

# ALABAMA BAPTIST

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Rev. A. J. Dickinson, D. D.

## The Dedication Services at the First Baptist Church, Birmingham were Beautiful and Appropriate

With one or two exceptions the largest number of people that ever attended a church service in Birmingham packed the magnificent new building of the First Baptist Church Sunday to hear the Rev. Dr. William E. Hatcher preach the dedicatory sermon.

The church presented a beautiful appearance, the tint of the walls being in perfect harmony with the many flowers and potted plants around the pulpit.

### Acceptable Gifts.

Dr. Hatcher, though suffering from severe hoarseness, could be easily heard and had the perfect attention of the congregation throughout the service. The subject of his sermon was the "Peerless Dedication," and he took his text from Mark, xii, 43: "And He called unto Him His disciples, and saith unto them, 'Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.'"



Rev. A. J. Waldrop, (Deceased.)

### Subscription Raised.

After the sermon Dr. Hatcher concluded it would be unjust not to give to such an august audience the opportunity of enjoying the pleasure of assisting in raising the church debt. The church has cost \$40,000, two-thirds of which amount has been paid in, and Dr. Hatcher stated that it was his intention to get \$10,000 before the benediction was pronounced. The congregation seemed to avail themselves of the opportunity to the amount of \$6,000. In raising the subscriptions Dr. Hatcher spoke quite humorously, telling many anecdotes which no doubt had their effect on the audience.

At night the collection was continued, making the total amount for the day about \$7,000.

### Evening Services.

At the service Sunday night the congregation was not as large as the one in the morning, but nevertheless it was larger than usual.

"A Sisterhood of Churches,"—The Rev. Dr. J. M. Shelburn, pastor of the East Lake Baptist Church.

"Members One of Another,"—The Rev. Austin Crouch, of Woodlawn.

"Greetings From Community at Large,"—Rabbi M. Newfield, of Temple Emanuel.



Rev. B. D. Gray, D. D.

"The Lord's House and His People,"—The Rev. Dr. William E. Hatcher.

Concluding remarks by the Rev. Dr. A. C. Davidson, pastor of the Southside Baptist Church.

### Series of Meetings.

Meetings will be held every afternoon and night this week at the church, at which Dr. Hatcher will assist Dr. Dickinson.

### History of the Church.

This is the third church that has been erected by the congregation. The First Baptist Church was organized in the 60s by the Rev. A. J. Waldrop, father of Professor Waldrop of East Lake. The Rev. Mr. Hillyer served as pastor for a time, and was succeeded by the Rev. Dr. Hendon, who erected in 1870 the first building owned by the church. A handsome stained glass window is being placed in the new church in memory of Dr. Hendon by his friends. The Rev. Dr. D. I. Purser was pastor from 1884 to 1889, and in 1888 erected the structure which was torn away when the present edifice was built. Following Dr. Purser was the Rev. Dr. W. L. Pickard, now of Lynchburg, then the Rev. Dr. B. D. Gray, now of Atlanta, who was succeeded by the present pastor in 1901.

Work on the new church was begun in April, 1903, and since that time the congregation has wor-



Rev. D. I. Purser, (Deceased.)

shipped in the High School building, and the Sunday school room, which was completed some months ago.

The Rev. A. J. Dickinson, the popular pastor of the church, has by his genial manner and the wonderful good he has accomplished during his short residence here become greatly beloved by the citizenship of Birmingham. Dr. Dickinson is a Virginian by birth and graduated from Richmond College in 1868. Soon after his graduation he was given charge of the Boston Baptist Church, in which position he served about a year. He then accepted a professorship in Rugby School at Louisville, at the same time being a diligent student in the theological seminary at that place. He was called to the Central Baptist Church of Memphis, accomplishing much good in his nine years' stay in that city. From there he went to the First Baptist Church of Selma, which place he left in 1901 to accept the pastorate of the First Church here. Dr. Dickinson ranks as an able preacher, an energetic and zealous pastor, a diligent and consistent worker, and an individual well deserving the high esteem and admiration in which he is held by all classes and denominations in Birmingham.

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Rev. W. L. Pickard, D. D.

# The Missionary Sermon

Preached at the City Temple, London, by the Rev. R. F. Horton, D.D.

The message, dear brethren, which, as it seems to me, our Lord is directing to us this evening is contained in three of His recorded words. These three words are: "Come," "Abide," "Go." "Come to Me," "Abide in Me," "Go" for Me—or, should we rather say, Go with Me?—for when He had said "Go," He added, "Lo, I am with you alway."

Dear brethren, as this voice sounds across the centuries, and as tonight by the power of the Spirit we realize that it is speaking within us here, does it not seem to you that these three words are vitally and essentially connected with one another, and that no man can put them assunder? It will be readily granted by every one that without "coming" there can be no "abiding," and without "abiding" there can be no "going;" but must it not also be granted that without going there can be no coming and no abiding? Can we say that we have come to Him, can we say that we abide in Him, and yet put aside the great commission, "Go into all the world and preach the Gospel to every creature?" Can we sing

I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting place  
And He has made me glad,  
and not go? Can we sing  
In that cleft rock now rent for all,  
And in this heart-protecting wall  
May I abide, may I confide,  
O Jesus, Saviour glorified,

and then dismiss His great injunction, calling it a spurious addition to the Gospel, or an optional alternative? I wonder.

I will ask you for a few moments to consider with me the action that these three words imply.

I came to Jesus, and He gave me rest, because He gave me pardon and cleansing, and He reconciled me to God, and made me the child of God. But when I came because He told me to come, I heard Him say, "Come, and take my yoke upon you," and I heard Him say, "Come, and I will make you a fisher of men." And when I came, the question had to be faced whether I intended to abide in Him, because it appeared that if I did not abide in Him I should be like a withered branch that is cut off and bears no fruit. And to abide in Him, I saw, was not altogether an act of quiescence, but an act of an active kind: as Bushnell put it, "To abide is an act. We are to abide in Christ, we are not to look in Him." And I read the fourteenth and fifteenth chapters of St. John, and the fourteenth was full of the Comforter which should be given, and the fifteenth—did it pass to another theme? No, I saw that it was connected, that the Comforter would be given only if I abide in Christ, and that to abide in Christ was to keep His commandments. "If any man keep My commandments, he shall abide in Me."

So then I began to see that abiding means obedience, and the gift of the Spirit results from obedience. And obedience meant "go;" for there was the command. If I go not, then I abide not, I am not in Him. He is going; if I go not I am not with Him, I fall out of Him. To come and to abide and not go, to come and to abide and not be concerned with that which is His chief concern upon the earth, to win the world to Him—it is not possible. If I attempt it a blight falls upon my life, the Spirit grieved departs, the lamp is extinguished, and the salt has lost its savour. It is a great thing to come to Christ, it is the turning point of life; and it is a great thing to abide in Him in the storms and conflicts and the terrors of the world—

"Safe to the hidden house of Thine abiding  
Carry the weak knees and the heart that faints,  
Shield from the scorn and cover from the chiding,  
Give the world joy, but patience to the saints."

It is a great thing to come to Christ; it is a great thing to abide in Him; but from His point of view the object of our coming and of our abiding is that we should go. He wants us as His messengers, as His fellow-messengers; His purpose is that, abiding in Him, we should bear the fruit which is for the healing of the nations, that we should be the communicators of the light that shines upon the peoples that sit in darkness and in the shadow of death. If I do not go I am like an untimely birth of the womb, or I am like a seed which has rotted

in the ground. He bade me come, He encouraged me to abide, in order that I might go.

Now I should like for a moment to remind you that the missionary is after all the normal Christian. It is in him that you see in its perfection this systole and diastole of the heart of the Gospel—come and abide, the systole; go and preach, the diastole. And this systole and diastole of the heart of the Gospel is to continue without change "until God's servant, Death, with all-resolving might, turns finite in to infinite."

Now I am going to ask you to consider for a moment three typical missionaries—Carey, Martyn, and Williams—just in order to realize the truth that the "Come," the "Abide," and the "Go" are exemplified in them, and that their lives were lives of power because those commands were obeyed.

William Carey "came" when a detected theft brought him in unutterable compunction to the feet of Jesus, and there he learned that matchless humility of his—"I can plod, I can pursue a plan that I have made, that is all. I alone am unfit to be a missionary, and sometimes I doubt whether I can be a Christian." Or on his deathbed, when all are talking about Dr. Carey and his achievements—"Talk not of Dr. Carey, but talk of Dr. Carey's Saviour." Or when he is buried, the epitaph which he has prepared for his grave—

"A wretched, poor and helpless worm,  
On Thy kind arms I fall."

And Carey "abode" in Christ. It was only by the "abiding" that he could endure the complicated affliction of that first invasion of India—the madness of his colleague and then the madness of his own wife. Only by abiding could he wait for the long seven years before Krishna was baptized in the Ganges. What "abiding" there was that enabled him, the poor cobbler of Northamptonshire, to give \$390,000.00 earnings of his own to the missionary work! What "abiding" when the mission press was burnt down, and \$35,000.00 were lost, and "as we watched the conflagration a strange serenity pervaded every heart!" And because he "came" and because he "abode" he went. If he had not gone, if he had remained at home, he would have been a shoemaker, he would have been a schoolmaster, he might have been a country parson; but he would not have been the maker of a new epoch in the history of the Church and the opener of the great door of modern missions.

Or look for a moment at Henry Martyn. It is almost incredible that that life was completed within thirty-one years, that that flame of fire in the service of God burnt itself out so soon. But when he "came" how he "abode!" As he went out in 1805 he witnessed the battle in Table Bay between the Dutch and the English, and he entered in his journal—"Had a time of great peace and joy in devotion." In India he is not content to be translating the Scriptures into Hindustani, and to be preaching daily to five or six hundred natives, largely beggars, but he must be translating the Scriptures at the same time into Persian. He cannot rest content with a mere peninsula like India! Persia wants him and he must go. He carries his translation to present it to the Sha, and in that toilsome and terrible journey he writes the pages of the journal. He is despised by the Mohammedan doctors because he will dwell upon the divinity of Christ, and their scorn is harder to bear than the bricks which the boys throw at him in the streets. Many times a day he has occasion to repeat the words—

"If on my faith for Thy dear name  
Shame and reproach should be,  
All hail reproach and welcome shame  
If Thou remember me."

And then he adds that the more he was attacked the less inclined he felt to part with the doctrine of the Lord's divinity. "And I trust I would rather surrender life itself than part with it," he said. And on, always on, pushing forward, forward past Mount Ararat, with the records of the Deluge, on to that lonely Tokat in ancient Bithynia, where no man sees, where no one can record, but where the Shining Ones meet him, he went and left the tracks of light behind.

And John Williams. You remember, no doubt, that when our old Board Room was opened in Blomfield Street John Williams was one of the speakers. Where is John Williams in this congregation? Where is he? We want him! The islands are waiting for him; the continents are calling for him. John Williams! The world wants a John Williams.

He "came" on that Sunday evening. He was nineteen years old when he entered Moorfields Tabernacle and heard the sermon on the text, "What shall it profit a man if he gain the whole world and lose his own soul?" Have you heard that text? have you thought of it?

And he "went." With what a fiery energy that young missionary worked in the Southern Seas! He

was only forty-three when he died, remember. When he reached Tahiti he discovered that he was "the kind of man that could not live within the reef of one island;" he must work westward, to Raiatea, and then to Aitutaki and Mangaia and Rarotonga, and then northeast to savage Samoa, and then west again to the New Hebrides; and there in Tanna, on November 18th, 1839, he writes a page of his journal, the last page: "Things have happened today so wonderful that all the world will ring with them." And the Journal stops, and two days later that happens with which all the world does ring; he joyfully died a martyr on Erromanga. He came, he abode, he went.

Do you not see, my brethren, that here you have the normal Christian life? This is the systole and diastole of the heart of the Gospel. You see at once that these are the men who have on them the marks of the Lord Jesus; you understand the kind of person that Jesus had in view when He called men and said, "I will make you fishers of men." It is the normal Christian life. This is what you ought to do, and I; we ought to die on Erromanga, we ought to be a flame of fire in the service of our God, we ought to leave our cobbling and our teaching and strike out for new continents and new worlds for Jesus Christ.

But you say we cannot all go, and in a sense that is true; but in another sense, and that Christ's sense, it is not true. Did not Charles Simeon "go" when he kindled in Henry Martyn's heart the flame of the missionary passion? Did not that obscure woman, the wife of John Williams' employer, "go" when on that Sunday evening she saw the lad, a careless apprentice, in the street, intending to spend the evening in a public house; and she spoke kindly to John and invited him into Moorfields Tabernacle? Did she not go that night to the uttermost ends of the earth? Why, the conversion of the South Seas was in that woman's word! She loved the lad, she cared for his soul, and she "went." For that night John Williams was converted, and the fate of the South Seas was largely decided.

Did not that woman "go?" My brethren and sisters, I want to remind you—it surely is not slipping from our thoughts—we are all meant to win souls; we may all have the souls for our hire which will gladden the heart of our Lord and shine in the heavens like stars. It is to each of us that He says, "Come after Me, and I will make you a fisher of men." We may reach the heathen abroad through the conversion of the heathen at our doors; and it is doubtful if we can reach any heathen if we do not reach the heathen of our own kith and kin—the people who are Christless. Have you spoken to people about Christ? Have you pleaded with them to come to Him? Have you broken the deadly silence? Have you sought to save?

That is the beginning of all missionary work. Not to begin by converting China, which you cannot see, but the sinners of London and of England whom you can see. That is the secret of the missionary effort. I do not believe in any man being a supporter of a Missionary Society who is not all the year through trying his level best to win souls to Jesus Christ, by personal love, by personal conversation, and by all the wiles and arts of the fishing for men to which Jesus called him. You are all meant to win souls, and you are all failing if you are not doing it. Christ calls this congregation—without a single exception He calls you to be fishers of men.

But then there is another sense in which he can "go," go right away to the front. There is the vanguard pressing upon the confines of darkness and superstition, the vanguard of the missionary. Their knees are often weak, and their hands often hang down; their hearts sink within them, and their tongue is silent and their mouth filled with despondency. I tell you, you can go and be with them; you can project yourselves invisibly, you can be by their side. That is the meaning of faith and prayer and love. Distance vanishes before them. You can go to the front by faith, by prayer, by love. You can abide with them, and lift them up as they fall; you can reform the line that is breaking, you can cheer and encourage the weak, you can whisper the word of power into their ears; you can be there in the front, there in the vanguard, where upon the confines of darkness and superstition the poor weak hearts of your brethren are falling and breaking. You are wanted there, wanted with your heart's love and with your faith and with your prevailing prayer. There in the front you should be, there at the point of danger, supporting the brave and recalling the fugitives, and bidding the line not lose heart, because the Captain is close at hand. You can be at the front, and, I tell you, you are required there, one and all of you, in the vanguard of the army of God.

And the reason why the Church of Christ seems to fail is not, as it seems to me, because the army at the front is so small. It is a very little army to front the countless millions of the heathen. It is an army of which the old Persian might have said:

"This seems a little too large for an assemblage, and too small for an army." But the reason of the failure is not because the army is so small; it is because of the forgetfulness of those who abide by the staff. The Church sends her tiny army to the front, and then proceeds to think of something else. That is the cause of failure.

And so I want, in closing, to speak to you very plainly and directly, one by one. Suppose you are a minister, and you can be at the front, you can "go." You remember the swift enthusiasm of those early years, in the brighter days of your college course, when your heart was beating high with noble enterprise. Do you remember? You meant to be a missionary then; and then you were asked to be the pastor of a church at home, and you gave up the mission field. What I want to say to you tonight is not reproach, for in reproaching you I should reproach myself. My great mistake in life was that I did not go out as a missionary. I would give the world now to have done it. But I say that you and I can get at the front, and we must. My brother, you can be at the front by making yourself master of the missionary situation, and keeping in living contact of what is happening where the work is going forward, and informing your people, not begging them to take the missionary magazine, but being the missionary magazine yourselves. You can so inspire the enthusiasm that you will feel always under your hand the eager straining of the better-souled toward that distant vanguard where, would God, you might be yourself. And you can select young men, and give them the word of encouragement; and you can train them and prepare them for the great task, and you can remind them in your preaching and in your personal contact that, though the world casts a glamour over certain occupations, there is no occupation like that of the missionary of the Cross.

