

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girls; to be surrounded by so much of push and buoyancy, and health and happiness, gives one a new lease on life, and great desire to drink at this fountain of perpetual hopefulness and pleasure.

Meeting the Ann Hazeltine Society was the fulfillment of a long anticipated pleasure, and the gathering together in the twilight prayer meeting was a season of spiritual up lift indeed. The atmosphere of the school was pulsating with the sweet influences of the social meeting just closed, and the insight into many a young heart disclosed highest aims for Christian service, which the future may mature to the advancement of the great cause of evangelization of the world.

How wisely those of the past have planned for the Judson, is apparent—how successfully those now in charge are laboring, will be found in the records of eternity. Scarcely daring to trust ourselves to say "good-bye," we turned toward

Hopewell,

Of venerable name, and dear to many through association, being furthered on our way by our brother, Chas. E. Lee, who pastored the flock at this point. Our home was that of Mr. and Mrs. Jno. R. Hogan, and sweet converse was ours with the gentle mistress and venerable kinsmen who make up the family circle, together with the dear little boy, that "child of many prayers."

The school children came over with their young teacher to swell the members gathered in the church for prayer and praise, and we felt it was good to be there. It would have been with even deeper regret that we turned our faces away, had we no hope of again gathering there and "sitting in the heavenly places."

At

Newberne

We found a delightful resting place in the home of Mrs. Weathers, and her daughter, Miss Nannie Weathers, and met many kind and gentle friends. No pains was spared to secure a good attendance at the church, and the meeting was brightened by the presence of the children and sweetened by the sympathy and interest of our sisters of the other denominations giving a foretaste of that coming day when he shall gather from far and from near and be at home in our Father's home. Mrs. Anna Heron is president of the society, and is most earnest. We hope the mantle of the former consecrated leaders of the Sunbeam work here may descend upon the youngest member of the family and that she may fall in love with the work also.

B. Y. P. U. NOTES AGAINST CONSOLIDATION.

The Young Peoples' Union of the First Baptist church and several other Young Peoples' Unions in this part of the state on last Sabbath voted unanimously against the proposed consolidation of the State Young Peoples' Union and the State Baptist Convention. When the delegates made a report of the state convention's action at Bessemer with reference to the Executive Committee conferring with the Board of Directors of the State Baptist convention looking to the holding of a joint meeting general regret played on the faces of enthusiastic Young Peoples' Union workers, and at once plans were set on foot to prevent the merger, which, if brought about, in the opinion of those who have the work of young people closest at heart will kill every union in the State of Alabama within two years' time. The motto: "Let well enough alone," is a gone one to apply in this case. The State Baptist Young Peoples' Union has grown beyond its swaddling clothes into great importance, especially within the past four or five

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.



CALIFORNIA FIG SYRUP CO.

years, and now if we are going to kill it, let's kill it dead; but on the other hand, why not let the work continue to grow and prosper. We concede that we need the preachers in our young peoples' meetings, but we cannot hold a young peoples' meeting without the young people. In order to keep the latter organized we must maintain a separate state convention for the young people. As argued on the floor of the Bessemer convention the writer is still of the belief, which is sustained by facts, that it will never do to let this proposed consolidation come about. We here and now challenge the best men and women in the state of Alabama to show sufficient reasons where a better benefit would arise from taking the young peoples' work out of their hands and turning it over to the clergy of this state. We are indeed sorry that this question should have been sprung, and we are of the opinion that its most ardent supporters will soon see the error of their way and will be willing to give the young Baptist workers of this state a chance to continue the great and grand development that is just now beginning to dawn upon them. As the grand and noble Dr. L. O. Dawson says: "We might kill the patient while we are making the experiment."

Everyone who has attended the La-Fayette, Collinsville, East Lake, Huntsville and Bessemer conventions of our state work know that we are gaining ground and are leaping in bounds for more wonderful achievements. Both of these conventions are big things. They are honors to our denomination and the state. Not many of our cities can afford to entertain one of them, much less both, at the same time. The state union cannot do its work in one day and night as suggested at Bessemer. We can't hardly get through as it is now. So let's do the noble Christian thing and let this consolidation agitation die. The ministers of Alabama haven't a better friend than the writer, but he does not hesitate to point out in his humble way the grave mistake that will have been made if we bring the two conventions together. A joint meeting will never work. Ministers and young people, too, love both of the conventions and will attend them as far as possible, but in every instance at separate times and places. Let every union in the state vote on this question at their next meeting and appeal to our Executive Committee to kill the matter while in its infancy. God will bless you.

J. E. PIERCE, Huntsville, Ala.

AFTER FLASHES.

PRESIDENT J. W. VESKY.

It was a fine body of young people. The speeches were on the highest order.

Dr. A. P. Montague grew eloquent. All praise to the local Union and her committees. They did their level best.

Pastor Gavin looked happy. A smile from Brother Crumpton does us good. He gave us not only the smile, but a good talk.

Rev. Austin Crouch's address? Well, it was grand.

It was a fine program, well carried out.

Editor Barnett and the field "Glass" were there by a large majority.

The busiest man was G. Herbert, chairman entertainment committee.

The singing was of the very best. And some of you missed all these good things by not being present.

God bless you for your good paper.
MRS. E. S. HUGGER.

I enjoy the paper, and feel that could not be without it.

MISS MARY L. HORTON.