

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Paragraphs

Will the president of each local union appoint the secretary or some one to send up news articles to the Alabama Baptist from their union?

Let every local union that pledged for Howard College fund redeem the pledge as soon as possible. Send money to Thomas J. Wing, Field Treasurer, 803 Title Guarantee building, Birmingham.

Married at the residence of the bride's sister, in Warrior, on the 16th of April, Mr. G. W. Russell to Miss Mary Blackmon. The writer performed the ceremony.—Thos. G. Carr.

Rev. Austin Crouch, pastor of the Woodlawn Baptist Church, will preach the commencement sermon of the Anniston College for Young Ladies at the Parker Memorial Church on Sunday evening, the 14th.

Sunday, the 23rd, was a good day at Cullman. Attendance at Sunday school was nearly 100 per cent better than the same date last year. Crowded house at preaching time. Collections good. The Cullman lodge of I. O. O. F. attended the 11 o'clock service in a body.

J. S. Dickerson, so long editor and manager of the Standard, Chicago, was recently honored by a number of friends who desire him to attend the World's Baptist Congress in London. Their appreciation was expressed in a draft of sufficient size to cover his expenses.—Baptist Courier.

Japan whipped China ten years ago, and then became her guardian. Now she has whipped Russia, and stranger things have happened than that she should become Russia's ally. Russia is an Eastern rather than a Western nation, bear in mind, and her interests and Japan's run largely parallel.

Rev. Dr. William H. Whitsett, of Richmond, Va., former president of the Southern Baptist Theological Seminary, will be the speaker before the New York Ministers' Conference next Monday. His subject will be "Luther Rice." The meeting will be held in the Young Men's Christian Association, Twenty-third street and Seventh avenue.—Examiner.

McWilliams, Ala., April 25.—On Sunday after services by Rev. W. N. Huckabee at 11 o'clock a. m. a conference was held and two deacons, Brothers F. F. Melton and David Youngblood, were ordained, there being present Brothers J. H. Fore, D. M. Maxwell and J. S. Marshall, all deacons of the Indian Springs Baptist Church, besides quite a large congregation. There being no further business the conference adjourned.—W. D. Martin, Moderator; J. C. Sadler, clerk.

On April 15 the B. Y. P. U. of Avondale came over to Green Springs Baptist Church and assisted in the organization of a B. Y. P. U. with said church. Brother W. Martin, a rising young attorney of Birmingham, was elected president and Miss Cumi Paris vice-president. We haven't many young people in this church, but hope to do our part in the Master's work, and we believe through the B. Y. P. U. our efficiency as church members will be greatly increased.

GERTRUDE PARIS, Secretary.



CONFEDERATE MONUMENT.

That the character and achievements of the Confederate soldier and Confederate sailor are regarded with undiminished and undiminishing admiration and affection by the people of this community was strikingly attested on Memorial Day, when, under a bright sky in the presence of thousands of men, women and children of Birmingham, the splendid Confederate monument in Capitol Park, Birmingham, erected by Pelham Chapter, United Daughters of the Confederacy, was unveiled. The Age-Herald well says:

Perhaps the best feature of the monument unveiled yesterday in Capitol Park is the absence from it of all prodigality. It is tasteful and enduring. It is not covered with language. It tells in the plainest manner the story, and it came direct from the hearts of the people. No distant millionaire built it; no unsympathetic hands shared in its erection. The solid shaft unveiled yesterday will stand as long as the city stands, and then no monument of stone will be needed, for the story of the war will be woven into permanent history, and all mankind will recognize the Confederate soldier as a type of the man who loves his land and people and traditions.

The day was beautiful, the sun shining warm and bright. Business was suspended, the schools were closed. Men, women and children with a sense of reverent thankfulness, flocked to Capitol Square to pay once more the tribute of admiration and love owed by them now, and to be owed by them always, to the memory of the men who died on land and sea two score years ago in the war fought in their effort to preserve local self-government, to resist aggression and to maintain the strict construction theory of the constitution.

Paragraphs

Last week we had a pleasant call from Rev. W. A. Hobson, D. D., of Jacksonville.

Rev. Kerr Boyce Tupper, of Philadelphia, will preach the baccalaureate sermon at the commencement of the University of Georgia on Sunday, June 18.

Rev. Gilbert Dobbs, of the Coliseum Place Baptist Church, New Orleans, assisted his father, Dr. C. E. W. Dobbs, at Marietta, Ga., in a recent meeting, in which ten were added to the church.

Last Sunday or Saturday before the First Baptist Church at Glenwood, Ala., was constituted, with twenty-six charter members. Elders, R. A. J. Cumble, C. L. Elland, and J. M. Loftin, presbytery.—W. L. Davis.

At a recent meeting the directors of the Baptist Standard Publishing Company elected Brother John H. Cullom as business manager. This separates the editorial and business departments of the paper, and each will be emphasized as they have not been.

Married near Coaldale, March 19, 1905, at the bride's home, Mr. Earey Brown to Miss Pearl Bramble, both of Coaldale. Mr. Brown is a fine gentleman and Miss Pearl is a handsome young lady. A fine crowd attended the Sunday ceremony performed by the writer.—Thos. G. Carr.

Veazey-Faucett: At the First Baptist Church, Roanoke, Ala., Mr. Oscar Veazey, of LaFayette, and Miss Percie Faucett were married on the 25th. Rev. John P. Shaffer officiating. Both of the young people are members of the Baptist church and belong to good families. May happiness and usefulness be theirs.—John P. Shaffer.

Will brethren be so kind as to send to some member of the Committee on Program for the conference of 1905 subjects to be written upon and discussed, and suitable writers and speakers on the same? This will greatly aid the committee and add interest. The committee consists of Geo. E. Brewer, Notasulga, Ala.; S. H. Campbell, Dothan, Ala., and W. D. Hubbard, Troy, Ala.

I have just moved to Bangor and attended services Sunday. Rev. J. E. Creel preached a strong sermon, which was helpful. I heard some of the brethren say they were going to try to hold their next meeting in their own house, which I believe will be a great uplift to the Baptist cause at this place. May the Lord bless you in your work, that you may still give us the good paper we are getting.—R. E. Smith.

The Baptist Auditorium Company, Los Angeles, Cal., is a company organized by the Baptists of that city, especially in the Temple Church, of which Rev. Robert J. Burdette is pastor. It is capitalized at \$500,000. The purpose of the company is to sell \$200,000 6 per cent bonds with which to erect a building containing an auditorium, choral hall, six store-rooms, 118 offices, five large apartments for art schools, music conservatories, etc., a banquet hall and other conveniences. It is estimated that from the rental alone an income of something like \$75,000 a year will be received.—Exchange.

WHEN DID YOU DIE?

I received not long since a letter from a stranger, who had seen a publication from my pen that prompted him to write to me.

Among the things that his letter contained was an expression of disbelief in the immortality of the soul. I felt that it might be possible to say something that would benefit him, and I wrote the following letter, which I now offer for publication, because it may help some other people to get over the difficulties that have been in the mind of my correspondent. If the Divine Spirit shall apply this letter to the awakening of some dead soul, that soul and mine may rejoice together hereafter, that I wrote this letter. The letter is as follows:
My Dear Doctor:

I read your letter with much interest. I am gratified that my article in the _____ so far awakened your interest as to lead you to write to me.

With much that you say I fully agree, but one fact, or line of facts, you seem to have overlooked, namely: As if questioning the "immortality of the soul," you quote from Ezech. 18:4, but you do not quote all the verse. It reads: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Read the whole passage, beginning with verse 1. God is rebuking the Jews for that proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." He repudiates that doctrine and sets up its contrary doctrine of individual responsibility, and then declares, "The soul that sinneth it shall die."

The question arises, When does the soul die? As Adam's soul died on the day he ate the forbidden fruit, so the soul of each child of Adam dies on the day he first disobeys the command of God, "The wages of sin is death." The terms are cash.

You are a physician. You know no more correct, more comprehensive definition of life than that "it is harmony with the environment." Morganic bodies touch their environment, scientifically speaking, only here and there. Heat, moisture, oxygen, are, however, exercising their influence on them continually, but they are large able to maintain their character, because they are so little affected by environment. But not so with an organic body. In order that it may retain its qualities it must be alive—that is, it must be in harmony with its environment. In being so it maintains a balance in all the chemical forces that affect it, and employs them for its own benefit. When that balance is disturbed disease follows. When you find a human being so affected you go to work at once to restore the harmony. When all the organs of the body, or when any organ of the body ceases entirely to harmonize with its own special environment, the man "dies," we say, and then everything is out of harmony; and chemistry goes to work at once to decompose that body and put its elements into the more fixed condition of inorganic matter. That is physical life and death.