And I tell you what else you can do in order to go to the front: you must shoulder a cross yourself. No man can talk about missions who shrinks from the cross. And therefore I say, my brother, you can encourage your church to give to the missionary cause, even when you know, or think you know, that it means deduction from the work at home, and even, perhaps, from your far-too-scanty means. That is the way of the cross. There is no missionary abiding at the front, there is no martyr of Erromanga, nobler or truer to Christ than the pastor of a little church who knows that he may go supperless to bed, but he will not shrink from urging the people to give of their ability, to the cause of his Lord at the front.

And you who are a Sunday school teacher, you can be at the front. For you can bring out the missionary bearing of each passage of Scripture—and every passage of Scripture has its missionary bearing—and you can kindle the young minds of your scholars by the stories of missionary work and zeal. There is nothing which interests young people so much as missionary information. I have seen their eyes shine, I have had them listening to me as if I were telling them some rare sweet tale, when I have simply been explaining to them the bare facts of missionary work. Why is it? Because in the child's heart there is a natural propensity to the heroic and the Christ-like and the Christ; and if you in your Sunday school class will open the missionary literature you need have few dull Sunday afternoons and few inattentive scholars.

And you who are not ministers, and are not Sunday school teachers, and are not able to do any definite Christian work, does the Lord not want you at the front? Has He no place for you? I tell you, my brother, He wants you at the front too. You think, and perhaps truly, that it is all you can do to keep your own head above water, it is all you can do to just struggle along under the multiplied burdens of life. You have a very small income, very hard work, very long hours, and doubts and fears are round you on every side, and your minister does not much help you on Sunday, and everybody is against you in the week. The Christian life is indeed a hard struggle for you. I want to remind you that you, too, can be at the front; and at the front a great many of these difficulties disappear, and a great many of the obstacles at home are surmounted, because you have climbed up to watch what the Lord is doing over there in the islands of the sea or the heart of China.

You can be at the front. For do you not every day say the Lord's Prayer? You "came" to Jesus, you "abide" in Jesus, and you say the Lord's Prayer; and in saying the Lord's Prayer, if you say it intelligently, I mean if you pray it, you are at the front. For what are these words which He has graven upon our hearts and made so familiar to our tongues? "Hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven"—all earth; not in England or in Europe, but "on earth." What is the earth? The wide, wide world, the great realm of humanity, wherever a man is. The paternoster is the missionary prayer, and, as Ruskin said, "No man can pray 'Thy kingdom come' without working to promote it," and no man can say the Lord's Prayer without being a missionary. For to say it without the missionary intention is surely a blasphemy against His name who put it into your lips. "Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in

heaven."

O, brethren, come! Brethren, abide! Brethren, go!—Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

## DR. HATCHER AT MOBILE

Dr. William E. Hatcher, in a letter to the Argus recently, had many kind things to say of the Mobileans, paying the following deserved tribute to the beloved pastor of the St. Francis Street Baptist Church and some of his helpers:

"But the reader must understand that we did not come to Mobile to study its beauties, its industries or its pleasures. A far more serious and important purpose brought us hither. We came under the urgent pleading of Dr. W. J. E. Cox, of the Saint Francis Street Church, to assist him in revival services. This church is one of the landmarks (though so far as we know not a Landmarker), of the Southern Baptist Convention, and is composed of many of the noblest people of this historic city. Our services have lasted a fraction over a week and have brought large congregations and the day services have been exceptionally large. Much of the work done in the meeting has been devoted to the edification of the Christian people and we have not often seen a church that evinced a richer spiritual fervor. Many ministers, Baptists and others, have been in the meeting and their presence has added much to the spiritual joys of the occasion. A number of persons have already united with the church and the outlook gives assurance of more. We have never attended a meeting more congenial, responsive or devout than this has been. The social pleasures of our visit have been indescribably rich. For a part of the time our lot was cast in the home of the pastor. He has a choice Kentucky wife and two signally gifted and promising children, and it was joy incarnate to share the privileges of his house. Our brother is greatly attached to his people and to Mobile, and well he may be. His people sound one note perpetually, and that in his praise. They account him strong and effective in the pulpit and think him almost peerless in his social and pastoral power. No man can very long hold satisfactorily a pastorate who does not love the people and who does not love to be with them in their seasons of rejoicing and of their sorrows. Our brother seems ever vigilant and alert in looking after every phase of his complicated work as the pastor of a great church, nor is his influence restricted within Baptist boundaries. He seems to be greatly beloved by ministers of other denominations and by the prominent people of the city.

"The last part of our stay is being delightfully spent in the home of Hon. J. C. Bush, who is a deacon of the church, superintendent of the Sunday school, head of an exceedingly charming family, full of liberality and humble and fervent in his Christian spirit. We have had day meetings and night, but though Brother Bush is a man heavily loaded with great business cares his seat has not been vacant at a single service. We have also had happy hours in the homes of Col. Dan Bestor, Col. E. L. Russell, vice president of the M. & O. R. R., and Mr. R. V. Taylor, who, though having his headquarters at St. Louis, as the general manager of the same road, has his family and home in Mobile. These Mobilians impoverish land and sea in honor of the visiting brother. An outside pleasure of our stay here was an hour spent in the home of Rev. A. J. Preston, pastor of the Palmetto Street Baptist Church, in company with the missionary ladies of his church. Buoyant and even radiant were these dear women who had come together to talk of the great things of the kingdom, and we were glad to speak to them. Preston is full of good enterprises and under his leadership his church seems to be growing in liberality and activity.

"There is another church, called the Dauphin Way Baptist Church, in the city, of which Rev. W. M. Martin is pastor, but we had not the opportunity of visiting that church."



## "DENOMINATIONAL LOYALTY."

My recent article on "The Future of Howard College," has accomplished a part of its design—it has called forth some strong words in favor of the college and set some to thinking upon its prospects. It was written with a most earnest desire to help Howard and if it serves that end at all I am gratified.

As to the criticism of my position they only strengthen me in it. What I have said needs no defense, nor does what has been said in criticism of it need any reply, since my critics and I are seeking the same ends. The main points of my article are unassailable and unassailable. The future success of Howard depends upon a liberal endowment and the Baptists of Alabama are abundantly able to endow it. They are content to do things on a scale far below their ability and ought to be awakened to a fuller sense of their obligation. I know something of the Baptists in other States and said, and repeat, that the Baptists of Alabama are doing less in proportion to their ability than others. This is not true of all the churches but of a vast number, and I dare say of the State at large.

But I set out to say something about "Denominational Loyalty," as Brother Shackelford has challenged my position on that. He takes offense at the statement that denominational should have no right to ask for patronage upon the ground of loyalty and that if such a school cannot offer as good as its competitors, at the same cost, it should surrender the field in the interest of public good. I believe in the sort of loyalty to denominational institutions that seeks to make these institutions the very best in the field. The fathers of the Baptist sons of Alabama owe it to their sons to give them the best advantages of education they can afford, but they owe it to their denomination to put these advantages in the Baptist college of the State. It is a mighty poor sort of loyalty, both to the son and to the denomination, that prompts a father to send his boy to an inferior school, when the school is inferior because the father hasn't done his duty by it.

If the Baptists of Alabama want to show the right kind of loyalty to the Howard let them make it the best college in the State. They are able to do this. And when they do they will not need to make any plea of loyalty; the boys will come. And until they do they should scorn such a plea.

Brother Shackelford writes interestingly on our duty to denomination but he is silent about that other and yet more sacred duty to our boys. One of the speakers on Howard College at the Anniston Convention said he might give his time, his labors, his prayers to maintain and uphold a denominational school, but he would not give his boy, until the school could afford as good as could be gotten elsewhere. These were not his words but this was the idea, and I am in thorough sympathy with it. I conceive it to be no part of my duty to my denomination to sacrifice the best interests of my child in order to patronize a denominational school. But I do conceive it to be my duty to do my utmost I could send my child.

Again my brother says that if all Baptists believed as I do Mercer, Howard, Judson, etc., would never have been. It is true these schools did not spring, Minerva like, full grown from the head and heart of their founders, but while they have been growing their contemporaries have also and they have maintained a relative worth. Besides, it was certainly not the design or wish of the great hearted founders of these institutions to create something that would have to beg for support upon the ground of denominational loyalty, and be unworthy of it. They expected their generosity to meet with some response in others, and saw great institutions, that would do more for Baptists than any other institutions could do, growing up out of their foundations. The same sort of generosity and loyalty that prompted these men might today place these schools where they could command and not beg patronage. And this is the kind of loyalty we need; and we may prate about other kinds as much as we will, it is not going to build and endow colleges. That is my conception of loyalty. If it is not orthodox then make the most of it.—Adiel J. Moncrief.

## Howard College Inside

Rev. J. L. GROSS, Selma.

Responding to an invitation of the student body and faculty on February 20th last I reached Howard College to take up my abode therein and preach in the chapel for ten days.

I was so much pleased with what I saw of the inside workings of our school that I have purposely delayed writing about the same lest I might drift into exaggeration.

Eating and sleeping in the dormitory—Renfroe Hall, mingling freely with the boys in their study and play and going into every class room during recitation hours I had exceptionally fine opportunities of observing the work being done. Of the gracious results of the meeting as a factor in the spiritual life of the college others have written, and I should content myself with reciting a few of the pleasant impressions received during my delightful stay.

### Atmosphere.

One cannot remain inside the college and enter into its life for many hours without being made sensible of the fine atmosphere prevailing the community. The very air is charged with noble aspirations, high ideals, broad, sane, wise and elevated views of life—large, full, manly, and this atmosphere being constantly breathed by students and faculty is developing a rich and splendid type of character. The college spirit is fine.

### Work.

Another most pleasing feature was the fine amount of good, honest, straightforward work being done, both by the boys and the teachers. Boys and men too, for that matter, are very much like moles—they must be kept busy or they will be into mischief. Somehow an atmosphere of enthusiasm pervades the institution, which keeps the large amount of work required from being irksome.

One of the professors, who is too frank hearted in his tone for the truth as to forever veto the idea of coloring things, told me he was fairly well acquainted with the work being done in most of our colleges and that he did not know of a single college in the South where a better grade or more work was being done than in the Howard.

Visiting the different class rooms and comparing the work done there with that at the three different schools where I have studied, I was indeed proud of the character and amount of work being done in the school of the Baptists of Alabama. A boy who attends this school will certainly not waste his time.

### Behavior.

I had expected to find good behavior, but was surprised to see a great number of college boys in the dining room eat their meals as quietly and orderly as the same number of people in a hotel. 'Twas not so when I was in college. I account for this really marvelous behavior partly on the ground of the splendid system of management with an adjutant and officer of the day among the boys themselves. But I am constrained to this that the real power behind the throne is that noble, cultured, self-sacrificing Christian woman, Miss Stone (heaven bless her), the matron, who was raised up and specially trained for this particular work.

It is rarely beautiful to see the respect and deference the boys pay to this presiding genius of the hall.

The absence of parties and factions and sets among the boys was also very pleasing to the visitor.

It is not infrequently the case that where students for the ministry and other students are in the same institution the boys will be divided into two classes—"preachers" and "devils." Not so at the Howard, but preacher and other students mingle together as one body and are mutually benefited; the preacher boy getting some of his foolish officialism and unreal piety knocked off, and the non-preacher boy seeing that preachers can be manly along every line.

But perhaps the most beautiful thing of all in the college life is the relation between faculty and student body. The dominant note being, "the college for the boy and not the boy for the college," the students soon learn that the teachers are their friends—not looking down upon them from some

so-called lofty elevation of forbidding official dignity and saying, "You must do this work or be frowned upon from this eminence," but taking their stand by the boys' side and saying, "Let us perform these tasks for our mutual good and because we are under obligations of the highest order to do our best at all times." No wonder the boys love and respect their teachers and do such fine work.

Appeal is constantly made to the highest motives and as a rule met with a manly response. One is struck with what I may be permitted to call the team work of the teaching force. Each member of the faculty while stronger, as he ought to be, in his own department than any other, still his work is done in harmony with and helpful to the work in other departments. Thus many "double plays" are made.

I would not dare to take space to tell of the accomplishments and virtues of each member of the faculty, even if it were possible to do so, but I must be allowed to say a word about the distinguished president.

He is a rare combination, and wonderfully—providentially, it seems to me, fitted for the place just at this time. We have come upon a time when a college president must be a sort of "go-between" between the college and the people. Must, therefore, be a good mixer. And so it has come about that many of them have to develop this side to the neglect of scholarship.

In Dr. Montague, however, we, under the favor of heaven, have a man who "brings things to pass and, at the same time, is a profound scholar. I am grateful to God for his coming into Alabama.

One of the boys, before he knew who I was, was telling me about the proposed and much needed new building and remarked, "We'll get it, too, for Dr. Montague has started to work and he always brings things to pass." The impress of his strong personality is felt in every department of the college life and work, and seconded as he most cordially is, by a noble corps of fellow teachers the college with its lofty ideals and vigorous work is exerting an influence for good in Alabama second to few if any other forces.

The college is not a legion but a mighty force for good and a place where God's people can invest their means in its enlargement and better equipment with assurance that here they will undoubtedly reap a large dividend of blessings far-reaching, wide-spread, to the glory of God and the uplift of humanity.

As I look at it, Howard College is, and may become more so, one of the greatest factors for the coming of the kingdom in Alabama, and as such I commend it, from the standpoint of one who has seen its inside workings, to the consideration of our people as worthy of an interest in their prayers and support.

### Who is Going To Kansas City?

The names must be printed in the paper no later than the 27th. Up to this writing only nineteen have been sent in. Associational delegates need not write, but it is important that all others do so at once. The Committee has no authority to write down a single name.—W. B. C.

### Resolution of First Baptist Church, Wylam.

Resolved, That as our pastor, Rev. J. W. Sandlin, has in the providence of God been led to resign the pastorate of our church and to accept a call to another field of labor, we express our deep felt loss in his going from us, and commend him to the churches to which he goes; we can never forget the kindly relation which has existed between us as pastor and people these months he has been with us, but we shall ever remember these pleasant times in prayer and love. May the Lord's blessings rest upon him who goes from us.

We place this resolution on our church record and desire it published in The Alabama Baptist. An act of the church in conference April 2, 1905.—W. E. R. Wallace, A. H. Sawyer.

The Kentucky Baptist Educational Conference, Bowling Green, April 12-14, 1905, as Seen by An Alabamian.

"It was a great Conference," said Dr. J. J. Taylor. "No meeting of the kind was ever held in Kentucky before."

The meeting was a result of a call made by the Baptist Education Committee, and the president of Georgetown and Bethel College. The place of meeting was the First Baptist Church, of which our own Dr. J. S. Dill is the efficient pastor. The homes of his hospital people were thrown open to us and our welcome was more than abundant. (Dr. Dill has in his possession the cane presented by the students of Howard College to his lamented father, Dr. Thomas Dill, on his retiring from the faculty of that institution a year before his death.)

The Conference was called to order Wednesday evening at 7:30 and Dr. T. Y. Eaton was made chairman, with President George J. Burnett, of Liberty College (for ladies) as secretary.

There were no appointed speakers, though there was no lack of good speakers on the following program of subjects of broad general interests but discussed principally in their local aspects, as applied to Kentucky:

Wednesday Evening—"Importance of Denominational Education."

Thursday—"Present Condition of Baptist Education." "Relation of Schools to Churches." "Relation of Schools to General Bodies," and "The Needed Educational Revival."

Friday—"The Academy," "The College," "The University," "The Technical School," "Theological Education," and closing with the practical question, "What Shall We Do?"

All these subjects were discussed, both theoretically and practically, much to the profit of all present, and we believe to the large advantage of the Baptist educational interests of the State. The brethren who contributed most largely to the elucidation of these subjects were Presidents Taylor of Georgetown, Harrison of Bethel College, Wood of Williamsburg Institute, and Brownell of University Training School, Louisville; Drs. T. T. Eaton and W. P. Harvey, J. M. Frost, of Western Recorder, of Sunday School Board; J. N. Prestridge of Baptist Argus, E. B. Pollard of "Paul Judson" fame, and Dr. E. Y. Mullins of our Seminary. Besides were several others who contributed to the success of the meeting, but the space of this article forbids mentioning them. The Conference visited Cherry Brothers' Normal School and Business University at Choepie Friday morning. They have 1,200 students during the year. It was an inspiration to see some 800 young men and women before you, and hear them sing. In four minute speeches Drs. Eaton, Prestridge, Mullens, Taylor, and a former professor in the Institution—Prof. J. A. Baker, now of Martins, Tenn., brought forth from their religious intellectual treasures, "Things New and Old" to the delight and profit of all.

The meeting was great in its liberty of expression, beautiful in its spirit of brotherliness, epoch-making in its destined bearing upon Baptist education in Kentucky, if not ultimately throughout the entire South. The wisdom of God's methods shrouded in the open air of free, brotherly discussion. This can always be true when brethren, as in this meeting, are animated by that creative spirit which seeks the highest good, for the greatest number, through the purest means—the Scriptural means.

The committee on "What shall we do" made a ringing, unifying unanimous recommendation, covering eight points, and the committee was continued to carry out the purpose of the resolution at a meeting to be held at the General Association in Russellville in June. Among the three or four visiting brethren from other States was our happy, inspiring, much loved School Board secretary, Dr. J. M. Frost. For fairness, firmness, punctuality, and dispatch, as a presiding officer, Dr. Eaton excels any we have seen in a chair. Such is a terror to violators of "laws of assemblers" only. The meeting closed in a spirit of unity and gratitude to God, both gratifying and assuring, by being dismissed in prayer by Dr. W. H. Felix, who, perhaps more than any other one man, God used to extract the practical results from the meeting.—T. V. Neal.

**HEADQUARTERS: COATES HOUSE, 10TH AND BROADWAY.**

The following hotels make a reduction of 50 cents per person where two or more occupy one room, from rates here given:

- The Coates House, \$1.00 to \$2.50; 15 blocks from church.
- Brunswick, \$2.00 to \$2.50; 1 block from headquarters, 15 blocks from church.
- Savoy, \$2.00 to \$2.50; 3 blocks from headquarters, 9 blocks from church.
- Richelleu, \$1.50 to \$2.00; 2 blocks from headquarters, 15 blocks from church.
- Ashland, \$1.25 to \$1.50; 9 blocks from church.

- Stratford, \$2.00; 3 blocks from church.
- Midland, \$2.50 to \$5.00; makes no concession; 9 blocks from church.
- Carlton, \$1.50; 7 blocks from church.
- Victoria, \$2.50; 7 blocks from the church, every room has bath.
- Centropolis, \$2.00; 11 blocks from church.
- Baltimore, \$2.50 to \$5.00; makes no concession, 12 blocks from church.
- LaFayette, \$2.00; 4 blocks from church; will make 5c reduction where two or more occupy one room.

The Coates House, the Brunswick, the Richelleu and the Savoy are reached by street car in front of Union Depot marked "Observation Park." The Church, the Stratford, the Midland, the Carlton and the Victoria are reached by cars which start from end of the viaduct at Union Depot. All the others are reached by transfers. Conductors will direct.

**BOARDING HOUSES.**

The following boarding houses, all in walking distance of the church, will give board and lodging at \$1.00 per day. Special terms to parties and special arrangements where lodging and meals are taken separately:

- The Ivy, 919 Holmes street.
- Mrs. Hetty Kennedy, 909 Lydia.
- Mrs. Brown, 608 East Ninth street.
- Mrs. Dougherty, 1236 East Ninth street.
- Mrs. L. A. Smith, 913 East Ninth street.
- The Melba, 519 East Ninth street.
- The Adelbert, 514 East Ninth street.
- Mrs. Chinkenbeard, 1423 East Eighth street.
- Mrs. Ford, 1411 East Eighth street.
- Miss Oakes, 719 Troost avenue.
- Mrs. Strausneider, 1400 East Eighth street; room ladies only.
- Mrs. Morris, 1334 East Eighth street; meals 25c.
- Mrs. Underwood, 1328 East Eighth street; lodging.
- Mrs. Benning, 1319 East Eighth street.
- Mrs. Rucker, 1221 East Eighth street.
- Mrs. Gelspie, 1219 East Eighth street; extra meals 25c.
- Mrs. Russell, 1218 East Eighth street.
- Mrs. Ward, 1108 East Eighth street; lodging \$2.50 per week.
- Mrs. Miller, 1021 East Eighth street.
- Mrs. Klingman, 1007 East Eighth street.
- Y. W. C. A., 1000 East Eighth street; meals 25c.

**NORTHERN ANNIVERSARIES.**

The anniversaries begin this year Monday afternoon, May 15, with the sessions of the Women's Baptist Home Mission Society, to be held in the edifice of the Second Baptist Church, Twenty-seventh and Locust streets.

Tuesday evening, May 16, and Wednesday morning and afternoon will be the general Baptist Conference, for which a strong program is being prepared. These and all other anniversary sessions are to be held in edifice of Third Baptist Church, Grand avenue and Washington.

Wednesday evening and Thursday sessions of American Baptist Home Mission Society. Friday and Saturday morning, sessions of the American Baptist Missionary Union.

Saturday evening, Baptist Historical Society.

Sunday, May 21, 11 a. m., annual sermon, Rev. C. A. Eaton, D. D., Cleveland, O. 3 p. m., B. Y. P. U. A. 4:30 p. m., Committee on Christian Stewardship.

Sunday evening, three addresses before the three societies, on "Evangelism."

Monday and Tuesday, sessions of American Baptist Publication Society.

St. Louis Baptists send cordial greetings and a hearty invitation for all to come.

St. Louis has an abundance of hotels and many good ones for 75 cents per day, two in room. The entertainment commit-

tee is listing a large number of houses where the rate will be 75 cents and \$1 per person, including breakfasts. For fuller information and reservations, write Rev. S. E. Ewing, 5071 Page avenue.

The railways are granting the best rate ever given the anniversaries. Central Association, east to Buffalo and Pittsburg, gives a one fare plus 25 cents for the round trip. Southwestern Association, one fare plus 50 cents for the round trip, except Texas, one fare plus \$2. The Western Association has granted the same. A one and one-third rate for Trunk Line territory was granted, which it is hoped will be reduced to one fare for round trip; further notice with reference to this.

Southern Association grants usual one fare rate for Southern Baptist Convention, to be held in Kansas City, Mo., May 12 to 15, with a special eight-day stop-over extension to visit St. Louis for the anniversaries.

The meetings this year will be of unusual interest and importance. We desire an unusually large attendance and are preparing for the largest gatherings yet held.

HON. F. H. LUDINGTON, Chairman.  
REV. LOUIS S. BOWERMAN, Secretary,  
954 Cates Ave., St. Louis.

**PROGRAM OF FRATERNAL CONFERENCE.**

An organization of General Convention, St. Louis, May 17 and 18, 1905.

Tuesday, 8 p. m.: Scripture reading, song and prayer. Temporary organization. Address of welcome, Governor J. W. Folk. Brief response by Chairman. Address, "The Unity of the Baptist Spirit," Rev. C. W. Truett, of Texas. (Thirty minutes.)

Wednesday, 9:30 a. m.: Devotional exercises. 10 a. m.: Report of Committee of Nine on Permanent Organization, read by E. M. Thresher, Chairman. Adoption of report. Moved by Dr. Edward Judson, of New York. Seconded by Dr. W. E. Hatcher, of Virginia. General discussion.

Wednesday, 2 p. m.: Devotional exercises. 2:15 p. m., Address, "Unity of the Baptist Mission," Rev. W. C. Bitting, D. D., of New York. (Thirty minutes.) Five-minute addresses, by many speakers. Closing Address, "Our Race to the Future," Rev. W. W. Landrum, D. D., of Georgia. (Thirty minutes.)

**THE BAPTIST WORLD CONGRESS.**  
July 11 to 18, 1905.

**FINAL PROGRAM**

as adopted December 6, 1904, by the executive committee in London:

Monday, July 10: In the evening a number of meetings will be held in different parts of London, to be addressed by members of the Congress.

Tuesday, July 11, 10 a. m.: Session of Baptist Union. Address of the president, Hon. Judge W. Willis, K. C.

Tuesday, July 11, 5 p. m.: Address of Welcome. Chairman, the president of the Baptist Union, Hon. Judge W. Willis, K. C. Roll call of countries, with five-minute replies by seventeen delegates. India, China, Congo, Canada, United States, Northern States (Dr. L. A. Crandall), United States, Southern States (Dr. Curtis Lee Laws), United States, Negroes, West Indies, South Africa, Australia, New Zealand, France, Italy, Germany, Netherlands, Sweden, Russia.

Wednesday, July 12, morning: Chairman, the president of the conference, Dr. Maclaren. 9:30, Devotional Service and short address by the president. 10:30, "The Place of Baptists in the Christian Church," by a Canadian. Discussion to be opened by Prin. W. Edwards, D. D. Deputation from the National Free Church Council. Appointment of committee for future Congresses.

Afternoon: "National Primary Education." Two papers by Rev. W. E. Hatcher, Richmond, Va., and Dr. John Clifford. Discussion to be opened by an Australian.

Evening: Congress Sermon, in the Metropolitan Tabernacle. By President A. H. Strong, D. D., Rochester Theological Seminary, Rochester, N. Y.

**FOREIGN MISSIONARY DAY.**

Thursday, July 13, morning: Chairman, Dr. Maclaren. (1) "The Inadequacy of Non-Christian Religions to Meet the

Needs of the World," Rev. R. Glover, D. D. (2) "Woman's Work on the Foreign Field," Mrs. N. M. Waterbury, Boston, Mass. (3) "How to Create a Deeper Interest in the Home Churches," Rev. H. C. Mabie, D. D.

Afternoon: "Missionary Methods." Chairman, Dr. Bickel. (1) Australian; (2) Canadian; (3) Dr. T. S. Barbour, Boston; (4) Prof. W. O. Carver, Louisville, Ky.

Evening: Chairman, Mr. G. W. Macalpine, J. P. (1) "The Awakening of China and Japan and the Duty of the Home Church," Rev. R. J. Willingham, Richmond, Va. (2) "The Attitude of India Today in Regard to Christianity," Rev. John McLaurin, Nilgieri Hills, South India. (3) "The Claims of Africa."

Friday, July 14, morning: Chairman, Dr. Maclaren. (1) "Modern Criticism." (a) Old Testament History, Prin. J. T. Marshall, M. A. (b) The New Testament, Prof. M. G. Evans, Upland, Pa. Discussion opened by Prin. W. J. Henderson. (2) "Modern Theological Thought," Pres. E. Y. Mullins, Louisville, Ky. Discussion opened by an Australian. (3) Report of Committee for Future Congresses.

Afternoon: "Home Mission Methods." Chairman, Rev. Charles Williams (1) American (Dr. H. L. Morehouse); (2) Canadian; (3) Australian; (4) South African.

Evening: "Baptist Work on the Continent." Chairman, Dr. J. N. Prestridge, Louisville, Ky. (1) Swedish; (2) Russian; (3) German; (4) Italian; (5) French.

Saturday, July 15, morning: Chairman, Dr. Maclaren. (1) "The Self-Support and Self-Propagation of Native Churches." An Australian. (2) "Higher Education in Missionary Schools and Colleges, Home and Foreign," Rev. C. E. Wilson. Discussion to be opened by Rev. B. D. Gray, D. D., Atlanta, Ga. (3) "The Printing Press and Christian Literature as Missionary Agencies," Dr. A. J. Rowland, Philadelphia.

Evening: Reception by Dr. Maclaren.

**CONGRESS SUNDAY.**

Sunday, July 16: Arrangements to be made for members of the Congress to supply pulpits in London and in the provinces.

Morning: Chairman, Dr. Maclaren. (1) "The Place of Denominational Academies, Colleges, Universities and Theological Seminaries," Dr. C. R. Henderson, Chicago, and Prin. G. P. Gould, M. A. Discussion opened by Rev. Hugh D. Brown. (2) Unveiling of Spurgeon statue, Dr. Maclaren.

Afternoon: Visit of the Congress to Westminster Abbey and St. Paul's Cathedral.

Evening: Auxiliary Agencies. Chairman, Mr. Herbert Marnham. Sunday School Work, Dr. B. F. Riley, Houston, Tex. Woman's Work, A Canadian. Young People's Work, Rev. Charles Brown.

Tuesday, July 18, morning: Social Questions. Chairman, Dr. Maclaren. (1) "Temperance," Mr. Alderman George White, M. P. (2) "The Attitude of the Baptists to the Working Classes," Rev. J. T. Forbes, M. A. (3) "Commercial Ethics," an Australian. Discussion opened by Prof. W. L. Poteat, Wake Forest, N. C.

Afternoon: "Baptists and Literature." Chairman, Rev. J. R. Wood. (1) "The Secular and Religious Press," Rev. J. G. Greenhough, M. A. (2) "Denominational Literature," Rev. Spencer B. Measer, Detroit, Mich. Discussion to be opened by Rev. J. L. White, Atlanta, Ga.

Evening: Great Closing Meeting in the Albert Hall. Chairman, His Honor Judge W. Willis, K. C. Briton, Rev. F. B. Meyer, B. A. Canadian, Australian, American (Rev. B. H. Bement, D. D., Waco, Texas.) Baptist Missionary Society. (Twenty minutes each.)

Wednesday, excursion to Bedford Elstow (Bunyan) and to Cambridge.

**NOTICE OF FINAL SETTLEMENT.**  
THE STATE OF ALABAMA, Jefferson County, Probate Court, 24th day of April, 1905:

Estate of Louis J. Bielez, deceased. This day came Valentine Bielez, administrator of the estate of Louis J. Bielez, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 13th 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.

**My Offer to  
Kidney Sufferers**

I will give you a full dollar's worth of my remedy free to try without cost or deposit or promise to pay.

I could not make this offer—a full dollar's worth free—if mine were an ordinary kidney remedy. It is not. It treats not the kidneys themselves, but the nerves that control them. The cause of kidney trouble lies ALWAYS in these nerves. The only way to cure kidney trouble is by strengthening and vitalizing and restoring these kidney nerves. That is exactly what my remedy—Dr. Shoop's Restorative—does. Therefore I can make this offer with the certain knowledge that every kidney sufferer who makes this trial will be helped.

When I say "nerves" I do not mean the ordinary nerves of feeling, thought, action. I mean the automatic nerves, which night and day, unguided and unseen, control and actuate and operate every vital process of life. These are the master nerves. The kidneys are their slaves. Your mind cannot control them. Your will cannot sway them. Yet when they are strong, you are well; when they are not, you weaken and die.

I have written a book on the Kidneys which will be sent when you write. This book explains fully and clearly how these tiny, tender "inside" nerves control not only the kidneys, but each of the other vital organs.

I have made my offer that strangers to my remedy may know. It is not intended for or open to those who have used my remedy. They need no further evidence. But to those who have not heard, or hearing, may have delayed or doubted, I say "simply write and ask." I will send you an order for which your druggist will send you a full dollar bottle—and he will send the bill to me. There are no conditions—no requirements—simply write me today.

For a free order Book 1 on Dyspepsia, for a full dollar Book 2 on the Heart, bottle you must Book 3 on the Kidneys, address Dr. Shoop, Book 4 for Women, Box 796, Racine, Book 5 for Rheumatism, State which Book 6 on Rheumatism you want. 15c.