Spiritual life is harmony with God. Spiritual death is discord with God. In the day that Adam sinned he found himself afraid to meet God, and went and hid himself. He was dead. So every child, when he comes to the "tree of knowledge of good and evil," which grows beside his own pathway, plucks the forbidden fruit and dies. It is his first conflict with the will of God, his first sin. That kills him. When you committed your first sin against God as a little boy your soul died, but no decomposition of the soul followed. From that time on you were dead in trespasses and in sins. You were carnal. Your heart was not reconciled to the law of God, and had no power to become reconciled. Hence God came to the world in Jesus Christ, that he might effect reconciliation between dead sinners and their God. This is what the Lord means in John 5:25: "The hour is coming and NOW IS when the dead shall hear the voice of the Son of God; and they that hear shall live." The whole mission of Christ was to bring the dead to life. In the same (John 5), and in the same connection, verses 28 and 29, the Lord says: "Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice, and shall

come forth," etc. That hour has not come. But the other resurrection—the resurrection of the soul—was going on when Phillip found Nathaniel under the fig tree. Hence Paul says to the Ephesians, "You hath he quickened who were dead in trespasses and in sins." When did they die? Manifestly, when they sinned the first time. Paul says in Romans 7:9: "I was alive without the law once, but when the commandment came sin revived, and I died." Alive without the law! When? He never was apart from the law after he reached the state of moral accountability. He was alive, however, during the time that he was "apart from the law" (new version). That could have been true of only one period of his existence, and that was his innocent childhood. He was alive then, because there was harmony between his soul and God. God found no sin in him, and held nothing against him. The child was just as well satisfied with God. There was no inharmony, no enmity, no death.

Now, doctor, where do you stand? I know that you incurred the penalty of death long ago. Have you been called from death unto life by the voice of the Son of God, through the death of Christ for sinners? If you have not, then you are still dead. Your soul is at enmity with God. If it be not reconciled in this life, of the body, there can be no reconciliation after it leaves the body. The separation from God is probationate; it may, through Jesus Christ, be terminated. If it be, then the Lord's pledge is that they that believe on Him have eternal life. See John 5:24. Have it now—it is the present tense, and the life is eternal. But let the time of probation pass, let life's opportunity slip away until the body dies; then the soul passes into unending, helpless enmity against God, which is eternal death. That is the "second death." The first death was when your soul committed its first sin. The second death is when it passes the last opportunity for reconciliation with God. The death of the body is incidental. The second death—the second death of the soul—may occur before the death of the body. And God has provided that at the final judgment the wicked—that is, the dead souls, with their risen bodies—shall be turned into hell. If you have not given your heart to Christ, may God's spirit help you to do so today.

Yours for life everlasting.

JOHN L. D. HILLYER.

LABORERS OF CHRIST.

I had the extreme pleasure of attending the B. Y. P. U. convention at Bessemer, Ala., which convened at that place the 5th and 6th of this month, and I note with interest their key-word, which was "Efficiency." The thought was awakened within me that our churches need more men, and I would emphasize one point, and that is this, that they should be efficient in the work of the Lord—such as were David's "mighty men." * * * "Men that had understanding of the times to know what Israel ought to do" * * * "expert in war," "which could keep rank" * * * "not of a double heart." For such men the church is calling today to shepherd the flocks now scattered and being devoured by wolves.

Our schools and colleges are turning out young men and women eager to make money, to attain eminence in professional life or in scholarship; in fact, eager for anything else but building up the church of the living God.

We need more workers, for "the fields are white unto harvest." We need them for Africa, India, China and the islands of the sea, and in our own land, for there are places in our midst just as hard to work as are those in foreign lands.

The ranks of the professions are crowded, and in workshops there are not nearly enough places to supply all the eager applicants, yet from all directions come unceasingly the cry, "Send us a pastor, a spirit-filled man who can feed the lambs, tend the sheep, and lead our meeting into victory." But before I go further I will say that the pastor cannot do it all. He needs the earnest co-operation of his congregation, for he will be powerless of himself to

drag along the old chariot of salvation, when they are hanging as a dead weight to its wheels. Work and pull together, and then its wheels will roll along swiftly and crush out and straighten the crooked paths of sin. The light which it shall leave behind will linger throughout eternity, and blend itself with the matchless effulgent light of heaven.

The church needs men who are willing to go through with God, who will go to some West Point of grace, and work and wait for the equipment that will make apostolic Christians so that they will come forth with Pentecostal power. Thus equipped sin will fear and flee before them, souls will be saved, and churches will spring up wherever they go.

Jesus Christ has made the call himself, promising to His followers that those who leave houses, or lands, or parents, or children, or wife, or brethren for His sake, that they shall be rich and great in the world to come. He says of such: "If he suffer with me he shall also reign with me." The teaching of Jesus that those that now are last shall be first in eternity, and that now are first shall be last, no doubt carries the same meaning, and this promise is emphasized and illustrated by the parable of the rich man and Lazarus.

We read in the story of Pizarro, the great Spanish explorer, that when in leading his followers to Peru in quest of gold he reach Panama, the men became discouraged, and seeing only poverty and failure before them, they were unwilling to go further. Then Pizarro gathered his men around him, and, drawing a line in the sand with his sword from east to west, he thus addressed them: "Comrades, on that side (pointing to the south), are toll, hunger, battle and possibly death. On this side (pointing to the north), are ease and safety. But on this side lies Peru with all its riches, and on the other Panama with its poverty. Choose each one now as best becomes a brave Castilian. For my part I go south," and he crossed the line. A few courageous men followed their brave leader, and as a result great wealth was their's. So, beloved brethren, I would draw a line before you today between all the natural man holds dear and eternal riches, and say, "On this side is the self-denying walk with Jesus, toll, poverty, nights of prayer, and it may be persecutions and even martyrdom." It is the same old way, the royal way of the cross. But the saints of all ages have gladly chosen it, and it will give you as them an abundant entrance into the everlasting kingdom of our Lord and Savior.

On the other side is the worldly way—"the way that seemeth right unto a man, but the end thereof is death."

Laborers of Christ, arise,
And gird you for the toll;
The dew of promise from the skies
Already cheers the soil.

Go where the sick recline,
Where mourning hearts deplore,
And where the sons of sorrow pine,
Dispense your hallowed lore.

By faith, which looks above,
With prayer, your constant guest;
And wrap the Saviour's changeless love
A mantle round your breast.

So shall you share the wealth
That earth may ne'er despoil,
And the blest gospel's saving health
Repay your arduous toil.

—J. B. Scott, Howard College.

"THE NATIONAL LIQUOR BILL."

The Literary Digest says that since 1880 our alcoholic beverage bill has about doubled, going from 10.9 gallons per capita to 19.48. The alcoholic drinks cost last year \$1,172,565,235, and coffee, tea and cocoa combined only \$196,535,041.

AN OPEN DOOR.

Rev. W. T. Westbrook.

Many are looking for the second coming of Jesus. It would not surprise them to see him coming in the clouds with his holy angels, without sin unto salvation. But let it be in the near future or far distant, severe trials and great conflicts are yet to come. All the prophecies have not been fulfilled. World-moving and heart-rending events must take place before the millennium.

Euphrates has neither been dried up in fact or figure. Evidently that prophecy meant the removing of some hindering cause, that has prevented the kings of the East from marching over to the West. When that cause is removed, the war of wars will be on in earnest.

It may be the dreaded "yellow peril." Who knows? Europe trembles at the thought! Only one thing can change the roaring lion of the "yellow peril" into a harmless lamb. If those yellow men are converted to the religion of the Lord Jesus Christ in spirit instead of form, prejudice and hatred will be changed to brotherly love, and the war will be over.

All nations are building monster warships, forging huge cannons, and remodelling their small arms, so as to be ready for the conflict. If part of the money was used to send the Gospel over there, it would give a more lasting peace than all the terrible implements of war.

This peaceful, transforming effect, however, depends on who carries the message. If either the Greek or Roman Catholic church is the messenger, the teeth of the lion will be sharpened, his anger kindled and his thirst for blood increased.

Rome was only christianized in name. Modern Italy bows down in idolatry just like ancient Rome. The names of the idols have been changed—that is the only difference. True converts were made and churches constituted by the apostles, but even in Paul's day "the mystery of iniquity" was at work. This mystery continued to work, slowly at first, moving step by step; the true churches all over Italy withdrew fellowship from the patrons of idolatry. Later this power of darkness formed the unholy alliance of church and state, and the woman arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, sat upon the scarlet colored beast. She was soon drunken with the blood of the saints and with the blood of the martyrs of Jesus. It has been so from the beginning. They that worship only in outward form have persecuted all that worship in spirit and truth. Cain slew Abel; Joseph was sold into bondage; Jesus was crucified; the true churches were banished from Italy, and pagan darkness reigned over the world under the name of christianity!

Remember that history repeats itself. If the woman on the beast carries the message, the name of the outward form of worship and the names of the idols will be changed; the practice of idolatry will continue. Fanatical hatred will be added to racial prejudice. The Catholic pagans of Europe will join the Asiatic pagans, and the great war of the mysterious Gog and Magog will be on to the finish!

It is up to the Baptists to avert this great calamity. All evangelical denominations are looking to the Baptists for leadership in church independence and liberty of conscience. For the first time in history, an open door is before this peculiar and once despised people! "Will they go up and possess the land," or will they let the enemies of spiritual worship and religious liberty take full possession?

If every Baptist was in a full discharge of his or her duty along this line, the world would be christianized in spirit and reality, as well as in name and form. Religious liberty and freedom of conscience would reign in Russia as it does in the United States; the Oriental would bow to the invisible God, and worship in spirit and truth. Neglect this opportunity and read the history of the persecution of the saints and the martyrs of Jesus by the church of Rome for the result! This persecution will not be confined to foreign nations, but will sweep our own fair land like a terrible cyclone!

"Sleepless vigilance is the price of liberty!" Work while it is day; the night cometh when no man can work! Now is the accepted time. Today is the day of salvation!

RESPECTABLE SALOONS?

Strange as it may seem, there are some people who talk about the respectable saloon. As well talk about an honest thief. Such a thing as a respectable saloon has no existence except as a mental concept in some brain inflamed and deranged by liquor. In Texas the prohibition sentiment is rapidly growing, and county after county is falling into the prohibition line. The liquor dealers are alarmed. Just now they are engaged in a movement to eliminate all except "respectable saloons." This is the last desperate effort to check the prohibition tide. They say that it is the disreputable saloon that has brought the business into disrepute. These zealous reformers seem blind to the fact that the business itself is inherently disreputable. An institution that robs its patrons of self-respect, that does not respect the highest interest of society, that does not respect manhood, womanhood and innocent childhood, that does not respect sobriety, virtue, morality, religion, law and God, is itself infinitely and hopelessly removed from respectability.—Word and Way.

JESUS FROM INFANCY TO TWELVE YEARS OF AGE.

(Read in the Sunday School at Sardis Church.)

By Miss Aline Huguley.

There is not any story that is near so beautiful or wonderful as the story of Christ. It is one of which no one ever tires. Let us begin this story by first asking who is Jesus? The word Jesus (meaning Savior) is a contraction between Joshua and Johosua, being of Greek form. Jesus is the name given to the long promised prophet and king. Matt. 11:3. Acts 19:4. Jesus was not like any other child that has ever lived. His childhood was one of perfect holiness. He was never selfish, but his heart was always full of love, piety and gentleness. He was sent into this world to suffer and die for our sins. Christ's mother was a poor woman—the Virgin Mary, who lived in Nazareth. It was in those days of Caesar Augustus that all the world should be taxed. Every one went to be taxed, every one into his own city. Joseph and Mary went up from Galilee out of the city of Nazareth into Judea unto the City of David, which is called Bethlehem. The night being very cold, there was not any room for them in the inn. Joseph and Mary had to retire for the night to a stable, where the camels and cows were kept. This night God sent his beloved Son, Jesus, into the world. Mary wrapped him in swaddling clothes and laid him in a manger, where the cattle were fed. No one knew this was Christ except Joseph and Mary. In this country there were some shepherds abiding in the fields keeping watch over their flocks by night. And lo! an angel of God came upon them, and the glory of God shown upon them, and they were sore afraid. The angel said unto them, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for this day there shall be born in the City of David a Savior, which is Christ the Lord. This shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes lying in a manger." The shepherds said one to another, let us go to Bethlehem this day and see the things which is come to pass. When they came and saw Mary and Joseph and the babe lying in the manger they made known abroad the sayings which was told them concerning this child. Jesus was just six weeks old when Joseph and Mary carried him to Jerusalem to present him unto God's Temple. Mary wanted to give her child to God, and she brought him to receive his Father's blessings. And behold, there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And he came by the spirit into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law. After these blessings Jesus returned into Galilee to their own city of Nazareth. We know scarcely anything about the life of Christ while he

was a boy; but let us picture him in his little humble but happy home in Nazareth. Jesus was brought up as the son of a poor carpenter. Joseph was a carpenter and had to work very hard.

Now his parents went to Jerusalem every year to attend the passover. And when he was 12 years old they went up to Jerusalem. When they had fulfilled the days, as they returned, Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposed him to be in the crowd with his relatives. After three days they found him in the temple, both hearing and asking questions. When they saw him his mother said: "Son, why has thou dealt with us so? The child said: "How is it that ye sought? Did not ye know that I must be about my Father's work?" He left and went down with them into Nazareth and was subject unto them. And Jesus increased in wisdom and stature, and in favor with God and man.

CUT OFF THE HEAD OF THE PRAYER MEETING SERMON.

Rev. Walter M. Walker, D. D., in the Standard, June 20, asks, "What shall we do with the prayer meeting?" and asks if it shall be something of the past. I write as a layman to say most emphatically, No! The question is asked, "What shall be done to secure an attendance?" Dr. Theodore Cuyler, of Brooklyn, was written to a few years ago by a young minister to ask him to publish, for the sake of others, his plan of conducting services in his church, as his success was phenomenal, and it would be suggestive to others. Dr. Cuyler had an article in one of the religious papers in answer to this request, and in alluding to his prayer meeting he said in substance that after the opening of the meeting, with the reading of Scripture and prayer, he never occupied more than five minutes with remarks. He said that a large number of clergymen had the habit or practice on such occasions of giving what he named a sermonette, and he never knew an instance where this was practiced that it did not check the influence of the Holy Spirit. He said a brother minister came to him once and told him that his church had been blessed with a great revival and the prayer meetings were spiritual, but this spiritual condition gradually became less, and at that time the prayer meeting was suffering from indifference and coldness. Dr. Cuyler asked if he did not practice giving a sermonette, and he said he did. He simply told him to give this up and let those in attendance occupy the time, and he would see a change.

For some time after I became a church member at the prayer meetings the pastor would open the meeting with reading the Scripture and prayer and then the meeting would be put in the hands of the members to occupy the time. It would be quite an exception when the time was not well occupied with prayer, remarks or spiritual songs as the Holy Spirit dictated. But now what a change in too many churches! After what we call the opening exercises the pastor takes a text, and for too long a time by a good many minutes uses this meeting for instruction in the Scriptures instead of in a few remarks saying something for inspiration, too often excusing this practice from his habit, which is a poor excuse. If the time is occupied by others present the pastor will say we will now occupy the time in prayer, and Brother Smith will commence and be followed by Brethren Brown, Jones and Sister Clark. When they are through Brother Gray will be asked to make some remarks, and when he commences will say that he has not much of interest to tell and when is through all present conclude he has not. The singing will be so formal as to be of little assistance. The minister will direct the meeting instead of the Lord, and if one is in attendance burdened and is anxious to have the church know it to get relief he will not have the opportunity to do so. People will not attend prayer meeting to be drones, and they stay away.

Let us try the experiment of allowing our Heavenly Father to direct in the conduct of the prayer meetings, to see if then the people will become interested and attend. We need not fear the experiment, as it is not an experiment, but from former practice has proved to be a fact. J. R. SHELDON.

THE ALABAMA BAPTIST

FUNERAL OF GENERAL CULLEN A. BATTLE.

The funeral of General Cullen A. Battle, who died in Greensboro, N. C., last Saturday, and whose remains arrived here last Sunday night via the Norfolk and Western Railroad, and were met at the railway station by A. P. Hill Camp of Confederate Veterans, of which he was a member, took place at noon yesterday from the First Baptist Church, and was very largely attended. A. P. Hill Camp attended in a body.

The active pall-bearers were Dr. Wm. E. Harwood, grand commander of the Grand Camp of Confederate Veterans of Virginia; General Stith Bolling, brigadier commander Confederate Veterans of Virginia and former grand commander; Hugh R. Smith, past commander A. P. Hill Camp; P. C. Hoy, Wm. E. Badger, R. G. Thompson, John R. Patterson.

The honorary pallbearers were the deacons of the First Baptist Church.

The ministers who took part in the services were Rev. J. B. Hawthorne, D. D., pastor of the Grove Avenue Baptist Church of Richmond, who delivered the funeral oration; Dr. W. R. L. Smith, pastor of the Second Baptist Church of Richmond; Dr. Willingham, of Richmond, chairman of the Foreign Mission Board of the Southern Baptist Association; Dr. R. H. Pitt, editor of the Religious Herald. Other ministers who occupied seats on the pulpit platform were the pastor, Rev. W. C. Taylor, Dr. J. M. Plicher, Rev. F. W. Moore, pastor of the Second Baptist Church, and Rev. E. E. Dudley, of Norfolk.

The casket and surrounding space on the platform were covered with exquisite floral tributes, many of which had come from a distance, in honor of the soldier whom camps of veterans and Daughters of the Confederacy thus sought to honor; but dearest of all to his heart in life was the Confederate flag, which gracefully lay unfurled above his pulseless breast.