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

**Dr. Shoop's Restorative.**

EXTRACT FROM LETTER OF REV. W. T. WHITLEY, OF LONDON, ENGLAND, TO J. HOWARD EAGER, JR., BALTIMORE.

"We are well aware that the American practice is to allow delegates to house themselves at these conventions. But we hope that you will not compel us to forego the privilege of receiving as many brethren as possible into our houses. Any American, at any time, can stay in a London hotel and see English life only from the outside. We want to have the pleasure of knowing you in the home circle and taking our brethren to our homes as they are already in our hearts. There is, of course, the drawback that perhaps one hour and a half will be spent in the cars, but against that a slight money saving may be weighed. For those to whom time is worth more than money, we will certainly do our best to get quotations in central boarding houses, and so far as they are concerned there should not be much difficulty. Whether the minority, and we hope it will be a very small minority, wish to go to boarding houses or to hotels, we should be glad of timely notice either direct or through you." Dr. Whitley's address is Baptist Church House, Southampton Row, London, W. C.

**BY RAIL AND SAIL.**

To New York, Boston, Philadelphia, Baltimore and the Northeast via Central of Georgia Railway to Savannah, and the finest steamship's coastwise service. For comfort, pleasure and recreation this trip cannot be surpassed. The voyage takes about sixty hours—two days and a half well spent under the most delightful conditions. For further information, write or apply to E. H. Fell, T. P. A., 1921 First avenue, Birmingham, Ala.

## Encouraging Words from Bro. Crumpton's Correspondents

"We are in great sympathy with you and the cause you represent. We are members of Blooming Grove Church."

Robert Jones: "I am pastor of three country churches with an aggregate membership of more than three hundred. We take up regular collections for Missions now. Most of them seem to enjoy it. Shall not be satisfied with 'hat collections."

J. W. Jackson: "Some three or four of us are putting ourselves several hundred dollars in debt and trusting the Lord and our brethren for it. We are all hard run and just can live, but we want to see a creditable Baptist church here."

A. N. Reeves: "I am taking collections for Missions regularly at all my churches. Have organized the church at Hamilton into a Mission class, and will spend the Saturday night of each appointment studying some one of our Mission fields. China is our next lesson."

An Old Judson Girl: "Enclosed please find \$5.00 for my thank offering for both Home and Foreign Missions. I earnestly hope and pray that Alabama will be able to give in the amount expected at the Convention. May God answer our earnest prayers in this great work."

T. O. Reese: "I preached on Foreign Missions yesterday morning and took a collection for Foreign Missions amounting to \$72, all to be paid within thirty days. This church is alive on world-wide evangelization. Notwithstanding we are building, you will soon hear from us on Home Missions."

W. G. Gregory: "I have been making greater effort than ever to get the biggest collections from my churches this year, and while I am not satisfied with the results, it has been encouraging. You can count on me to do what I can. I want to be in line with the foremost of my brethren. All of my churches are country churches. Enclosed find money order for Home Missions for \$9.15."

J. E. Barnes: "I am 'side tracking' everything during March and April for Home and Foreign Missions. I am using the envelope system, more or less, with each of my four churches this year. Some take to it, while others do not. I can see an increase in the amounts for the Cause of Missions."

"We have not done much for Missions in my field, but I'm pressing our Lord's claims in that matter upon my people and their response has been considerably in advance of what they gave last year, notwithstanding I have only had six months in which to do a year's work, and besides I have been crippled twice and had so much bad weather to hinder us. We are trying to round up all over my field on Home and Foreign Missions."

A. N. Ward: "I will use my best efforts to get up a good collection for March, April and May for the purposes named in your letter. Our church, Zion Hill, is very weak, both numerically and financially, but we will do the best we can. If you will send me a few pledge cards and envelopes, I will try them for the next three months."

John McNeese: "We see from the paper and Journal the great need. We send for myself and wife \$10.05 for Home and Foreign Missions. We had a collection last Third Sunday for State Missions. The good Lord blessed us greatly last year."

J. T. Latimer: "I will do all I can for the Cause. If you will send me the pledge cards and envelopes I will try them."

"We have been under a burden of one kind or another for some time. The miners have a pretty heavy assessment to pay every month, but don't believe they will neglect the Lord's work."

"May God richly bless you in your work, and may the missionary spirit grow and spread in my prayer."

J. E. Holley: "This is the first offering along this line for this church. We are sorry it is no more, but hope to do better the next time. You will hear from all of my churches, four in number."

A Brother: "I ask you as a personal favor, if you know of a good doctor, a Baptist, you will write me. We want one whose moral character is good, and a man of family."

"We have one of the best openings here that I know of anywhere in a small town."

John William Dean: "The card and envelope plan is working like a charm. I have found already that the success of this plan depends very much on the chairman of the committee."

W. W. Howard: "We had a good day at Nicholville last Sunday. Two joined by letter and one by experience and baptism. Took a collection for Home and Foreign Missions and got \$200. I am going to take collections at all my churches during April for Foreign Missions."

"The Ladies' Aid at Linden have bought new pews for the church, which cost \$250, and one of the brethren has raised enough money to paint the house and the outlook there is brighter than it has been for a long time. We are praying for a great revival there."

"We need a larger house of worship at Myrtlewood. It is entirely too small. We have a fine prayer meeting with large attendance."

"My people are going to build a new church at Rembert on the same lot where the old church burned."

### Do It Now.

Money to be credited on this year's accounts must be in hand before noon, April 30th, and since that is Sunday, the money must be in hand Saturday, the 29th.

Drs. Willingham, Gray and Crumpton have done their utmost to press the cause of Missions on the hearts of the Baptists of Alabama, and the Woman's Missionary Societies have given valiant aid to the secretaries and to the pastors, and many pastors have done nobly. State, Home and Foreign Missions have been enlarged and the gifts must be enlarged. Remember these things. Pray and act and send your Mission gifts or collections at once to Brother Crumpton at Montgomery.

T. S. Hubert: "This has been a great day for us at Roanoke. Last Sabbath morning I preached on Foreign missions and have followed with missionary services twice a day. Brother H. W. Williams, of Opelika, was with us Tuesday of this week. Brother Andrews, the Methodist pastor, preached for us once. Our own greatly beloved J. P. Schaffer, 'the noblest Roman of them all,' was in constant attendance and gave us two lectures. Thursday night I delivered an illustrated lecture on the life and labors of Paton in the New Hebrides. (I have a converted and sanctified stereopticon, the use of which God has blessed.) Friday night I delivered another illustrated lecture on Missions and this morning we made our offerings."

"The pledge of this church was \$500. I asked them to double it—to make it \$1,000. They responded with \$550, and as we had already collected \$225, the total is \$775. The remaining \$225 will come easy."

"I am not in the habit of writing lectures on the Sabbath, but I feel too good to keep this back any longer, and I pass it on that you may feel good too. Our treasurer, Brother S. C. Fausett, will let you hear from him."

"Our church is out of debt at last, and I know that that too rejoices you."

### A BROTHER.

"I have heard both yourself and other ministers urge churches to discard the custom of annual calls, and instead thereof, make them indefinite. But please tell me the difference; if we call them either annually or indefinitely, and they accept the call in regular conference, thereby entering into a sacred and solemn contract with the church, they do not hesitate to 'fly' the contract, or violate their obligation upon the grounds of the most whimsical pretext. If I were to thus violate a solemn contract or promise, in temporal or business affairs, I should feel myself disgraced and unworthy of confidence. And again, I think it is most discourteous and un-Christianlike for one church to break the relations between another church and their pastor, by extending the latter a call, without first corresponding with the church."

"I grant that a preacher has a perfect right to accept or reject a call from any church, if he feels the Lord so directs him; but he has no right, but in the contrary, commits a grievous wrong, when he breaks his relations with a church without first carrying out his contract obligations with the church. And I say for myself that I have got but little respect for any church that will in an undermining way try to induce the pastor of another church. Why, even a housewife would look upon it as a great breach of courtesy to induce a neighbor's cook to leave her."

"A Brother" salts down some preachers and some churches and they richly deserve it. I have been amazed at the ease with which preachers can slip the bridle and canter away to a new field.

Many times they insist upon the indefinite call and in the most unceremonious way resign the call that was indefinite, and leave the church pastorless.

These things ought not so to be. People will lose faith in the ministry if this practice prevails to any considerable extent.

The dislodging of pastors by sister churches is a serious matter. Churches and pastors ought to be scrupulously honest in all their transactions. When a pastor has a field and is doing his work well and is contented in his place, a sister church would do him and his church untold injury to try to tempt him away.

"A Brother" has stated the case strongly and I hope it will lead to serious reflection.—W. B. C.

J. N. Riffe: "I have not fully recovered yet from my last cripple, and can hardly hope that I ever shall, but the Lord is good to me and mine, and I S. A. Adams: "We are sending you some money today from church and Sunbeams. I am thoroughly sincere when I tell you I would so much love to have you make us a visit."

"After the Convention, let's have a big 'Southwest Alabama Baptist Rally' at Jackson, and have the Clarke, Washington and Mobile County preachers and do something. What do you think of it, and won't you come?"

A. T. Sims: "I am arranging to have 'Missionary Day' the first Sunday in April. I am going to lead the church to do something worthy of the cause if possible. This will be in addition to our regular Sabbath collections. Send me 100 envelopes. Next time you come to Mobile would be glad to have you call to see us and to help us."

Lamar Jones: "We will do what we can for you in behalf of Missions within the next three months. We will send you about \$50 for Home Missions Monday. We have been using the envelope system altogether since my pastorate at Marbury and it is proving a success."

O. A. Bamber: "I am glad to report that God is in our midst, saving souls. Last Sunday we had eight accessions. Our congregations are fine. Fine Sunday school and large attendance at our prayer meetings. God is showing that He works in the way, with nothing. It is a source of continual joy to my poor heart to know that God has chosen the 'weak things.'"

# Page for Preachers

## WHAT DOES THE MINISTRY OFFER?

By Irwin Theodore Geistweit, in Standard.

The matter of candidates for the ministry is becoming a serious problem at the present time, owing to existing conditions. The number of men who have this work in mind and heart is small—not only in one denomination, but in all branches of the church. Many reasons are set forth in the endeavor to explain this condition; some are wise, and some otherwise. The Standard's editorial of March 4 is thoughtful and suggestive.

To the writer it seems that the view of the ministry, apparently held by many of our men, is seriously at fault. Can it be true that what the ministry offers really decides the question as to the size of the number of the candidates? Is the ministry simply a profession? Should a candidate ask the same questions he would propound in trying to decide which secular calling should be his lifework?

A writer upon this subject, whose expressions must certainly carry weight, said it was possible our young men turned from the ministry to other professions because the ministry of today did not offer as great attractions, or inducements. This leads us to ask "What does the ministry offer to a young man of ambition?"

### Money?

Does it offer him a chance to make money and make it easily? The average salary of preachers is not a great sum. Nor is it secured easily when the pastor's work is all taken into consideration. Many lecturers receive from \$50 to \$150 each time the lecture is given; and the lecturer is not under obligations to put new material or thought in it. One lawyer not long ago, received a fee of \$10,000 for conducting a case which did not require a long time to dispose of. But the preacher must put new material—new thought—into every sermon, or clothe his previous thoughts in different language, and present them from a new view-point, if he desires to escape criticism and condemnation. Should the question of money be asked by one whom God has called to the work of the ministry?

### Position?

Does the ministry offer an opportunity to gain position? Are there places of eminence which beckon to every man who becomes a minister? The average pastor is hardly known in the next town. There are eminent men in the ministry; but these are not the rule. Does the question of position have any weight with the man who feels that God has called him to identify himself with Jesus Christ in the work of the ministry?

Did Paul ask these questions when he was called on the Damascus road? He was no less ambitious than our young men today. He did not lack training which would fit him for the best and most lucrative position which his time had to offer. Human nature was the same then as now—men wanted to make money, they were ambitious.

But what does the ministry offer? It holds out to every young man the privilege of identifying himself with Jesus Christ in his work of helping humanity, and gives him an opportunity to offer his life as a sacrifice. Jesus Christ came "not to be ministered unto, but to minister." To him, the questions of temporal gain had no value; or only such import as they would subserve to the eternal good.

### Sacrifice?

The ministry cannot be classed with the professions of everyday life. The demands upon a preacher are of such a nature that mere professionalism will not satisfy. He must be willing to sacrifice temporal interests in order to secure the greatest good to others. He sacrifices the peace and content of a private individual for he becomes public property to a large degree. A standard of life is demanded from him by people who would not think of striving to attain it themselves. This takes more grit and grace than professionalism possesses.

The ministry not only demands sacrifice in certain directions, but it also demands a life of sacrifice. Any one who really ministers to the people in the fullest sense will sacrifice personal ends. In the sphere of the ministry, the minister gives up self-interest.

The ministry offers compensation. God is not a beggar; nor is he a heartless employer. He pays well for all work done in his name. The compensation is abundant. It does not come in its fullness in his life. Yet the returns which meet the faithful minister all along the pathway of his life are rich and sweet.

This age is entirely too commercial to expect young men to choose the hardest tasks with the least pay. A man must be called by a power outside of himself, and be actuated by a spirit far removed from the world-spirit, before he will enter the ministry in the right way. If he can have a quiet and peaceful conscience in any other work, he would better stay out of the pulpit. It is no discredit to a Christian to be in commercial or professional life. God wants good men everywhere. Every minister should be as conscious of a call from God as was Paul, when he said, "Woe is me if I preach not the gospel."

### Opportunity?

Comparing the ministry with professional and commercial life, the ministry does not offer great rewards. But looking at the ministry as a work for God and the world, with its opportunities for helpfulness along the lines of right living, comfort and consolation to the sorrowing, inspiration to be discouraged; and with the assurance that the labor will not be in vain, nor go unrewarded—the ministry in this light becomes the grandest opportunity for service ever presented to a human being. This is what the ministry offers.

Sacrifice is the price paid for anything worth having. Any young Christian man, who, with full knowledge of what the ministry demands and offers, is willing to enter the ranks because he is conscious that God calls him, will find the abundant compensations. To that man sacrifice is the normal experience of life.

### Six Hundred per Year.

"In one of the current family magazines the pastor of a small church gives something of his experience in trying to live on a salary of six hundred dollars. From what he says he may be said to exist on the salary, though it hardly furnishes him a living. He is not indulging in bitter complaints, indeed he accepts his load with heroic resignation and with a willingness to do the best he can under the circumstances. But the story he tells of privations, hardships, painful economies and imperfect service, ought to be read by all our churches. Within recent years wages and salaries in all secular employment have been largely advanced. This has been necessary because the cost of living has advanced, and because it was recognized that wage earners were entitled to not only the bare necessities of life, but also to some of its comforts. In very few cases has the salary of the pastor increased. In many a church a common laborer earns more than his pastor. Perhaps a common laborer ought to live as well as a pastor lives. Nevertheless it does not seem proper that a man should pay the price of years of study to fit himself for preaching, and then be expected to keep his library well stocked, and lead his congregation in liberality, and yet be content with a salary which is only a fraction of what business men receive whose services are not more arduous. Perhaps there may be found here some explanation of the alleged fact that there is a decline in the number of students for the ministry. A starved ministry means starved churches."—Ex.

### GOOD NEWS FOR HOWARD COLLEGE.

Dr. Montague came, by invitation of the pastor, to our church on last Sunday, preached a grand sermon and briefly presented his plans for the new building at Howard College. No collection was taken, as a personal canvass was contemplated for the next day. During the afternoon Brother H. C. Reynolds voluntarily made a gift of one thousand dollars for himself and five noble sons. This was followed on Monday by a gift of two hundred dollars from Dr. E. G. Gidhan, an alumnus of Howard, class of '92, and by another of one hundred from Mr. Charlton Smith, a student of Howard in its last years at Manin. Other members of the church gave more than a hundred, making a sum total for Montague and vicinity of \$1,413.00. On Tuesday Dr. Montague and the writer went to Columbiana and in one day got \$385 from the long hearted saints of that community. Judge Longshore led off with a gift of one hundred dollars, which was quickly followed by others of various amounts till the above total was reached. Brothers J. F. and George Overytt, of Shelby Iron Works, fell into line and pledged their best efforts in the raising of a handsome sum.