Dr. Hawthorne spoke as follows:

Text: "The children of Israel wept for Moses."

—Deut. 34:8.

No one doubt that Moses was in the truest sense a great man, and that his deeds and virtues have enriched the world. Nature endowed him with extraordinary mental faculties, which he diligently improved by the use of all the means at his command. Brought up in the palace of a king, he had the best of opportunities for the cultivation of his gifts. There he had access to all the learning of the most progressive of all the empires of the ancient world. There he studied and mastered great problems in government and accumulated much of the knowledge which prepared him for the organization and discipline of the weak and untutored people whom he was divinely appointed to govern.

He was great in spiritual wisdom and power. During his forty years of seclusion in the desert he laid the foundation for his work as a spiritual leader and teacher. What he said and wrote about God and his government is one of the richest legacies to which we are heirs.

He was an ideal patriot. Great was his love for the people of Israel. For their redemption from Egyptian bondage he turned his back upon the wealth, power and splendor of Egyptian royalty and chose "to suffer affliction."

In obedience to a voice divine he came forth from his retirement in the wilderness and began the work of delivering the Hebrews from Egyptian cruelty and tyranny. Success crowned his heroic undertaking, and then for a period of forty years he devoted himself to the task of preparing that race of slaves for self-government in a country of their own. At the age of 120, having blessed his people and the world by his wisdom and unselfish devotion to duty, he died, and was buried by invisible hands in the mountains of Moab.

Then it was that the children of Israel wept for Moses. For days and weeks they bedewed the earth with their tears and rent the air with their lamentations.

In the conduct of that ancient teacher and servant of God, and in the example of him who wept over the grave of Lazarus, we have a warrant for the

tribute which we pay today to the virtues and deeds of one of the noblest and bravest of our dead countrymen.

In his oration over the brave Athenians who fell in the Peloponnesian war Pericles said: "Justice requires us to pay superior honors to the men who devoted their lives to the service of their country." I am persuaded that this sentiment is as strong today in the breast of the true American as it was in the hearts of the ancient Athenian.

We owe it to ourselves, to the rising generation at our firesides and to generations yet unborn to preserve and magnify the names of those who fought and bled and suffered for what they believed to be truth and justice and the best interests of their country. We cannot be forgetful of them without inflicting irreparable injury upon ourselves and our posterity.

Mark Anthony, standing by the dead body of his royal master in the presence of the Roman people, said: "I came to bury Caesar, not to praise him." Why not praise him? Had he not led Rome's legions to many a glorious victory? Had he not adorned the Eternal City with everything that was most beautiful in nature and art? Had he not made Rome mistress of the world? Yes, he had done all this, and yet Mark Anthony dare not praise him in the presence of the Romans, because they knew that Caesar had been selfish, despotic and unlawfully ambitious.

My countrymen: We can do more than bury the dead hero whose silent remains lie before us today. We can praise him and claim for him the homage and admiration of the world. We can make annual pilgrimages to his grave and deck the sod beneath which his ashes sleep with earth's loveliest and sweetest flowers. We can record his name on monuments of stone and brass and celebrate his valorous deeds in the rapturous effusions of immortal song, because he was not selfish and unlawfully ambitious.

At the capitol of our republic stands the tallest monument ever reared by human hands to human fame. "The earliest light of morning glids it and the last rays of departing day linger and play upon its summit." Mute and lifeless it is to the man who views it under the influence of a purely commercial spirit, but to the idealist—to the man filled with patriotic thought and feeling—it lives and breathes and speaks. It proclaims from year to year and from generation to generation the nation's homage for those majestic virtues which made her Washington "first in war, first in peace and first in the hearts of his countrymen."

Blind and stupid is he who cannot recognize the helpful influence of such a monument on the character and destiny of his country.

A nation without sentiment is a nation without character, without virtue, without aspiration, without power and without self-respect.

The late Governor Winthrop, of Massachusetts, in one of his greatest orations, said: "I am a New Englander, and I am bound by the strongest ties of affection and blood to assert and vindicate, here and elsewhere, the just renown of New England's sons."

You may call that sectionalism, but I call it patriotism. All honor to the man who while he upholds his nation's flag and stands ready to shed his heart's blood in defense of every inch of her soil (loves his own section of that nation more than any other section, his own State more than any other State, his own neighborhood more than any other neighborhood and his own home more than any other home. This is patriotism in its last analysis.

This is not the occasion for a discussion of the issues upon which the two great sections of this country went to war with each other. It is enough to say that the people of both sections believed they were right, and from the beginning to the end of the struggle fought for what they believed to be the best interests of the American people. They submitted their differences to the arbitrament of war. The decision of that tribunal has been rendered, and every honorable and patriotic citizen on either side of Mason and Dixon's line will stand by it and uphold it to the last extremity. The scarred veterans of the North and South have joined hands in a covenant of peace and

fraternity. Inspired by their example, their children of this and coming generations will stand together in holy compact and labor and struggle to make theirs the purest, happiest and greatest country in all the sisterhood of nations.

In the midst of a painful and perilous illness, which had lasted for more than six months, I left home about four weeks ago on a tour through the South, with the hope of regaining my health. Dr. Battle wrote me several letters, advising me of the illness of his distinguished father, but they did not reach me until I returned to Richmond, less than three days ago. I did not receive the intelligence of his death until a late hour on Saturday night. Not until yesterday evening did I have any opportunity to make the last preparation for this occasion. General Battle is worthy of an incomparably better tribute than my limited opportunities will permit me to bestow upon him today.

It was my privilege to know his distinguished father, Dr. Cullen Battle, of Tuskegee, Ala. He was a learned and skillful physician, a public-spirited and patriotic citizen, and one of the most consecrated and influential Christian laymen in the South. By precept and by example he kept before the minds of his children the truest and noblest ideals. He imparted to them an inspiration to which may be traced their lofty purposes and achievements.

My first acquaintance with General Battle was in 1856, when he made a canvass of Southern Alabama in support of James Buchanan for the Presidency of the United States. He was a fluent, graceful and magnetic speaker—true type of the Southern orator of that period. Thousands gathered to hear him and were swayed by the witchery of his eloquence. Among his most enthusiastic admirers and devoted friends was William L. Yancey, the South's most masterful and irresistible orator. It was on the motion of Mr. Yancey in the Alabama Democratic State Convention of 1860 that General Battle was made elector for the Montgomery district and a delegate to the famous Charleston convention. With Yancey he canvassed the State, and afterwards spoke with him on the same platform in New York, Boston, Philadelphia, Chicago, St. Louis and Cincinnati.

At the beginning of the war between the States he raised a company at Tuskegee and joined the Third Alabama Regiment. In the organization of the regiment Tennant Lomax was elected colonel and Cullen A. Battle lieutenant-colonel. By the death of Lomax he became colonel. This regiment represented the flower and chivalry of the State, and in every battle in which it participated illustrated the loftiest patriotism and valor.

Early in April this regiment was ordered to Norfolk, Va., where, on the resignation of its colonel, Jones M. Withers, Messrs. Lomax and Battle again attained their previous rank. The command was assigned to Mahone's brigade, and participated in the battle of Seven Pines, where Colonel Lomax was killed and Battle was promoted to succeed him. Colonel Battle was slightly wounded at the battle of Sharpsburg, and seriously injured at Fredericksburg by his horse falling upon him. In the battle of Gettysburg the whole brigade with the exception of the Third Alabama was repulsed quickly with great loss. Colonel Battle, however, attached his regiment to the command of General Ramseur, and rendered great service in checking the tide of defeat. He was promoted brigadier-general on the field, and given command of a brigade, composed of the Third, Fifth, Sixth, Twelfth and Sixty-first Alabama regiments. This command was the first to encounter General Grant in the Wilderness, and General Ewell, in his report on the battle of Spotsylvania, says: "Battle's brigade was thrown across Hancock's front, and there occurred the hottest fighting of the war." It was then that the opposing forces actually used bayonets.

At the battle of Winchester General Battle's brigade entered the action just in time to allow Evans' brigade to rally, while driving the enemy before him.

At the battle of Cedar Creek General Battle was seriously wounded while leading his brigade against the Eighth corps of the Federal army, commanded by

Gen. George Crook. On this occasion he was promoted major-general, but was never able to return to the field.

General Battle's notable influence with troops was shown in February, 1864, when at his appeal the entire brigade enlisted for the war. This was the first instance of such enlistment and evoked the special thanks of the Confederate Congress, tendered through the President, to both commander and men.

Soon after the surrender the people of the Montgomery Congressional District expressed their high appreciation of General Battle's military services and statesman-like qualities by electing him to a seat in the Federal Congress. For this position he was pre-eminently qualified, but the fanaticism of the party in power forbade him to occupy it. It is a well-known fact that if his service to the cause of the Confederacy had not rendered him ineligible he would have been elected to the Senate of the United States. Dispirited and disgusted by the despotism and iniquity of reconstruction methods, he retired from politics and was never afterwards a candidate for Federal office. This is but a brief and imperfect outline of the public career of one of the most gifted, patriotic and noble sons of the South. His deeds and virtues will make one of the brightest pages in Southern history, and long after the grave has closed in silence over his mortal remains it will be said of him "though dead, he yet speaketh."

The best thing that I can say of General Battle in this tribute to his worth is that he was a sincere and humble believer and follower of the Lord Jesus Christ, and that amid all the excitements and temptations of civil and military strife, and in all the deprivations and sufferings which he experienced after his retirement to private life, he illustrated the virtues which belong to true Christian character. He has left to his children and his grandchildren the imperishable heritage of an unsullied name. He has left to the cause of his Master's kingdom an influence that will last till time's last thunder shakes the world.

About two years ago there came a great era in his religious life. Conscious of his approaching end, he made a new study of the doctrines of grace, and attained to a clear conception of his relations to God as a believer in Christ. He realized that his feet were planted on the Rock of Ages. After his removal to Greensboro he organized and taught a large class of elderly women.

About four weeks ago his last and fatal sickness began.

For every member of the family of the deceased I cherish a tender and abiding affection. It was my privilege to participate in the ordination of his distinguished son to the Christian ministry. I predicted for him a career of great success and honor, and he has more than fulfilled the prophecy. Loving him with all my heart and confiding in his friendship and the purity and integrity of his character, I have requested him to perform for me, when my eyes and arms are folded for the sleep of death, the same service which I have this day so imperfectly bestowed upon the memory of his noble father.

May the benedictions of God's comforting, keeping and guiding care rest upon him and every member of his household.

Let us turn our eyes away from this scene of sadness and weeping to the radiant hills of peace and bliss, where to the music of golden harps by angel fingers touched, we'll sing to the praise of our Lord and Redeemer forever and ever.

The unseen world has never been so real and so near to me as in recent days. It is so near that I almost hear the breathing of disembodied spirits within the veil. I stretch out my hands to loved ones across the narrow stream of death. Verily, heaven is not a distant realm.

"The eye that shuts in the dying hour will open the next in bliss."—Petersburg (Va.) Daily Index Appeal April 11.

State President Vesey visited New Prospect Church at Trussville, Ala., Sunday, April 30, in the interest of the B. Y. P. U. work.

PASTORLESS CHURCHES AND PREACHERS WITHOUT PASTORATES.

This subject has been introduced again by Brother W. M. Hall in an article which appeared in the Alabama Baptist of last week. I may be somewhat obtuse, but I must confess that the brother has not made his meaning clear to me. Just what his position is I cannot tell. He does not seem to me to touch the question as to why there are so many ordained ministers in Alabama without pastorates, while at the same time there are so many pastorless churches in the State that are anxious for pastors.

In a former communication I referred to Hebrews 5:4 as a passage quoted to prove a call to the ministry, and stated that it had no bearing on the subject, that it referred to the priesthood of the old dispensation and not to the Gospel ministry. Brother Hall seems to refer to this statement when he says: "Some one said this alludes to the priesthood. Is not the preacher to some extent a priest?" He is, in the opinion of the Roman Catholics and Episcopalians, but not of Baptists. I should like for Brother Hall to tell us, giving his Scriptural authority, in what sense a Gospel preacher is more of a priest than any other believer. In the same connection Brother Hall says: "If we cannot use this Scripture here, why do we say so much about tithing? That likewise was for the priest." But do we have so much to say about tithing? I do not. The New Testament certainly does not say much about it. It is certainly not enjoined upon us in the New Testament. Furthermore, the people in general were to give tithes and not the priests.

This, however, has no bearing on the subject under discussion. The question is: How can we account for so many churches without pastorates while there are so many preachers without pastors? Most of the brethren who have anything to say on the subject have put all the blame on the churches for demanding too much of pastors and giving too little in return. I believe churches in many instances are to blame, but I do not think this accounts for such a large per cent. of ordained preachers being without pastorates. Brother H., in his supposition about the Rev. Messrs. A., B., C. and D. and E., puts up, it seems to me, a man of straw. Churches are apt to express their "likes" in calling a pastor, and he and I cannot prevent it, but I do not think they are such as he enumerates.

I suggested in my former communication that I believed one reason for the state of things referred to is that too many men have been ordained to the ministry who are unfitted for the ministry. And I have seen nothing to justify me in changing my opinion. It is too easy in Alabama to get a presbytery to ordain a man to the ministry. In some instances men have been ordained who could not read. It is a subject our associations ought to take up for discussion.

I am persuaded that any man who has the qualifications of a bishop, as given by Paul in his letter to Timothy, will not be very long without a pastorate, unless he is disqualified by some physical infirmity. His services will be in demand and the churches will support him.

There are some persons who think that if one feels called of God to preach, it is an awful thing to put any hindrance in the way of his entering the ministry. But is he to be the only judge? I trow not. He is not, according to Baptist usage and teaching. If he is the only judge, then why were the qualifications of a bishop given by Paul? Who is to be the judge in determining whether he has these qualifications? Is not the church of which the brother is a member to have something to say? They know him better than others, and yet they are not willing to assume all responsibility in the matter. They call a presbytery composed of ministers and laymen of other churches to examine him and ascertain whether he is "apt to teach," and has other qualifications required of a bishop. The presbytery reports to the church whether they regard him as in every way worthy of the Gospel ministry.

Dr. Gregory, of Montgomery, and myself were members of a very large presbytery in Baltimore

that unanimously decided not to ordain to the ministry a brother whom we examined. He was a good man, and useful in some ways, but he was painfully ignorant of the teachings of the Word of God. How can a man teach that which he does not know himself? I have heard of another presbytery, not in Maryland, that did ordain a brother to the ministry who was even more ignorant of the Word of God than the Maryland brother referred to. He could not even tell what the apostles said in reply to the Phillippian jailer's question: "What must I do to be saved?" Of course such a man cannot continue long in the pastorate. The churches will soon see that he is not capable of teaching them. But he is an ordained minister and will be classed with the numerous preachers who are without pastorates, and is apt to become a troublesome, carping, ignorant, cancelled critic. His ordination perhaps ruined a good layman.

There are some brethren who think it is a reflection on their honor and integrity if they quit the ministry for some other vocation, though they are not wanted as pastors by the churches. I have great respect for a man who is convinced that he was mistaken in his call to the ministry and seeks other employment that he may support his family. I have great contempt for the man who thinks that because he has been ordained to the ministry therefore he must not do anything else, though the churches do not want him, and will not have him as pastor, and lets his wife and children support him. I have known some of both classes since I came to Alabama.

The following paragraph by Dr. Wm. E. Hatcher appeared in "The Baptist Argus" of March 30. I reprint it here for the benefit of the brethren who did not see it in that paper:

"Hereafter whenever a presbytery is called to consider the propriety of ordaining a man we respectfully suggest that he be asked: 'Do you solemnly promise that if you are ordained that you will never ordain any man as long as you live who hasn't gumption, grit and grace?' If he flickers on this question and looks as if his wife had a nephew or his sister a grandson who is hoping to get into the ministry under nepotistic auspices, please put his case off. There are some preachers that would ordain an idiot rather than to mortify a spinster aunt or an ambitious sister."

W. J. E. COX.

"ASSURED (?) RESULTS."

A recent writer, says an exchange, thus sums up the "assured results" of the "advanced" theologians:

- "A pantheistic god, instead of a personal God.
- "A human savior, instead of a divine Savior.
- "Infallible scholarship, instead of an infallible Bible.
- "Modern thought,' instead of a 'Thus saith the Lord.'
- "A delevopment of religious ideas from the human mind, instead of a revelation from God.
- "The natural in all things, the supernatural in nothing.
- "Reformation, instead of regeneration.
- "Culture, instead of conversion.
- "A change of environment, instead of a change of heart.
- "The energy of the flesh, instead of prayer and faith.
- "Interest in the secular, instead of zeal for religion.
- "Nobody afraid of hell, and nobody caring much about heaven.
- "Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints."

The last suggestion reminds us of the story told of a Universalist citizen of Vermont in former days. He believed that every one would be saved except those who didn't believe in Universalism!—Examiner.

WHY AM I A BAPTIST?"

By Robert J. Burdette.

Well, by heredity. My Welsh ancestors, through my maternal line, were Baptist preachers in Ait Fawr, County Carmarthen, 1640. And there has been an unbroken line of Baptist preachers in the family down to this day. And my father's people were Baptists of old Huguenot stock. If I wanted to be anything other than a Baptist, I couldn't be. I was born one. I might as well try to be, like Ralph Rakestraw, "a Russian, a Frenchman or a Prussian, or an Italian." I love the Universalists and the Russians; I love the Congregationalists and Prussians and the Methodists. I love the Presbyterians and the English. But I was born a Baptist as I was born an American, and that settles it.