This campaign of four days, resulting in nearly \$1,800.00 for Howard, clearly demonstrates two great facts: First, that Dr. Montague has inspired in the Baptists of Alabama a great confidence and they are ready to do anything he asks. Secondly, that the college lies close to the hearts of the Baptists of Shelby county. The two village churches have set the pace for larger things and it will not be well for the larger and richer churches in better developed sections to lower the standard thus set for them. Our challenge is before the brethren. Who will meet it for the upbuilding of Howard College and the glory of God.—J. W. Willis.

### Some First Sermons.

It is strange that three such men as Browning, the poet, Kingsley, the novelist, and Ruskin, the critic, all preached sermons before they were old enough to wear trousers. But what small boy goes to church has not done the same thing!

The subject-matter of Browning's child sermon has not yet been recorded. It survives only in the famous parenthetic aside, due to the interruptions of an unappreciative baby sister, "Pew-opener, remove the child."

Kingsley's initial discourse is personal, practical, slightly heretical. "It is not right to fight," it begins. "Religion," it concludes, "is reading good books, doing good actions, not telling lies and speaking evil and calling their brother fool and Raca."

Ruskin's first sermon, delivered before he was three, is brief and characteristic. "People," said the little child, "be good. If you are good, God will love you. If you are not good, God will not love you. People, be good."—The Classmate.

### On the Safe Side.

An old woman who persisted in bowing during church service when ever the name of Satan was mentioned, was reprimanded by the minister for so unseemly a habit. The reproof had, however, no effect, and the minister asked her finally, in exasperation, why she thought it necessary to bow.

"Well," she replied, "civility costs nothing, and you never know what will happen."—Harper's Weekly.

### Elopments a Specialty.

James Whitcomb Riley says that the most amusing "character" that ever came within his personal observation was a Squire Roberts, of Lapeer, Michigan. Although the squire was, according to the letter heads on his stationery, a justice of the peace, he made additional claims to fame in that he advertised himself as "the originally and only exclusively matrimonial, Gretna Green, magistrate." Also, the squire announced on his stationery that his office was in the First National Bank Building, "or wherever most convenient to swains," and he made the further assertion that "A fine line of high grade bridesmaids and groomsmen" were "constantly on hand to assist at the services." Mr. Riley adds that the following were also selections from the remarkable letter-head circulated by Squire Roberts: "Marriages solemnized promptly, accurately, and eloquently. Plain ceremony, legal fee. Elopments a specialty."—Harper's Weekly.

### Churches Sending Pastors.

I have seen one pastor who was authorized to get ready for the trip. Churches make a great mistake not to send their pastors. The money will be more than returned in increased devotion, more zeal and better preaching. "I am not able to bear the expense," one brother said sadly, when I asked if he were going. Only a few cents a member would have paid all the expense, and he would have been so happy.

### Your Pastor and the Baptist World Congress.

Many churches are wanting strong, broad, well-informed, wide-awake, successful pastors. Few churches are willing to co-operate in developing such a man out of their own pastor. When their old work horse grows tired and lean, it does them good to take the harness off for a while, turn him out in the green pasture, and see him grow young, but few churches are willing to take the harness off of a hard-worked pastor and give him time to regain his spirit and vigor, and broaden his vision of life.

Your church now has an opportunity to do this for its pastor. The Baptist World Congress, which meets in London, from July 11th to 18th, will be an invaluable help to any pastor who may have the privilege to attend it. And besides the worth of the Congress, we have been able to arrange for a trip to London via New Orleans, which will be very reasonable in its cost, and restful in its going and coming. You can give your pastor this trip for \$150.00 or \$175.00, which will be little missed from the purses of many of our churches, and would be of untold value for their pastors.

If you love your pastor, and want to do the best thing for him, let me hear from you, and I will give you full particulars about this trip.

Address all inquiries for information to C. V. Edwards, No. 1535 Seventh street, New Orleans, La. Yours in the interest of the pastors of Alabama. C. V. EDWARDS.

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

## EDITORIAL

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

### DON'T SING "DIXIE."

Great songs and tunes are born and cannot be made to order. As the Marsellaise came out of the storm of France's revolution, so Dixie came from the furnace of our terrible war between the States. It stirs the soul as few tunes can do. On fife and drum and cornet it is not only a call to arms but it sets the blood on fire for a charge against the very gates of death. Even at this distant day, when the thunders of war have died away into the gentle murmurs of gentle peace, that marvelous air has power to move a multitude as no other can. What then must have been its power when heard amid the roar of cannon, the rattle of musketry, the shouts of charging madmen, the tramp of calvary and the awful carnage of actual conflict? No wonder Lee's men fought like demons and Jackson's troopers became the terror of their foes. A tune that could make the starving forget their hunger, that could quicken the exhausted bodies of wearied troops, send them fresh on long marches, sustain them in dreadful battles and carry them to victory against overwhelming odds has in it some extraordinary force—born of the spirit of a mighty people.

Bue even so, as a song, Dixie is a failure. The various words set in its music are utterly incongruous and discordant. They match the air as a sparrow might match the eagle. The courage, dash and dare of a nation is in the note; nothing, absolutely nothing is in the word.

Nor can the words to suit be written ever. Gone are the days and dead the occasions that could inspire them. Could they be written, the baptism of fire that made the air dear to Southern hearts could not so hallow the words. Words of 1900 cannot be made to fit the tune of the sixties, try we ever so hard.

The Daughters of the Confederacy who are considering the matter, cannot do better than to let the various "Dixie" jingles take their fate, which will be oblivion; which would already have been oblivion, but for the immortal tune with which they have at times been associated. Who wrote them? It matters not. But the air—ah! let that be uttered from the tuneful instruments of the earth, and wherever men live with hearts, the pulse will quicken and the spirit rise high when they hear it. Whoso composed that will never die.

But do not let the Imperial tune be tethered to the earth by ungainly, meaningless, ill-suited stanzas.

Don't sing "Dixie."

### HELD, NOT HOLDING.

The devout soul is sometimes oppressed by a great fear that in the stress of temptation he may yield to sin and dishonor his Lord. It would be a fearful thing, worse than death itself, to so fall into evil that one's brethren would be distressed and the unbelieving given occasion to scoff—and oh, worse than all, to wound the Savior's heart.

A blessed saint, past his four score years and in sight of the heavenly city, when shown a special mark of his church's appreciation of his great character, said to this writer: "You ought not to write a man's epitaph before he is dead. I may yet bring dishonor on the church." But these are times when the soul is looking inward, and is uneasied by the knowledge of its own folly and weakness. The stoutest mistrusts himself and wonders if his hold on Christ will be always sure.

Well, if that were all, we might well be filled with alarm, and no one would be so sure of destruction as he who felt no uneasiness. But we not only hold, we are held by a Love that knows no changing, by a Wisdom that cannot err, by a Strength that never grows weary. Herein is rest and peace. We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day.

The wise man, knowing the weakness of the flesh, so far from tempering with evil, will flee from its presence, but knowing the Mighty Helper

who fights on his side, he will take up arms against a legion of devils, and fight his way to victory. In all things we are more than conquerors through Him that loved us.

### ONE MORE CHANCE—SEIZE IT.

The books of the Home and Foreign Boards always close on April 30th, but this year that day comes on Sunday and so the accounts will not be closed until the next day. This gives the churches one more chance to push their collections on this year's gifts to these two objects, or rather to these two sides of the One Great Cause.

By all the success God has given us in the past, by all the blessings He bestows on those who try to obey Him, by all the needs of a sin-cursed world, let us not falter here. Let us use the Fifth Sunday in April, next Sunday, in the effort to bring our work to Kansas City out of debt. Take your collections and report the amount by wire Monday morning. The mails can carry the checks in later, but are too slow to reach headquarters in time to be counted on this year's work.

### HATS OFF TO CAPT. REYNOLDS.

Some weeks ago the associate editor had some words to say about the awakening of Alabama's strong Baptist business men and about the great forces in their possession that might be utilized for the advancement of the Kingdom. Signs are not lacking that more and more they are beginning to realize the joy of this kind of service, and are putting not only their purses, but their time and thought into the Master's work.

Capt. H. C. Reynolds, as most of our readers know, has not only given \$1,000.00 to the much-needed buildings at Howard College, but he has joined with the committee of which that other consecrated layman D. L. Lewis, is chairman and is rendering splendid service outside of his money gift.

That President Montague will see this building completed and paid for within the next few months goes without saying. Not that it is an easy task, for it is anything else, but because it is a necessity. It would be hard to over-estimate the importance of Howard College to every enterprise fostered by Alabama Baptists. Capt. Reynolds and others are not only helping Christian education when working for the great Institution, but are in a most efficient manner helping Home, Foreign and State Missions, together with every other benevolent interest resting on the hearts of our people.

### THE EPISCOPAL CHURCH AND DIVORCE.

Bishop Greer is authority for the statement that there were sixty thousand divorces in the United States last year. In the twenty years from 1867 to 1886, 328,726 divorces were granted in this country.

Bishop Potter, who has very liberal ideas on the subject, and has been especially desirous of fair play for "the innocent party," declares in his pastoral letter that it is in vain that our people concern themselves about such matters as municipal improvements, "if these moral sewers which we call the divorce courts are not flushed from time to time with the tide of a purifying and cleansing public sentiment."

In the fall an agreement on the divorce question was reached by the House of Bishops and the House of Deputies of the Episcopal General Convention, after many days of discussion. That section of the canon bearing directly on the remarriage of divorce persons, which was amended by the bishops was assented by the deputies and became effective at once. It is as follows:

"No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been, or is, the husband or the wife of any other person living from whom he or she has been divorced for any cause arising after marriage.

"But this canon shall not be held to apply to the innocent party in a divorce for adultery, pro-

vided that before the application for such remarriage a period of not less than one year, shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts of the case, including a copy of the court's decree and record, if practicable, with such proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority, having taken legal advice thereon, shall have declared in writing that, in his judgment, the case of the applicant conforms to the requirements of this canon, and provides, further, that it shall be within the discretion of any minister to decline to solemnize any marriage."

The Baptist Commonwealth says:

"We need uniformity in the attitude of the State toward divorce, undoubtedly, but would not that uniformity more quickly come if there were uniformity among all the denominations on the subject? Suppose, for example, that all the clergy should refuse to remarry those divorced on other than Scriptural ground, would there not come a change in the popular attitude and feeling? As it is now, divorced persons know that if their own rector will not marry them, some Protestant clergyman will. And it is true. There are some clergymen who have no scruples on the subject, they will remarry those divorced for any reason whatever. This is one of the reasons why reform is so difficult. As Christian people we need to be united on this subject, and to take the only stand permitted by the words of Christ."

The year's at the Spring;  
The day's at the morn;  
Morning's at seven;  
The hill-side's dew pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world.

—Robert Browning.

Rev. H. J. Carlisle now receives his mail at Millville, Fla.

The First Baptist Church of Richmond, Va., recently raised \$3,000 for Foreign Missions.

Rev. John Roach Straton, the brilliant young orator, gifted writer, and consecrated pastor, has accepted a call to the Second Baptist Church, Chicago.

It is announced that Rev. Calder Willingham and wife, missionaries in Japan, will be forced to return to the United States on account of the health of Mrs. Willingham.—Baptist Courier.

Hon. W. E. Pettus, of Huntsville, is out in a strong card in the Mercury, advocating the establishment of a Training School, or school of Technology, at Huntsville. Brother Pettus is undeniably a progressive citizen.

The Sunday school at East Florence, Alabama, has a hundred and sixty enrolled. Dr. A. D. Bellamy is the superintendent. He is a "good one." He is president of the Florence Wagon Works. Mrs. Bellamy has charge of the primary department. The school is growing.—Argus.

Prattville: Here is my renewal. Change my address from Sheffield to Prattville. God is blessing us here. Hamner did a fine morning's work here. Got many new subscribers and collected nearly all "back dues." Congratulations on the continued improvement in our good paper.—E. E. George.

Mr. J. C. Bush, of Mobile, has agreed to give \$5,000 to our Foreign Mission Board for the erection of a house of worship for our Baptist Mission in Japan. Brother J. W. McCollum, who is in this country at this time, has been raising money for this house. The gift of Mr. Bush is commemorative of his mother, Mrs. Sarah A. Bush.—Baptist Courier.



This new publication of the Sunday School Board of the Southern Baptist Convention is truly a handy periodical for the use of the superintendent and his assistant. Among the many good articles in the first issue we were specially pleased with the one by our own beloved Bunyan Davies, which we reprint elsewhere. We congratulate Brothers Frost and Van Ness for keeping our periodicals at the head of the procession.

Paul Price has recently closed a meeting with I. A. White at Cuthbert, Ga., in which there were twenty-eight additions. He is now aiding Pastor Hubbard at Troy, Ala. He is to be with Dr. Gregory in Montgomery, beginning May 21st.

The latest figures for Protestants in India are: Episcopallians, 225,619; Presbyterian, 56,065; Baptist, 335,758; Methodist, 133,446; Congregational, 107,978; Lutherans, 108,217, a grand total of 825,466.

Healing Springs Baptist Institute: The first annual commencement of the Institute will take place on the 7th, 8th and 9th of May, 1905. The commencement sermon will be preached on Sunday, the 7th, at 11 o'clock, by Rev. J. H. Riffe of St. Stephens, Ala. There will be two concerts on Monday and Tuesday nights respectively. The public at large is cordially invited to attend any or all of these exercises.—W. A. Windham, Principal.

John Jeter Hurt has worked wonders with the Advance since he became its editor. There has been a marked improvement in every department. We congratulate the Baptists of Arkansas on having such an up-to-date denominational paper.—Alabama Baptist.

Thank you very much, Brother Barnett. If it did not sound like swapping compliments, we would say that The Alabama Baptist has probably made more improvements recently than any of our papers.

I. N. Langston. "Enclosed find my check for Foreign Missions from Cuba church. We will send you some more in two weeks. Our contribution to Home Missions went in some time ago. In all, our Home Mission contribution is something over \$100. We are 'Regulars' and the 'bad weather' did not hinder us. We sent out the envelopes and they came back with money, although we could not have services. This is one of the strong points of the plan.

"My work here is in a vigorous condition. The prospects are bright, and I am happy and hard at work."

The meeting of the East Birmingham B. Y. P. U. on Sunday, April 9th, was a very delightful one. The devotional meeting was conducted by the president and many good talks were made. At the request of the leader, a large number repeated passages containing promises of Love. After the devotional service, the remainder of the time was given to "Echoes from the Convention," many responding with helpful thoughts gathered from the convention. The pastor at this place, Rev. J. W. Vesey, was re-elected president of the State Convention and the young people here are justly proud of him, as shown by their good representation at Bessemer.

B. M. Park in Christian Index: "Fort Gaines is at the terminus of the Cuthbert and Fort Gaines branch of the Central Railroad and is a very prosperous commercial center. Rev. A. G. Hash is their newly-installed pastor. He is a young unmarried brother, but has already made a fine impression both upon the church and community. He has been on the field about six weeks and has visited every Baptist home and can almost call each member by name. The brethren say he is a splendid preacher and that they are expecting great things from his labors. He is a native of Virginia, but came to Fort Gaines from Birmingham, Ala. I was very favorably impressed with him myself, and shall expect to hear good things of his work here in the near future." We are not surprised that Brother Hash has already gotten loved of the community. The longer he remains with the church the more he will be beloved.



REV. O. E. COMSTOCK, Sheffield.