Moreover, I love the beautiful symbolism of the ordinance of the Baptist church. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows for growth, and the changes which must come with increase of light and stature, without periodical revision.

Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world, there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of "advisory boards" in Baptist churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope or bishop, or priest, or man-made creed falling between himself and his Maker. That's why I am a Baptist.—Journal and Messenger.

INFANT BAPTISM.

More than once we have expressed a conviction that infant baptism is a hindrance to the world's conversion. Those who are sprinkled in infancy and told that thereby they are made members of Christ, members of the church and heirs of the Covenant, can not easily be brought to believe when they have grown older that they are still dead in trespasses and in sins, and that they need to be born again. Less than a year ago the Sunday School Times, which professes to represent all denominations, or at least claims that it gives offense to none, has this to say on the point under consideration: "Many a child from a Christian home, dedicated in infancy to God by a Christian parent, living up to his knowledge of God's will for him, constant in prayer to the Father, growing daily in Christian love and character, has been treated as though he were all wrong and has been told that he never will be right until he accepts the Savior." If the child is all he is described in this sentence to be he has probably passed through the second birth, the sentence easily creates the belief in a child that his dedication to God in infancy secures all that follows in this description. Three-fourths of the Pede-Baptist world believes that infant baptism secures salvation.—Central Baptist.

Outside Testimony.

The Interior, the able Presbyterian organ published at Chicago, said some time ago: "We agree with the Baptists in saying that unbaptized persons should not partake of the Lord's Supper. Their view compels them to think that we are not baptized and shuts them up to close communion. Close communion is, in our judgment, a more defensible position than open communion, which is justified on the ground that baptism is not a prerequisite to the Lord's supper. To charge Baptists with bigotry, because they abide by the logical consequences of their system, is absurd."

And the Observer, the greatest of their organs, published at New York city, said: "It is not a want of charity which compels the Baptist to restrict his invitation. He has no hesitation in admitting the personal piety of his unimmersed brethren. Presbyterians do not invite the unbaptized, however pious they may be. It is not uncharitable. It is not

bigotry on the part of Baptists to confine their communion to those whom they consider unbaptized."

A Scholar's Testimony.

Dr. Rashdall, a leading minister and scholar of the Anglican church, in a recently published volume entitled "Christus in Ecclesia," comments as follows on the words "We were buried therefore with Him, through baptism, unto death:"

"The symbolism of this passage must have come to St. Paul's readers in a way in which, with our modern usages, it can hardly do to ourselves. St. Paul had before his mind an adult man, making in the presence of the assembled community a confession of his past sins, then plunging beneath the waters of the baptismal pool or stream, rising from it and making, doubtless as yet in a very few and simple words, a solemn, personal confession of faith in one God, and in His Son, Jesus Christ."

Further, on infant baptism, he makes this frank and significant statement:

"It is a sound remark of Dean Alford's, that wherever baptism is spoken of in the New Testament, both the sign and the thing signified are really implied—both the act of baptism and the moral change which normally went with it. In those days the two naturally and inevitably went together. Nobody in those days would be baptized who did not mean what baptism implied. Reception into the new society necessarily involved a great change of life. Modern controversies about baptism have arisen from the fact that that connection has not always been maintained. And when we look at what

The paper is a great success. You are entitled to much credit, deserve, and should have, the cordial and undivided support of the entire Baptist brotherhood of the State. Its new dress is admirable. Its columns are replete with good things. It should go into everyone of our Baptist homes. Twenty thousand subscribers is not too much to expect within the next five years. It is a good thing, let everybody help push it along.

G. G. MILES,
Pres. State Board of Missions.

baptism actually was in primitive times and what it is now, we may well ask ourselves whether the church has done wisely to change this solemn profession of personal self-dedication into a ceremony performed as a matter of course over every unconscious infant. Of infant baptism, in the New Testament, or in immediately post-apostolic times, there is not a single trace. We hear nothing of it till the later half of the second century, and then it is a moot point whether children should be baptized and at what age."

It looks as if Baptists have made their point when a scholar of the Church of England, who is described as "one of the keenest-minded and most profoundly philosophical thinkers of modern Oxford," writes in this fashion.—Religious Herald.

Pertinent Questions to a Methodist.

Speaking of infant baptism, the Midland Methodist says:

"If it means anything, it means a public covenant on the part of parents to give the little one all possible instruction and training, that it may never leave the kingdom of grace."

And again:

"The baptism of children is more for the parents than for the children, although the final benefit is certainly for the little ones."

May we ask the Methodist several questions? Is it true that infant baptism is intended especially for parents? Then why baptize the child at all? Why not simply let the parents make a "public covenant" to "give the little one all possible instruction and training?" In what way is the "final benefit" of infant baptism "for the little ones?" Is there any idea of baptismal regeneration in it? Would the child be saved without the baptism? Is it safer because of the baptism? What is, after all,

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ROYAL
BAKING POWDERABSOLUTELY
PURE

There is no substitute

the real purpose of the baptism of children? If they are not saved by it, are they at any rate made members of the church through it? Should any one be baptized unless he is a believer in Jesus Christ? Is there such a thing as infant baptism taught in the Scripture? Give an example of it. We shall be glad to receive answers to the above questions.—Baptist and Reflector.

English Testimony

The Scribners have just imported a volume of sermons entitled "Christus in Ecclesia," by the Rev. Hastings Rashdall, D. Litt., D.C.L., fellow and tutor of New College, Oxford. These sermons were delivered in the chapel of Lincoln's Inn during the years 1899-1903, when he held the office of preacher to that Society. They were brief discourses on the church and its institutions from the point of view of a loyal churchman. It is interesting to note, however, the candor with which he treats the subject of infant baptism, a subject concerning which there is apt to be a good deal of learned but very illogical pettiness on the part of those who practice that unscriptural rite. Dr. Rashdall says bluntly: "Of infant baptism in the New Testament, or in immediately post-apostolic times, there is not a single trace." Just before this, after a lucid statement of the early view of the ordinance, he says: "And when we look at what baptism actually was in primitive times and what it is now, we may well ask ourselves whether the church has done wisely to change this solemn profession of personal self-dedication into a ceremony performed of course over every unconscious infant." He justifies the custom of infant baptism, not on the ground that there is any slightest allusion to it in the New Testament, but as a rite by which the child of Christian parents is inducted into the church, there to be trained as a member of the body of Christ. It does not appear to have occurred to him that this training could just as well be done without abandoning the primitive significance and purpose of the baptismal rite, which he so clearly apprehends.—Examiner.

THE BEST TEMPERANCE PAPERS.

The best temperance papers are the church papers, and this is because the church is by far and above all other agencies united the strongest temperance organization and force in the land. It is the church which marshals the army in this battle and preserves its conservative, safe, aggressive movement. Impatient advocates of temperance and men wishing to make a party and constituency for their own leadership may rail at the church and declare that the church stands in the way of success of the temperance cause. Sensible people know that such speeches are but the voice of ill temper. There are enough upstart leaders who will lampoon the church and advertise, or think to advertise, their superior wisdom and consistency by telling the church what to do. These leaders make some little local stir for a day, their societies and movements and organs live for a day and are gone; but the church carries the banner of all true reforms, abides and makes progress. In Arkansas it is the work of the preachers that has carried forward the temperance banner at each election. They welcome, encourage and aid every other agency that may co-operate with them. They fight against intemperance as they fight against all that debases men and drags their souls to perdition. The best temperance pledge that ever a man takes is when he enlists under a banner of the church and swears: "I renounce the devil and all his works."—Arkansas Methodist.



MOTHER.

How many buttons are missing today?
 Nobody knows but mother.
 How many playthings are strewn in her way?
 Nobody knows but mother.
 How many thimbles and spools has she missed?
 How many bruns on each fat little fist?
 How many bumps to be cuddled and kissed?
 Nobody knows but mother.
 How many hats has she hunted today?
 Nobody knows but mother.
 Carelessly hiding themselves in the hay,
 Nobody knows but mother.
 How many handkerchiefs wilfully strayed?
 How many ribbons for each little maid?
 How, for her care, can a mother be paid?
 Nobody knows but mother.
 How many muddy shoes all in a row?
 Nobody knows but mother.
 How many stockings to darn, do you know?
 Nobody knows but mother.
 How many little, torn aprons to mend?
 How many hours of toil must she spend?
 What is the time when her day's work will end?
 Nobody knows but mother. —F. H. Sweet.

DRESSES FOR BABIES.

In making dresses for children from 6 months of age up to 5 or 6 years more elaborate trimmings and designs may be used than ever for baby's long clothes. Even with these short dresses, however, simplicity combined with good material will make the daintiest and prettiest dresses.

Materials for such dresses may be what the purse will allow. Wash chiffon is a material that, despite its name, lends itself well to the needs of little people. It comes forty-eight inches wide, and costs but 45 cents a yard. By making a dress the wrong way of the weave (which wears just as well as the right way), one yard will make a very plain dress, and one and a half yards will make an elaborate one for a child one year old.—Woman's Home Companion.

BABY'S GONE TO SLEEP.

The flames dance in the fireplace,
 A glow comes from the log,
 And hard by in his fuzzy grace
 There stands a woolly dog.
 From spare room to the cellar low
 There reigns a silence deep.
 The twilight shadows come and go:
 The baby's gone to sleep.
 A train steams 'cross the dining room,
 Two shoes are in its track;
 A bear's tied to the kitchen broom,
 A horse lies on his back.
 In Grassland, near the bookcase tall,
 There stands a flock of sheep:
 What means this muss in room and hall?
 The baby's gone to sleep.
 —Good Housekeeping

THE BABY'S THROAT.

Looking into a child's throat is a practice which should not be overlooked or slighted. Commence when the child is an infant, and do it once a week. This will answer while the child is very little, but as the child grows older this should be done twice a week, especially when a contagious disease like diphtheria is prevalent. Also be sure never to neglect this precaution when the child appears ill with no apparent cause. If this examination of the throat is

made regularly, as a part of the daily or weekly routine, the child becomes accustomed to it as he does to having the face washed, and will not mind in the slightest opening his mouth and having a spoon put in. An early discovery of tonsillitis or diphtheria is frequently the means of saving not only one life, but more, if there are other children in the family. It is also very instructive to mother and nurse. They become so well acquainted with the normal throat that the slightest inflammation or exudate is easily detected.—Marianna Wheeler in Harper's Bazar.

THE BABY'S WEIGHT.

As to the child's weight, even though the gain be slow, every child after the first week or ten days should show an increase. Many of the causes of loss of weight or lack of increase are due to very simple things. I know of one case where the child had gained steadily for the first three months of life; then there was a change of nurses, and although the food was made after the same formula, feeding intervals and quantity being unchanged, the baby lost steadily. The first nurse then came back, and there was a marked improvement in the child. After rigid investigation it was found that nurse number two was not particular with the bottles and nipples, sometimes letting the bottles stand overnight without proper rinsing, and that the solution in which the nipples were kept was not changed every day. The nipples themselves were probably not well cleaned after use. And while the food was given at the regular hours, the child was allowed to play with the bottle, to fall asleep while taking the food, and the bottle would stay with the baby anywhere from one-half hour to an hour at a time. This one case alone illustrates what improper administration of food will do toward allowing a baby's health to become impaired, although the food in itself was all that was to be desired.—Ex.

WHEN THE HONEYMOON IS OVER.

The fact may be known by these signs:
 When she finds herself saying uncomplimentary things to him.
 The first time he criticises her frocks;
 When she discovers she is jealous.
 When he grows economical with his kisses.
 When she begins to nag.
 When he becomes sarcastic about the food.
 When she does not mind coming to breakfast in curl papers.
 When he tells her how pretty some other woman looks.
 When he begins to eulogize his mother.
 When a meal becomes so quiet that she can plan a whole frock between the courses.
 When he begins to go to his club.
 When she begins to hunt up her old friends and enjoys calling on them.
 When he comes in late for dinner.

NAMING THE BABY.

Did you ever try to think of a name for a tiny little baby? It was hard work, because no name seemed half as nice as baby and you were so afraid it would not suit when the baby grew to be big. Many people of foreign countries have a regular way to select the baby's name, and perhaps it saves some worry.
 A Hindu baby is named when twelve days old, and usually by the mother. Sometimes the father wishes for another names than that selected by the mother; in that case two lamps are placed over the two names, and the name over which the lamp burns the brightest is the one given to the child.
 In the Egyptian family the parents choose a name

for their baby by lighting three wax candles; to each of these they give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby.

The Mohammedans sometimes write desirable names on five slips of paper, and these they place in the Koran. The name upon the first slip drawn out is given to the child.

The children of the Ainu, a people living in Northern Japan, do not receive their names until they are 5 years old. It is the father who then chooses the name by which the child is afterwards to be called.

The Chinese give their boy babies a name in addition to their surnames, and they must call themselves by these names until they are 20 years old. At that age the father gives his son a new name.

The Chinese care so little for their girl babies that they do not give them a baby name, but just call them Number One, Number Two, Number Three, Number Four, and so on, according to their birth.

In Russia, when a baby is baptized, the priest shaves the top of the babies' heads, in the form of a cross. The god-father gathers the soft downy hair together and mixes it with soft drippings from a candle into a tiny ball. This is dropped in the baptismal font, and if it sinks the parents believe the baby will die within a year; if it floats, every one is happy.

THIS IS WHAT THE MOTHERS DO.

By Mary L. C. Robinson.

Playing with the little people
 Sweet old games forever new;
 Coaxing, cuddling, cooling, kissing,
 Baby's every grief dismissing.
 Laughing, sighing, soothing, singing,
 While the happy days are winging—
 That is what the mothers do.

Planning for the little people,
 That they may grow brave and true;
 Active brain and busy fingers
 While the precious seedtime lingers,
 Guiding, guarding, hoping, fearing,
 Waiting for the harvest nearing—
 This is what the mothers do.

Praying for the little people
 (Closed are eyes of brown and blue),
 By the quiet bedside kneeling
 With a trustful, sure appealing;
 All the Spirit's guidance needing,
 Seeking it with earnest pleading—
 This is what the mothers do.

Parting from the little people
 (Heart of mine, how fast they grow!)
 Fashioning the wedding dresses,
 Treasuring the last caresses;
 Waiting then as years fly faster
 For the summons of the Master—
 This is what the mothers do.

—Sunday School Times.



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

EDITORIAL

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

GOOD ROADS, CHRISTIANITY AND EDUCATION.

President Roosevelt, in a speech at St. Louis in 1903, declared that the difference between the semi-barbarism of the Middle Ages and the civilization which succeeded it was the difference between poor and good means of communication. On Bedloe's Island in New York harbor stands Liberty Enlightening the World. "Go ye into all the earth and preach the Gospel to every creature" means now, as when first communicated to man, that the highways and the byways furnish a fruitful field for Godly work. Following the construction of good roads civilization expands, education increases and Christianity widens and broadens its field of operation. But education is not possible and Christianity is retarded where school houses cannot be reached, and school houses cannot be reached where the highways are not at all seasons passable. No fixed policy of consolidated schools will prevail until there is systematized construction of wagon roads, and no fixed policy of road construction is possible except by Federal co-operation with the States and the political divisions thereof.

The common or wagon roads are the primary means of transportation and communication. The railroads have their uses, and they are important, but people do not use them to reach church houses and school houses. Christian civilization and education call for better means of propagation. Public school work goes hand in hand with the spread of religion. It needs no argument to show that every church interest and every school interest is closely connected with the question of public road improvement throughout the United States. The very life of the republic depends upon the influence of the churches and the schools, for these are the certain promoters of high ideals in citizenship and the inculcators of that fine spirit of patriotism which enables good government and sustains it wherever established.

THE PROGRESS OF ARBITRATION.

The following table will give a clear idea of how the principle of arbitration is advancing, and with what hope we can look forward to the day when war shall become as obsolete between nations as duelling is between the individuals of our own country. From 1814 to 1840 the number of arbitrations established between nations was twenty-four, or an average of a little over nine per decade. The story of succeeding decades is as follows:

1841-1850.....	6 cases
1851-1860.....	15 cases
1861-1870.....	23 cases
1871-1880.....	26 cases
1881-1890.....	45 cases
1891-1900.....	62 cases

And in the three years,

1901-1903.....	63 cases
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More important than this advance in numbers of cases submitted is the improvement in the kind of arbitration chosen. The line of progress with regard to references is clearly marked. They have been particular, and are becoming general; they have been optional, and are becoming obligatory; they have been made to occasional courts, and will now be made to the permanent court appointed by all the nations in conference at The Hague. Of old each dispute, if it was referred at all, was referred to a court erected for the purpose, sometimes a jury of commissioners, sometimes to a king or neutral government, sometimes to an arbitrator appointed by each disputant, with leave to call an umpire. Now, The Hague conference has given us a permanent court, commanding from the nations the same respect and confidence that our United States Supreme Court enjoys, and nations will increasingly refer to it their disputes before they arise, as has been done, with certain exceptions of honor and vital interest, in the Anglo-French treaty recently concluded. *

THE "CUT AND DRIED" PROGRAM.

The season for the annual discussion of "cut and dried" programs is now upon us. That it should be seriously discussed every year is only another way of saying that there is much to be said on both sides, and whichever way we do there will be many with strong convictions who will think the other way should have been adopted.