The Florence Herald on buying the Sheffield Reaper from the owner, Rev. O. E. Comstock, among other pleasant things, said:

"When Mr. Comstock came to Sheffield some fifteen years ago, he organized a little band of worshippers of the Missionary Baptist persuasion. The little flock worshipped at various places—sometimes at the homes of the members and sometimes in a rented hall. The outlook to establish a substantial Baptist congregation at Sheffield was discouraging, but Rev. Comstock had a purpose in view and ceaselessly and tirelessly worked to that end."



Over and under  
A world of wonder,  
While melody gathers and mounts and thrills  
In buoyant rhyme to,  
And perfect time to,  
The steps of April across the hills!  
Gone the aurora's  
Flashes and Flora's  
Train now flushes the banks o' the rills;  
For each and all, love,  
Spring's ancient thrall, love—  
The steps of April across the hills!  
—Clinton Scollard in the April Woman's Home Companion.



(Easter, 1905.)

I stand like a sentinel lone,  
Stand watching a glimmering star;  
My banner is drooping and torn,  
And dimly the light gleams afar.  
The beautiful faith-star is pale,  
By gloomy rift-cloudlets 'tis crossed;  
The strong ties of brotherhood fail,  
And faith and affection are lost.

The glad Easter lilies unfold  
Their sweet fragrant breath on the air.  
But deep in each chalice of gold  
I fancy a teardrop is there,  
A teardrop for me and for mine—  
My bowed head and flock gone astray:  
No offering, Master divine,  
I bring on this glad Easter day!

"He's risen!" the bird trill again;  
"He's risen!" the glad lilies say,  
"He's risen who died for your sin—  
Oh, praise Him this bright Easter day!"  
All nature together may sing,  
But low droops my head with its grief;  
No offering, Master, I bring,—  
Though fain would I bring Thee a sheaf.

O flock, have you tired of the Cross?  
So soon its dear burden laid down?  
Too ready to follow the dross!  
Too restless to wait for the crown!  
But faith's star is gleaming apart,  
And the touch of the chast'ning rod  
Will call back the wandering hearts  
That are drifting away from God.

Opelika. —Lella Mae Wilson.

# Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

You made me say last week "we are not far below the figures of last year." It should have been, we are NOW far below, and it is still true.—W. B. C.

The Conference for Education in the South opens April 26th at Columbia, S. C. Many visitors from every section are expected. The conference goes to Columbia by invitation of the governor of the State, the legislature of South Carolina, the State Department of Education, the educational institutions of Columbia, the mayor, the city council and the Columbia chamber of commerce. The addresses of welcome will be delivered by Governor Heyward. The officers of the Conference are Mr. Robert C. Ogden of New York City, president; Edgar Gardner Murphy of Alabama, vice-president; Dr. B. J. Baldwin of Montgomery, Ala., secretary; Mr. William A. Blair, Winston-Salem, N. C., treas.

(Continued from Page 1)

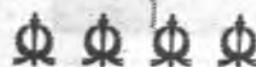
### The Officers.

The present officers of the church are: Pastor, Rev. Dr. A. J. Dickinson; F. M. Lowe, clerk; E. S. Moore, financial and corresponding secretary; W. H. Manly, chairman of ushers; C. F. Enslin, F. S. White and W. H. Manly, church trustees.

The officers of the Sunday school are: J. M. Dewberry, superintendent; L. J. Haley and F. S. White, Jr., assistant superintendents, and Clarence B. Stamps, secretary and treasurer.

The executive board is: M. H. Bunn, chairman; W. D. Cooper, J. M. Dewberry, E. F. Enslin, J. E. Fraiser, J. D. Heacock, W. B. Henderson, R. F. Manly, G. M. Morrow, P. C. Ratliff, W. T. Simmons, R. S. Warner, J. M. Webb, F. S. White Jr., W. T. Berry, C. A. Brown, C. W. Collins, P. P. Daugeette, J. B. Ingram, F. M. Lowe, W. H. Manly, E. S. Moore, Walter Robertson, F. M. Roof, J. H. Perdue, Clarence Stamps, T. B. Taylor and F. H. Vernon.

The building committee, who with the pastor have borne the greater part of the responsibility of building the church, consists of George W. Harris, P. C. Ratliff, Eugene Enslin, R. F. Warner, W. F. Simmons, George Morrow, R. F. Manly and others. The entire cost of the building is approximately \$40,000, of which about two-thirds has been raised by popular subscription.



## CAME NEAR DYING

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

## CURED BY CUTICURA

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

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

"He was bad about eight months when we tried Cuticura. I had not laid him down in his cradle in the daytime for a long time. He had got so that he just slept in our arms all the time.

## INSTANT RELIEF

"I washed him with Cuticura Soap and put on one application of Cuticura Ointment and he was so soothed that I put him in the cradle. You don't know how glad I felt when he felt better. It took one box of Cuticura Ointment, pretty near one cake of Cuticura Soap, and about half a bottle of Cuticura Resolvent, to cure. I think he would have died only for the Cuticura."

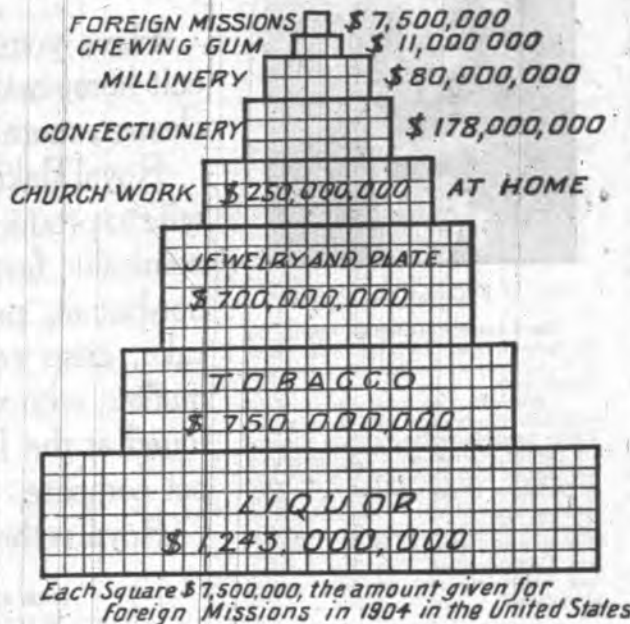
Mrs. M. C. MAITLAND, Jasper, Ont.  
No return in 14 years: Mrs. Maitland writes, under date of Feb. 24, 1903: "It affords me pleasure to inform you that it is fourteen years since my boy was cured of the terrible skin disease. He has been permanently cured and is hearty and strong."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 40), Ointment, 25c. Soap, 25c. Depot: London, 27, Charleshouse St., Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Puter Drug & Chem. Corp., Sole Proprietors.  
See "Send for How to Cure Every Humour."



Please pay your back dues.

## HOW AMERICANS SPEND THEIR MONEY



### SPECIAL NOTICE.

As the last day of April falls on Sunday this year, the books of the boards will be kept open until Monday, May 1. Now let all treasurers of churches and societies remember that the funds for foreign missions must be sent so as to reach Richmond, Va., on or before May 1, or they cannot be counted. If collections are taken Sunday, April 30, and it is desired that they be counted on this year, you can wire Monday that you send a check by mail for the amount, and the telegram will be received as cash. The amount of money can be wired either to Richmond or to the officer in your state who receives the mission funds (not, however, to both). The state officer will wire to Richmond Monday evening the amount he has on hand to send.

As we have had hindrance in many churches in taking collections, perhaps we can gain a great victory by a number of churches getting a good collection on April 30, and wiring the amount Monday.

R. J. WILLINGHAM,  
Foreign Mission Rooms, Richmond, Va., April 18, 1905.

### HELP THE HOME BOARD.

Atlanta, Ga., April 15, 1905.

Dear Brother Editor:  
After four days in bed from sickness, I am just able to be up a few hours today and write to beg that you will make a great plea for our Home Board in your paper this week. We have only two weeks more and we must have great giving or we shall come to the Convention with a burdensome debt.

We had hoped the report for March would be far better than it is. During January and February the weather was so fearfully bad we were not surprised at a falling off in receipts of \$2,000 compared with the same period in 1904. But we did hope that March would make up for the loss. It has not done so. Why? The low prices of cotton? Possibly. The continued bad weather? Probably. The making up of losses in current church expenses account of January and February? Very likely. But do all these fully account for the condition of our treasury? Hardly. Is it not due more to the fact that we have kept the Lord's money back? Has the work been pressed in loving, serious earnestness by our pastors?

Whatever be the cause or causes, our receipts are distressingly smaller than our expenses up to date. Nothing short of heroic giving will relieve our Board of its threatened embarrassment. If there is wide-spread and importunate prayer to God for help we can succeed. This must be attended and followed by noble giving on the part of our people. There are individuals and churches that must give largely. Petty offerings from those who can give largely will ruin our hopes. There are fifty churches in the South that ought, in the next fifteen days, to give \$1,000 each for Home Missions. There are as many quite able to give \$500 each, and a large number able to give \$250 and \$100, and a vast number that can come in with \$75, \$50, \$25. A similar scale could be made for individuals amply able to give the above amounts. Of course the trouble lies to get at these individuals and churches. But our pastors can reach enough to raise the entire amount, if they will take hold prayerfully and seriously. Our State vice-presidents can greatly help in the campaign, and so can the Associational vice-presidents. Our gracious, consecrated women can be a mighty power. We beg their help. Behind a timid or indifferent pastor they can push him to the front. The societies by large giving can provoke their stingy churches to better things. Our young people ought to have a strong part in the campaign—and what a power our editors can be! Brethren of the press put the matter upon your readers, give us some ringing editorials this week and next. May the Lord give us a united effort and a great victory.

Receipts to March 15, 1905, \$54,681.68. Yours fraternally, B. D. Gray.

Commencing on Sunday, April 16th, the Frisco system will make a change in their schedule on the night train, which now leaves at 10:30 in the evening. This train will leave at 10:20 in the evening running solid through to Kansas City without change and arrive at Kansas City the next evening at 10:50. New ten-section observation sleepers will be operated on this train, besides elegant chair cars. After May 1st a through sleeper to Denver will be put on this train, arriving in Denver the second afternoon.

## Sauers

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES  
FLAVORING EXTRACTS

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.

**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.**

## 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.

## Keeley Cure

SAFE, PERMANENT, SURE CURE  
ALCOHOL, OPIUM DRUG HABITS  
TOBACCO SMOKING  
NEURASTHENIA  
KEELEY INST BIRMINGHAM, ALA.

Details of Treatment and Testimonials FREE

### Baptist Physician Wanted.

We want a Baptist Doctor whose moral character is above reproach; a man with a family, a man of middle age preferred. Good church and school privileges; small town, on R. R., Dallas Co. Good practice. Address Oxford & Stroud, Saffard, Ala.

## To Clerks of Associations

We are prepared to print your minutes promptly and at very moderate prices. First-class work guaranteed. We operate a large and well equipped plant and have customers in several states.

REFERENCES:  
Pastor Opelika Baptist Church and The Bank of Opelika.  
Write for samples of work and prices

The Post Publishing Co.  
OPELIKA, ALA.

## Why Don't You Use a SACHET TALCUM PUFF?

It is the PERFECT TOILET REQUISITE. Delightful after bathing or shaving. The "Puff" itself is made of elderdown, soft and fine, thro which the delicately scented pure air float talc particles. This distributes the powder evenly and in just the right proportion, thus preventing the flying of loose powder over the dressing table or cloth. The cover is made of chamois, beautifully hand-painted, and is, in addition to its PRACTICAL VALUE AS A PUFF, a most attractive souvenir. Agents wanted everywhere. Send 35 cents today for a Puff.  
TALCUM PUFF CO., Dept. C., Asheville, N. C.



**Magic White Soap**

ON WOOLEN AND GENERAL WASHING

Southern Office 426 Girod Street  
New Orleans, La.

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**KIDNEY AND BLADDER DISEASES.**  
A new treatment for all forms of Kidney and Bladder troubles. If you have tried doctors and drugs with disappointment in every instance send to me and I will send you a treatment free of cost prepaid by mail. It is mild to take and perfectly harmless. No humbug, but an honest remedy.  
Address DR. RINEHART,  
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THE OLD RELIABLE FIRM  
Our Patrons are our best Advertisers  
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**SAVES MONEY**

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2012 FIRST AVE.

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Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.

**Whiskey & Drug Habit Cured.**

Craving removed in 48 hours. No Hypodermic injections.

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**SAFE RELIABLE**  
DR. EDMONDSON'S Tanny, Penicillin and Colton Best Pills, a safe and reliable treatment for gonorrhea, inflammation, irregularities and obstructions. Trial Box by mail 50 cents.  
Frank Edmondson & Bro.,  
Manufacturing Chemists,  
17 S. Broad St., ATLANTA, GA.

**Field Notes.**

**PLEASANT HILL**—It has been quite awhile since you have had a message from me. There are characters in the Bible whom we lose sight of from time to time. But they were still always on their God-appointed rounds of duty. Some times oppressed and discouraged. Again filled with joy and commanding others to rejoice. The sun and shower are alike needful. We are borne down oftentimes to arise stronger. Amid such laments we must absorb "much more grace," and translate it through our consciousness to the world's use, else we ourselves can not come out of the gloom.

We some times want to have our own way for a season, and God permits us to. Then we afterward cry out like the little child who bit into a pod of pepper, "Oh, it don't taste pretty like it looked." The brightly colored is not always sweet. No trial at the present seemeth good. Our own blighted prospects are more often stepping stones to higher, nobler undertakings for our God. One trial lifts us up to another. We need them. While we do not forget the bitter, we extract a sweetness from the experience of shattered hopes which we might never have known through only joyousness and peace. The crushed flower sheds its true aroma on the desert air. Then some Rome doth set our realous heart on fire; we needs must go over these. Yes, there is a grand work there for us to do. We can no longer rest; we must confront these Romes and conquer them for God. There is one for each one of us. But they are not to be conquered as we plan and think. Our own spirits must be broken. We do not think of that, though it is the one essential. We cry out "Ready!" and, like Paul, within we may be; but of "those things that are without" we have not even dreamed. Labor and travail more abundant; stripes above measure; in prison, watching, hungering, thirsting, and fasting in cold and nakedness, daily. Rome is a hard place—quite different from what we had thought. Ambition as well as aspiration has led many of us there. We are almost dismayed at the treatment which we receive. But we must not forget that this is Rome—the much longed for stronghold. And it sticks fast and sore. We craved it; now it is ours "to have and to hold."

Adown our distant pathway we had painted some picture of our own fervid fancy's creation, fondly hoping for its future realization. But suddenly there falls upon our path a heavy shadow and silence as if it were the stillness of death. Our Father's presence is more really felt than ever before. We stand alone and tremble 'neath the kindly protecting wing of the Almighty One. A wiser, and more merciful hand than our own, has lifted the beautifully planned purposes, which we had marked out with so much care for ourselves to accomplish—lifted, now lifted—to a height where we cannot reach, or climb, or know. And so we pass on through the shadow it throws upon us. That is our Rome. There God sees fit to have us tested. It is His way. He knew best. For the hope of Israel Paul was thus bound. "Nay in all these things we are more than conquerors through him that loved us." And blessed are we when we do what we should do.

Our church work is progressing. The lightning-rent walls have been removed and nicely repaired with ceiling. We desire to make other improvements also. Our pastor, Dr. J. L. Thompson, is a worthy successor of the great men who preceded him. An under shepherd who loves his flock and whom all his people affectionately appreciate. There were four more souls to unite with us last Sabbath. Two by letter and two active Christians who had been of another faith. God be with us ever.—Addie Crompton.

**GITIZENS SAVINGS BANK & TRUST CO.**  
2003 First Avenue.

"The strength of a bank is in its individual loans."

Remember that when our new banking quarters are completed, which will be by April 30th, we will have the most modern outfit of vaults and safety boxes in the South. We solicit your patronage.

**OFFICERS:**

J. B. Cobbs, President; B. F. Roden, V. President; H. H. Mayberry, Treasurer; C. G. Davidson, Secretary.

**DIRECTORS:**

J. B. Cobbs, H. H. Mayberry, B. F. Roden, J. H. Robinson, C. O. Simpson, C. O. Burns, of New York.

**Birmingham Trust & Savings Co.**

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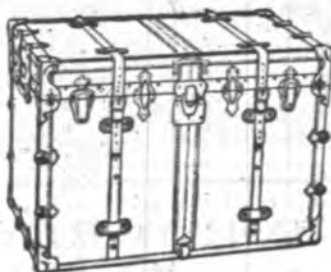
We shall be glad to consult  
with any one in regard to the  
trusts mentioned

CAPITAL, - - - - -	\$ 300,000
SURPLUS, - - - - -	175,000
DEPOSITS, - - - - -	3,000,000

**George Peabody College for Teachers**  
NASHVILLE, TENNESSEE

Summer session 1905: June 4th—August 9th. Reduced railroad rates. Small fees. Write for information.

**Gilbert Trunk Factory**



Make, sell and repair  
**TRUNKS**  
Suit cases and bags

Old Trunks taken in exchange for new. Order work and repairing on short notice.

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**Headaches**

**SICK STOMACHS, INDIGESTION**

Acts pleasantly, quickly, with such general beneficent effects that it has retained the favor of Physicians and the Public

for more than 60 years.

At Druggists, 50c and \$1, or by mail from THE TARRANT CO., 44 Hudson Street, N. Y.

**Summer School**

FOR

**Jefferson Co. Teachers**

Birmingham, May 22 to July 1.

Endorsed by County Board of Education. If you wish to take the July examination you should write us at once for announcement. Teachers will confer a favor by sending us the names of those who wish to take the July examination and calling their attention to this school.

THOS. R. WALKER and J. W. LETSON, Office County Supt. Ed.

**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 249, 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 15, range 2 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 30, 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.

**Looking for the Best Payment.**

There is no more important subject before the American people today than the selection of the kind of pavements that they want of their streets.

Half of the population of the United States live in incorporated towns and more and more each year they are looking for more durable pavement.

What they want is a pavement which will combine the lowest cost and non-slippery features of the Macadam with the smooth hard surface, noiselessness and sanitary features of the Asphalt pavement.

They want a pavement that will not be dusty or "ravel" as Macadam and yet would not be slippery, crack, shift and scale as Asphalt.

The wearing surface must have three chief properties which have been recognized as essential to a good road material. They are: hardness, toughness and binding power.

After many efforts and much expense, a pavement has been discovered which satisfies all of these requirements.

The Bitulithic pavement, which is made of carefully graded stone mixed with bituminous cement, possesses such strong adhesive power that the pounding of horses feet will not loosen or pick the stone. It is elastic and flexible and impervious to water and wears uniformly.

It is being used in all of the most important new pavements laid nowadays.



No. 1. The gloomy criminal courts building in New York City in which the Nan Patterson trial is taking place.

No. 2. The "Bridge of Sighs," connecting the "Tombs," the celebrated New York prison and the criminal courts building. The "Bridge of Sighs" at Venice was immortalized by Lord Byron in the fourth canto of "Childe Harold"—

"I stood in Venice, on the Bridge of Sighs;  
A palace and a prison on each hand."

Criminals were conveyed across this bridge to hear their sentence, and from there led to their execution; from this it derives its melancholy but appropriate name.



There's Proof of its Goodness in every Cup of  
**PORTO RICO COFFEE**  
That's not all  
**65 VALUABLE PREMIUMS. FREE.**  
See new list in each package.  
**CHEEK & NEAL COFFEE CO., Nashville, Tenn.**

**Bill Arp's Great Book "From the Uncivil War to Date"**

The best of his famous writings, selected by himself shortly before his death. Memorial Edition, printed from large type, with wide margins, biography and illustrations, \$2.00. Golden Opportunity for Canvassers. From every section of the South applications for territory are pouring in. Greatest seller issued in many years. Agents reporting as high as 15 orders per day. Liberal terms. Send 30 cents in stamps for outfit. HUDGINS PUBLISHING CO., Atlanta, Ga.

**Are You Aware?  
Think of It!**

In the course of one year the balance of your watch makes 157,680,000 revolutions.

In time the oil gums, produces friction and wears the delicate bearings, destroying their high finish and perfect fit, thus ruining an accurate time-piece. An ordinary machine is oiled daily. Let us examine it; an honest opinion from us will cost you nothing.

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JEWELERS OPTICIANS  
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One Way Rate, half Regular Fare, plus \$2.00

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**Texas, Indian and Oklahoma Territories**

ROUND TRIP RATE—One fare plus \$2.00. Good to return within 21 days. On sale April 4th and 18th. For Maps, Schedules or other information, call on or write  
A. B. FREEMAN, T. P. A.,  
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H. F. LATIMER, Birmingham, Ala.  
City Passenger Agent.

**JUBILANT VOICES**

A new music book for Sunday School and Devotional Meetings. Edited by Hoane, Kirkpatrick, Gabriel and Hoffman. Much new material. Orders of Service, Responsive Readings, Topical Index, 296 pages, Cloth, \$2.00 per 100, not prepaid. Returnable Sample mailed free.  
**HOPE PUBLISHING COMPANY, CHICAGO.**

**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. Van Rensselaer, G. A.  
13 Peachtree St., Atlanta, Ga.  
G. W. Ely, T. P. A.



**The Sub-Treasury**

One of New York's Most Interesting Meccas  
By Isabel R. Wallach, in Four Track News



Far back in 1691 when worthy old Abraham de Peyster was mayor of New York, the prudent burghers of the town realized with regret that a new city hall was imperative. The old Stadt-huys had always done its honest duty, but its time had come. Its quaint old roof covered a remarkable combination of establishments, for at one and the same time it was a town hall, an inn, a school, and a public meeting house. Moreover, it was furnished with a ducking stool, presumably with a pool to accompany it, a pillory and a whipping post.

The new city hall that superseded it was far less complete and, therefore, more adequate for its purpose. It had rooms devoted solely to the transaction of public business, a most liberal concession according to the city fathers. The building itself served also as a fire-engine house and a debtor's prison. The Dutchmen who built it were loyal British subjects, but in the hands of their descendants the city hall they erected became a party to rank sedition, for on the eighteenth day of July, 1776, the Declaration of Independence was read aloud from its balcony amid breathless silence. Thunderous applause greeted the sonorous and pregnant words, a demonstration dangerous indeed in the tory stronghold of old New York.

At the close of the revolution congress appropriated the building, changing its name to Federal hall. Here the delegates from the new-born states met and unanimously elected George Washington as their president, and here he was inaugurated April 30th, 1789, New York being then the national capital.

Subsequent to the removal of the capital, the government erected on the site of Federal hall a new building, intended originally for a custom house, and later converted into the United States sub-treasury.

Like all the federal buildings of that early period, the edifice is of Doric design, with tall columns that support a classic portico. Guarding the entrance stands John Q. A. Ward's colossal statue of "Washington Taking

the Oath of Office." It was presented to the federal government by the New York Chamber of commerce in 1882, on the first centenary of Washington's triumphal entry into New York.

Near the pedestal is the historic stone upon which Washington stood on that memorable day when, for the first time in the history of the United States, the presidential oath was solemnly administered in the presence of a grateful and enthusiastic multitude.

It is inscribed:  
On this site, in Federal Hall,  
April 30, 1879,  
George Washington  
took the oath of office as  
first President of the  
United States.

Entering the building, open to visitors every day from ten to three, one is impressed with the fine rotunda with its dome springing from the round Corinthian columns of marble. The office of the secretary of the treasury is near the main entrance, and further on are the offices of the different divisions.



One hears the constant clink of silver and gold coin, as it is counted in and out of sacks, but it is not in sight. Large quantities of it, however, are stored, with notes and bullion, in the vaults.

Importing houses, business firms and banks exchange currency and coin here for money in more convenient denominations, or for the gold bills which the law requires to be tendered in payment of certain obligations.

The sub-treasury is essential to the transaction of the city's business, and at times the one safe spot in the seething Wall street whirlpool. As such it is well worthy of inspection by every visitor to the metropolis.

**Field Notes**

Program fifth Sunday meeting to be held with the Autauga Line church, April 29-30th:

Saturday, April 29, 9:30 a. m.—Devotional, Rev. J. R. Caldwell.  
10:00 a. m.—"How to Interest the Parents," Leon Palmer.  
11:00 a. m.—Sermon, subject, "Communion," Rev. E. E. George.  
11:45 a. m.—Praise service.  
11:50 a. m.—Sermon, Rev. H. R. Sohrum.  
Adjourn for dinner.  
1:45 p. m.—Devotional, P. Lowry.  
2:00 p. m.—Temperance, R. Etheridge.

3:00 p. m.—"Duty of Superintendents and Teachers," S. B. Sighler.  
3:30 p. m.—Religious literature, Rev. H. R. Sohrum.  
Adjourn.  
8:00 p. m.—Sermon, Rev. J. R. Caldwell.

Sunday, April 30, 10:00 a. m.—Sunday school, S. B. Sighler, superintendent.

11:00 a. m.—Map lecture on missions, Rev. H. R. Sohrum.  
12:00 m.—Adjourn for dinner.  
1:00 p. m.—"The Boy Problem," Leon Palmer.  
1:30p .m.—Ordination of deacons, Revs. Sohrum, Caldwell and George.  
Ordination sermon—Rev. E. E. George.

May I, through the Alabama Baptist tell the churches of my call and of my sincere desire to fulfill the call? I desire so much to obey the lasting impression more directly, by having a door of utterance opened for work. I often hear of churches without a pastor, and of brethren most earnestly asking and praying for God to send them help. The burden on my heart to do so is almost unbearable. I am 46 years old. Brethren, how much longer do you suppose God wants me to wait before I am permitted to put in my time to the work. Generally, where I teach I preach once a month. As to my part, I have been waiting and studying the Scripture a number of years, waiting for the good brethren to aid and encourage me in the work. I feel that I am ready at any time to take up the work of the Master in any part of the United States.

Brethren, pray that I may have protection, and no regretting in after life. Hoping that relief soon will come to my burdened heart, I close with a quotation and a prayer to Almighty God, asking Him that the sincerity of these words may have their desired effect. "For, of all sad words of tongue or pen, The saddest are these, 'It might have been.'"

HENRY J. LYLE.

Winton, Ala., April 14, 1905.

**Is This the Perfect Paving?**

In the daily papers of the South, and of the country at large as well, the street paving question is being agitated again this spring. The havoc that winter frosts, hard spring rains and traffic have done to city streets makes the query "is Macadam paving the cheapest after all, both pertinent and general?"

Every city is pretty well convinced, it would seem from their papers, that Macadam has proved unsuited for streets in the up-town districts and for residential streets where there is much driving. And each municipality is looking to see what its neighbor is doing.

That Macadam has good qualities which asphalt, granite blocks and brick do not possess is evidently admitted by the Southern press. So the search has been for some way by which the good footing and pleasant driving qualities of the Macadam might be secured without its dust and "raveling" propensities.

If Macadam could be made waterproof and if the particles of stone could be permanently bound together, the perfect paving would be had. That is the pervading sentiment. Such a paving would not be slippery and un-

certain like asphalt, nor would it be noisy and hard on horses like bricks and blocks.

Quite a number of cities are confident that they have found the solution of the street problem in the Bitulithic paving that has been used pretty generally over the east and north and to a considerable extent in the South in the past few years. The Bitulithic has been given the praise by officials in cities that have put it down. It was awarded the gold medal at the St. Louis Exposition and that city has paved its most fashionable driveways with it. The municipal journals tell of very extensive contracts that have been let for spring and summer work.

**Low Excursion Rates via Central of Georgia Railway.**

To Anniston, Ala. Grand lodge, I. O. O. F. of Alabama, May 9, 1905. Fare and one-third for the round trip from all points in Alabama. Tickets will be sold May 7, 8, and 9; final limit May 14, 1905.

To Savannah, Ga. Fourth annual tournament, Southern Golf Association, May 9-13, 1905. One fare plus 25 cents for the round trip from all points in the southeast. Tickets on sale May 7, 8 and 9; final limit May 15, 1905.

To Kansas City, Mo. Southern Baptist Convention May 10-17, 1905. One fare plus 50 cents for the round trip from all points in the southeast; tickets to be sold May 7 to 11, inclusive; final limit May 23, 1905.

To Macon, Ga. Grand lodge Knights of Pythias, May 16-18, 1905. One fare plus 25 cents for the round trip from all points in Georgia. Tickets to be sold May 15th, for trains scheduled to arrive Macon prior to noon March 16th. Tickets will also be sold for train arriving Macon from Savannah at 1:10 p. m., final limit May 21, 1905.

**CHANGING FIELDS.**

Dr. Lansing Burrows said when a preacher moved from one field to another it was not always because he had made a failure, but in many instances it was best for the cause and best for the preacher. If that is true, our Master's cause, and many preachers in various parts of our country ought to be thriving, for we observe there are many changes in pastorates going on constantly.

We were sure our leaving the Sheffield pastorate was best for the cause and the first month here at Prattville has convinced me that it is best for me. And I hope a change will not be necessary for a great while, for, indeed God has led us into a delightful field. Before I came the membership took advantage of the pastorless interval and paid off the last of the indebtedness on the pastor's home. So we found here as loyal, as liberal, and as consecrated a church as you will find anywhere, out of debt. They have given us a most hearty welcome into the church and into the town. The kitchen was furnished and the pantry was filled when we moved in this splendidly-arranged pastor's home.

Thirteen years ago Rev. A. J. Preston was pastor of my old home church in Perry county and I was a Godless boy, and now I am succeeding him as pastor in this delightful field. One is reminded how mysterious are God's ways. Brother Preston wrought a glorious good work here, and holds a warm place in the hearts of these good people. This beautifully planned and finished home is a monument to his efforts.

We have nearly two hundred in the Sunday school, one of the best Woman's Missionary Unions and Ladies' Aid Societies to be found anywhere. We are doing something for missions. We are alive to nearly all the interests of our Master's kingdom. In fact, Brother Preston and Brother Hamner (I can presume) were about right when they said this is the best church in the state.—E. E. George.



A Gambling Joint.



Mr. William Goat enjoying his daily paper.

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### LOUIS SAKS

Birmingham,  
Alabama

#### 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. Gil-

mer, by Herbert Maassen and wife, M. E. Maassen, and recorded in volume 242, 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 156 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. apr-12-19-35

#### ANNUAL CONVENTION B. Y. P. U. MEETS IN CHARLESTON.

The Citadel Square Baptist church was filled last night with young Baptists from over the State, who assembled for the first evening in the convention now in progress in Charleston. There was a great deal of enthusiasm shown and the Rev. Dr. Kerr Boyce Tupper, of Philadelphia, delivered a scholarly and highly interesting address. The Rev. Dr. Ramsey introduced the speaker in a pleasant manner.

The Rev. Kerr Boyce Tupper, D. D., LL. D., was licensed to the ministry when 18 years of age in the First Baptist church of this city. He is the son of Dr. H. Allen Tupper, formerly of Richmond, Va., and the nephew of Mr. Frederick Tupper, of Charleston. He was named for his grandfather, Kerr Boyce, formerly of this city. Dr. Tupper has for ten years been pastor of the First Baptist church of Philadelphia, which has recently erected a house of worship costing about \$400,000, laying aside an endowment of \$150,000, for general church work and \$100,000 for work among the poor.

Dr. Tupper's subject was "Christian Expansion." Development, he said, is one of the dominant ideas of our day. We see this everywhere—in material conditions, in philanthropic endeavor, in educational movement, in scientific discovery and in Christian attainment. Expansion is the watchword of our young, progressive and aggressive nation. The church should catch the spirit of the age, keep abreast of the age and utilize the forces of the age for high and holy purpose. In four directions especially should there be this development—in vision, in knowledge, in sympathy, in deed.

The Christian world needs an enlarging vision of God and of man, and of obligation to God and man. It needs an enlarging knowledge of the Bible, and the supreme facts and truths contained in it as the Word of God.

It needs an enlarging sympathy with every high and holy endeavor that looks toward the elevation of the race and the glory of God. It needs an enlarging service, matching creed with character and doctrine with doing.

Dr. Tupper delivers an address tomorrow evening at the Citadel Square church on "Some Things We Stand For."—Charleston News and Courier.

We have just closed a great meeting at Wylam. Four were received by baptism and one by letter. Several other conversions were found in the congregation. The church was greatly revived and much encouraged. Rev. W. E. R. Wallace will supply until Brother Sandlins' successor is called. The church has lost no ground, notwithstanding the strike and other disadvantages.

I begin a meeting at Clayton street May 21st. Rev. L. M. Bradley will assist me. I ask an interest in your prayers for success in the Lord's work then and there.—J. W. O'Hara.

As a subscriber to your paper we feel that we are getting more than \$2 worth of good from it. I am slow to destroy a single copy. I am going to begin this week to keep each issue just long enough to read it and then send it to a friend who cannot subscribe. Your friend and sister in Christ,  
MRS. D. W. WATSON.

#### Letter from Bro. Bentley.

Sylacauga: As the weather has arrived the Lord's people in these ends of the earth appear more numerous and bright. A house-to-house Sunday school canvass among all churches in our town recently put the people to thinking. So many church members never attend the service for study of God's word. Our new house of worship is going on towards completion. Some of us are praying for it to be made a real missionary house. President Montague spent a day with us last week, and though we are building and busy, our brethren gave a fairly good subscription to assist in building the new science and recitation hall at Howard College. This pastor enjoys to see his brethren giving for Christian education work. It is good missionary work. Dr. Montague, along with Brother Crumpton and all others of our brethren who are carrying our denominational responsibilities, will always have my warmest sympathy and heartiest co-operation. It was simply delightful to see with what readiness our Ladies' Aid Society subscribed \$25 after hearing Dr. Montague tell his mission to us. At Vincent last Sunday, the 2nd, Brother J. R. Stodghill, of Lneville, for several years a faithful yoke-fellow, assisted in the ordination of Deacons Clements and Elliott. Brother Elliott is the brother of W. J. Elliott, of Montgomery, and Deacon Clements is father-in-law of Deacon Elliott. We recently lost from our Vincent membership Brother Chapman Wilder, who has entered the business life of the rapidly growing town of Andalusia. He and his wife will make valuable additions to the Andalusia church. But while losing these we gain a Brother Smith, a good Baptist and blacksmith, from the Birmingham district. In the misfortune which befell the firm of Borum & McGraw by a burning last year at Falkville our Vincent church gains also the family of Brother Fluke McGraw, who returns to his old home and to business with the enterprising deacon, J. H. Wilder. Fayetteville church is "lengthening her cords and strengthening her stakes" in sound beginning of vicinity mission work. Some of our people recently organized a Sunday school at Talladega Springs, a long-felt want, and the pastor has begun already a series of school house Sunday afternoon appointments. On our next meeting, the fourth Sunday, we are to have an "all-day" Saturday meeting. "Dinner on the ground." Brother editor, come. We will do you good. This pastor is praying and hoping for a profitable trip to Kansas City to S. B. C., and also praying for great meetings for each of my churches and likewise progress for all pastors. May God grant us great showers of His grace in reviving the churches and saving the lost! May the Wales "fire" gather us in its embrace and consume all our dross and burn away all our sin.—C. J. Bentley.

Brierfield: I am in the work again this year, serving four churches. I was at my church in Shelby county on last Sunday known as The Kingdom, one among the best country churches. We sent Brother Crumpton \$6 for home and foreign missions. We are going to have a fifth Sunday meeting at our church on the 29th and 30th of this month. Brother, we want you to come. It is only four miles from Columbiana. The meeting will be made up of delegates from the churches of the Shelby Association.—S. Smitherman

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## CHILDREN'S PAGE



THE PLASTER CAT.

—Valentine Adams in April St. Nicholas.

When I was as little as some of you are

I had something to keep for my own—

The most beautiful thing that the dream-man could bring,

In the loveliest dream ever known.

It was white, with black streaks (that came off on my cheeks),

When I hugged it too hard in warm weather;

Its collar was red, its smile was well bred,

And we were so happy together.

I'm coming to that—'t was a great plaster cat,

Oh, almost as big as myself!

At night she was placed on a chair near my bed,

And daytimes she lived on a shelf.

'T was a very sad day when the shelf it gave way,

And she fell on the carpet and died.

I saved all the pieces, and more than a week,

Off and on and between meals, I cried.

'T was a long time ago, as maybe you know,

But I'm still hoping, sometime or other,

By searching the shops where they sell plaster cats,

I may possibly find me another.

But there's always a something that all of them lack;

'They never are quite to my mind;

For either the spots are too big and too black,

Or the smile 's not exactly refined.

And if smile and if spot are correct,—but they're not,—

It is sure to be true, I have found,

That the claws are all wrong and the paws are not right,

Or the tail is too long or too round.



### A Good Cat Story.

A Washington friend of the Hon. Thomas B. Reed named her house cat for him. One morning, when he was calling on her, he stroked the cat and asked its name. She hastily invented a name, not liking to tell him it was "Mr. Reed." A minute later a stern voice sounded on the stairway: "Mr. Reed! Mr. Reed! Are you in the parlor? Come out of there you rascal! What are you doing in there?"

Before any explanations could be made, a white-capped maid put her head in the door, evidently unaware of visitors, and cried, "Come out of that parlor, I tell you, Mr. Reed!"—Luth. Observer.

### SPELLING MOUSE.

Grandfather Chase was walking in the garden one fine day when Fred came home from school, after he had been going there for a few weeks.

"Well, dear," said grandfather, "I suppose you are getting to be a famous scholar. You can spell almost anything now, can't you?"

"Yes, sir, most anything!" answered the little boy, who seemed to think that his words of two and three letters were about all there were in the world.

"Well, can you spell 'rat'?" asked grandfather.

"Oh, yes sir! R-a-t."

"Very well, indeed, my dear. Now can you spell 'mouse'?"

Fred looked a little puzzled, thought it over in his mind and then said, "No, sir, I don't believe I can spell 'mouse.'"

"What, can't you spell a little bit of a mouse?" You can spell a great big rat and can't spell a little mouse!"

The child wrinkled his forehead and tried to guess; but, finding he couldn't be looked up into his grandfather's face and said, "I know I can spell 'rat,' but I can't spell 'mouse,' for I guess a spelt mouse is a great deal bigger than a spelt rat."—Every Other Sunday.



### DADDY AND ME.

My dad he often looks at me, And says how very glad he'd be If he could only be a boy. I guess that it's so long ago Since he was one, he doesn't know That being boys ain't so much joy.

Now, you just bet I'd be real glad To be grown up like dad, And have a beard, and never do A thing 'less I just wanted to.

It's "Johnny, wipe your feet!" and "Say, You do those errands right away!" And "Johnny, are your lessons done?" And "John, now run to bed, my son."

I don't wish daddy any harm, But I would almost give a farm If he could be a boy and see The trouble that he gives to me. —American Boy.



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### SKIN PARASITES

Live and multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 30 cts. at druggists, or by mail from J. T. Shoptine, Savannah, Ga.

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Religion in Homes—Meyer, net \$1.00.  
Modern Crisis in Religion—Lorimer, net \$1.00.  
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Beecher Illustrations—net \$3.50.  
History of Preaching—Fattison, net \$1.00.

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APPOINTMENTS BY COMMITTEE FOR  
NORTHERN BAPTISTS.

Response to Address of Welcome, Rev. Lathan A. Crandall, D. D., Minneapolis.  
Sermon, Rev. Augustus H. Strong, D. D., Rochester Theological Seminary.  
"Place of Denominational Academies, Colleges, Universities and Theological Seminaries," Rev. Charles Richmond Henderson, D. D., University of Chicago.  
"American Mission Methods," Rev. Thomas S. Barbour, D. D., American Baptist Missionary Union.  
"Attitude of India Today in Regard to Christianity," Rev. John McLaurin, D. D., Nilgiri Hills, South India.  
"American Home Missions," Rev. Henry L. Morehouse, D. D., American Baptist Home Mission Society.  
"The Printing Press and Christian Literature as Missionary Agencies," Rev. A. J. Rowland, D. D., American Baptist Publication Society.

"Woman's Work on the Foreign Field," Mrs. N. M. Waterbury, Woman's Baptist Foreign Missionary Society, Boston, Mass.  
"Modern Criticism in Relation to the New Testament," Prof. Milton G. Evans, D. D., Crozer Theological Seminary, Upland, Pa.  
"Denominational Literature," Rev. Spencer B. Messer, D. D., Detroit, Mich.

Speakers at preliminary meetings held in different parts of London on Monday evening, July 10: Rev. P. S. Henson, D. D., Boston, Mass.; Rev. B. L. Whitman, D. D., Philadelphia, Pa.; Rev. A. C. Dixon, D. D., Ebbston, Mass.; Rev. C. A. Woody, D. D., Portland, Ore.

APPOINTMENTS BY COMMITTEE FOR  
SOUTHERN BAPTISTS.

Response to Address of Welcome, Rev. Curtis Lee Laws, D. D., Baltimore, Md.  
"Trend of Theological Thought," President E. Y. Mullins, D. D., Louisville, Ky.  
"National Primary Education," Rev. W. E. Hatcher, D. D., Richmond, Va.  
"American Missionary Methods," Rev. W. O. Carver, D. D., Louisville, Ky.  
"Awakening of Japan and Duty of Home Church," Rev. R. J. Willingham, D. D., Richmond, Va.  
"Social Questions," Prof. W. L. Poteat, Ph. D., Wake Forest, N. C.  
"Higher Education in Missionary Schools and Colleges, Home and Foreign," Rev. B. D. Gray, D. D., Atlanta, Ga.

"Denominational Literature," Rev. J. L. White, D. D., Macon, Ga.  
"Sunday School Work," Rev. B. F. Riley, D. D., Houston, Tex.  
Address in Albert Hall, Rev. B. H. Dement, D. D., Waco, Tex.  
Addresses at mass meetings, evening before the congress: Rev. R. H. Pitt, D. D., Richmond, Va.; Rev. W. W. Landrum, D. D., Atlanta, Ga.; Rev. C. C. Brown, D. D., Sumter, S. C.; Rev. W. J. Williamson, D. D., St. Louis, Mo.

## A New Church.

A New Church: The West End Baptist Church, Birmingham, broke ground last Thursday, April 13, at 9 a. m., for their new building, on the corner of Hawkins and Tuscaloosa avenue and hope to be in our new house of worship in five months. Dr. A. C. Davidson, pastor of the Southside Church and Rev. W. S. Brown, pastor of the Fountain Heights Church, added much to the delightful and impressive service. The school and teachers turned out in a body, 350 strong, and sang "Am I a Soldier of the Cross." The pastor, Rev. E. Lee Smith, stated the cause of the meeting and read the Scriptures. Brother Brown led in prayer. Dr. Davidson made an impressive talk. Brother Ward, the oldest member of the church lifted the first spade of dirt, the pastor the second.

The building committee, Brothers Smith, Burke, Chamber and Kelly, each lifting a spade of dirt, all the officers of the church following and the superintendent of the Sunday school and the president of each society following. Mrs. Kelly, president of the W. M. S., Mrs. E. Lee Smith, president of the B. Y. P. U., Miss Taylor, president of the Pastor's Helpers. Mrs. Daniels represented the cradle Roll.—E. Lee Smith.

## 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, 735 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 the women of Alabama 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.

Two years ago when the echo of ax and hammer resounded through the old First Church neighborhood, it was to notify the Baptist that the old temple was being destroyed, that shortly a noble stone structure would rise in all its grandeur to inspire every Christian heart with renewed purpose in God's work. The members of the church had just ceased from the long struggle to lift a heavy debt contracted during boom times, long years since, and with many a sigh and misgiving contemplated the stupendous undertaking of paying for this new building.

Not least among those who most keenly felt the responsibility of the new work were the indefatigable women, laboring in various ways to maintain their several undertakings. It is wonderful to see the result of their united efforts, and the church will go down in history as possessing a remarkably resourceful feminine membership.

Their first plan was to assume the work of raising a thousand dollars. What a chattering, what a nodding of heads over the ways and means of getting together that sum, which then seemed something enormous, but they pulled together, and now after the money is raised and another thousand is looming up, they have forgotten, every one, just what they did and just how much they succeeded in contributing towards the original fund.

It was business conducted on a legitimate basis that enabled them to succeed so readily. They scorned to employ the services of the historic church overster, which, in days past, has solaced the masculine stomach when it behooved women, as a last resort, to do a regular hold-up business in the effort to secure hungry men for the church supper table. The beautiful, expensive, yet deceptive early strawberry was also scorned as a money raiser, but there were social meetings, where, after enjoying a cup of tea, women could contribute a free will offering according to her purse and conscience. These receptions were twofold in their blessings. They cultivated generous impulses and brought together church women socially.

Then the rummage sales, what a lot of money they brought, and what an abundance of good feeling was set flowing! Every one knows what the stock in trade of a rummage sale consists of—Innumerable articles of discarded wearing apparel and housefurnishings, which are valueless to those who give them, but useful to the purchasers at a price which is never exorbitant. It not only amounts to a charity to inaugurate a rummage sale, but such an enterprise is one of the fairest and easiest means of accumulating funds to carry on any work. The bag sales, too, conducted by Mrs. Morrow, are successful and business-like means of getting money. Quite a considerable sum has been realized from these sales. Every enterprise of these women has been prudently conducted, and the First Church Society of women will soon have raised its second thousand dollars, and will have pledged themselves for another.

The First Church people are an inspiration and example to any organization of church workers, for there are only a

few wealthy ones in the membership. All this good and efficient work has been accomplished under the stress of indifference and discouragement on the part of the majority.

If imbued with the same spirit in the future as in the two years past, our people will not find it a heavy burden, but the entire debt will soon be lifted and we will be free to address ourselves to the departments regularly assigned, and to increase and widen that which is already in hand. It is encouraging to know that the subject of missions, the Orphanage, and the usual work for the poor have been kept in view. Nothing has been neglected.  
DORA C. FELL.

Mrs. Hamilton is ready now to make engagements with societies or associations. Let any desiring her services write to her or Mrs. Malone. It might be well to make plans for these meetings before the weather gets too warm.

It might be of interest to any who might be arranging to go with Mrs. Barrett and Mrs. Malone to Kansas City to know that their plans have been unexpectedly changed. They will not go with the Montgomery party, as was at first supposed.

Sister Barrett desires to thank the women of Alabama for their generous response to her appeal.

The receipts for Home Missions, \$3,200, have already exceeded the apportionment, \$3,000, and for Foreign missions they are almost up to the mark, being \$4,400 instead of the \$5,000 which was hoped for.

The Thank Offering was \$1,275.50—double what it has ever been before. Is not this encouraging? Surely the earnest, thinking women of the state are realizing, as never before, what a privilege it is to be co-laborers with Christ in the work of redeeming the world.

Mrs. Bell, of Auburn, writes a charming letter in which she says, among other things, that it has been very generally supposed that the Woman's Page in the Alabama Baptist "just grew," until reminded by the article in the last issue that all the W. M. N.'s have a joint interest in it.

What a delightful thing it would be if the women of Alabama should try to make this page "just grow." The *Alabama Baptist* has never in Mission topics, and the joyous consecration by which one last week of prayer was characterized, was most gratifying. Our president and secretary had the pleasure of attending an interesting meeting of the Opelika W. M. N. last week, with our esteemed vice-president, Mrs. Nudmon.

Our dear Mrs. Pew has organized "the Drop Stitch," a Young Ladies' Missionary Union, which is doing good work.

I think our women will assist in the library plans of the Howard College, though at present, our aims are set for a pastorium, an organ and a carpet.



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