In a sure enough Baptist meeting spontaneity and freedom are essential: No sort of arrangement should be made that would destroy the possibility of this. Even when a man has nothing to say, it sometimes helps him to say it, and it is fine exercise for the patience of the brotherhood. Then there is great good to come from counseling together, and there can be no such thing as counsel when the whole proceedings have been settled in somebody's office weeks beforehand. In the progress of debate or discussion ideas are born, suggestions occur to this mind and that, or in the glowing heat of the moment some heart may be inspired by the Spirit with a great message.

And yet may the good Lord deliver us from the program where none of the speakers have had time for previous preparation. We confess to a mortal fear of the brother who has "no speech to make, Brother Moderator, but has just a word to say along the line under discussion." A whole day may be and sometimes is spent in rambling, pointless talk, when one clear cut (but not dried!) speech might have given information enough to stir the soul and an exhortation that would set many wills to acton.

Spontaneity and freedom—yes, by all means let us keep them, but do not exclude the carefully wrought out, arranged and studied speech. It is possible to have both, and those who have charge of our meetings ought to make provision for both. A convention may smash a program—sometimes ought to—and thus provide for general participation in its deliberations, but it cannot by a vote provide an extemporaneous speech with fact, force, pith and point.

We believe the Alabama State Convention comes near to solving the problem. On each topic coming before it some speaker is requested weeks beforehand to make a study of the subject and give the meeting the benefit of all the latest facts and whatever of worth weeks of reading, thinking and writing may be able to produce. Then time is given for general discussion, which is not only free and spontaneous, but is made more breezy and helpful by the "set speech"—if one wishes so to call it—which sets the tone and pitch of what is to follow.

If we were to offer our Program Committee any suggestions at all we would only say, notify those whom you want to address the convention at least two months prior to the meeting, do not put any one on the program as a compliment to the speaker, and if there should be any Diotrefesians among us let them not be worried with a place on the program at all, but give them time, the rather, to make a close study of Romans, chapter twelve, verse ten.

And we believe that what is good for the Alabama convention would likewise be most excellent for all Baptist conventions and associations, large and small.*

PRAYER.

The weary ones had rest, the sad had joy
That day; I wondered "How."
A ploughman, singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands they wondered "how"
Their single word had power.
At home the Christians, two or three had met,
To pray an hour!

Yes, we are always wondering, wondering "how,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

—Exchange.

STIRRING LETTER FROM THE PRESIDENT OF HOWARD COLLEGE TO THE BAPTISTS OF ALA.

To the Baptists of Alabama:

Before many weeks we ought to break ground for the Library and Science building, which is essential to the growth of our college. The student body has grown, and it will soon grow larger, and the faculty has been increased, and that body must have additions at no distant day.

The handsome gifts which have been made to this building fund inspire us all with hope that our people are now ready for the development of Howard College, a development which shall reach such proportions that no other institution in the South shall be superior to ours. We Baptists have the number; we have the money (a plenty of it); we must have the college, too. After the noble donations of the last four or five weeks, no Baptist, man or woman, can, it seems to me, afford to do nothing. If such acts as those of Brethren Reynolds, Marbury, Givhan, Smith, Longshore, Lovelace, Maxwell, Harlan, Peters, Black, Martin, Sorrell, Caffey, the Mullinses, Pinckard and others, and the devoted service and liberality of Brother Dorsey L. Lewis, do not move people to large deeds, then those people cannot be moved, and they are practically ready to be buried. But they will respond, and that right soon.

As brethren of the Committee of One Hundred and others, among them the writer, shall go throughout the State, I beg our people to be ready to say what they will give between this time and the middle of September. We simply must have this building before Christmas. No tongue can tell the discouragement that a canvasser receives from a man who says, "I may give you something. I will think about it." That sort of brother would kill any enterprise. The deadly "no" is better than the sickly: "I'll think about it." In all the years of my experience I have never received one dollar, sum total, from that "style" of men.

Brother H. C. Reynolds, of Montevallo, who with noble generosity gave for himself and his sons \$1,000, will next week take the field with me in the prosecution of this work. When this gallant man, who has done large things and who has great interests resting upon him, leaves his home to go to the borders of our State for the sake of a cause, it is time that others were thinking that this cause merits their thought, sympathy and assistance. And I thank God that others are so thinking. This is the college of Alabama Baptists, their possession; their very own; and it comes to them for help, not as a failure, but as a success.

I beg those who have made contributions to send me the money before September 15—a part now, some in June, some in July, and the rest not later than the middle of September. If our dear brethren would take this as a fraternal notice and not wait for written reminders, I would be much indebted.

In conclusion, my heart has been cheered and I have been stirred to greater and more hopeful activity by responses from those to whom, acting under instructions from Brother D. L. Lewis, I have written in regard to service on the committee to raise the money needed. Some declined to serve, but more have accepted, and accepted in a way to encourage, cheer and stimulate. Some of the very finest men in Alabama, busy men, men with large interests, bankers, farmers, lawyers, physicians, merchants, leaders of corporations, have agreed to work on this committee. There has probably never been a more hopeful sign, as it were, for Howard College than this. It is augury of great things. Brethren and sisters, with God's help let us bring these great things to pass.

A. P. MONTAGUE.





JUDGE JOS. CARTHEL, Gen. Sec'y.

SUNDAY SCHOOL CONVENTION.

The twenty-second annual convention of the Alabama Sunday School Association, which met in Birmingham last week, was a record breaker in the number of delegates present and for attendance upon all the services. There was a fine spirit and real enthusiasm manifested from beginning to end. Many of the talks were helpful, and some of the addresses of a high order.

The sessions were held in the Cumberland Presbyterian Church, which was daintily decorated with flowers and flags, the front of the choir stand being especially attractive, being filled with beautiful red roses.

Above the speaker's stand were a number of flags and other figures showing statistics of the work that is being done by the Sunday schools of Alabama and also what it is possible to do.

Election of Officers.

All the old officers were elected with a few exceptions. Following is the list: E. J. Russell, of Athens, president; Joseph Carthel, of Montgomery, general secretary; R. L. Cater, of Anniston, secretary; M. M. Sweatt, of Montgomery, treasurer; Miss Minnie E. Kennedy, of Opelika, primary secretary; Miss M. E. Smith, of Opelika, superintendent home department; Leon C. Palmer, of Montgomery, assistant secretary; W. F. Feagin, of Montgomery, superintendent normal department.

The Reports.

President E. J. Russell, of Athens, made a verbal report to the convention. The conditions are much better this year throughout the state than last year. The work is being pushed, and in counties where there has been no concerted action, willing workers are now at the helm.

The executive committee's report was submitted by G. G. Miles, our honored Baptist layman of Montgomery. It showed that the committee had been active. General Secretary Joseph Carthel, of Montgomery, in a verbal report set forth conditions, and his report, while not lengthy, gives much encouragement for future work.

A partial report was received from the treasurer, M. M. Sweatt, of Montgomery.

Primary Work.

Miss Minnie E. Kennedy, of Opelika, primary secretary, made report and showed that the work in her department was progressing well. She reported a great increase in interest in primary work in the various counties of the state. Last year there were only seven counties with county primary secretaries. This year there are nineteen. Anniston, Troy and Union Springs have held primary institutes this year with good results. Montgomery will hold a primary institute next year. It was shown that Birmingham is doing some very good work in the primary department. The state primary secretary reported that she had traveled 6,000 miles during the past ten months in the interest of her department.

Miss M. E. Smith, of Opelika, superintendent of the home department, reported a healthy growth in her department, but could not make a full report on

account of all the county secretaries not having answered letters she had written. She urged the necessity of prompt replies to her letters.

A Primary Conference.

Wednesday afternoon the primary and junior conference was held in the Central Presbyterian church and was well attended. The conference was presided over by Miss Minnie Kennedy, secretary of the primary and junior department of the Alabama Sunday School Association. The conference was well attended and consisted chiefly in the hearing of reports from the various officers and the discussing of the work for the ensuing year.

Dr. Hamill's Addresses.

Prof. H. M. Hamill, D. D., of Nashville Tenn., one of the foremost Sunday school workers in the South, added much to the pleasure and profit of the delegates and visitors by his addresses on the "Sunday School as a Missionary Force," "The Sunday School as an Educational Force."

Among many other true things Mr. Hamill said: "Many people have the idea that a child is not capable of any religious feeling and think that he is a mere bundle of emotions without any intelligence. When they wish to talk or preach to him they adopt infantile expressions and use the monosyllabic speech of his early childhood. There never was a greater mistake than this," said Mr. Hamill. The great Dean Stanley, of London, one of the greatest preachers that the world has ever known, preached to the children of London in the afternoon, using the same vocabulary as in his morning sermon to the adults, the only difference being that he changed his line of thought to meet the conditions and requirements of younger minds.

The Address of Dr. Van Ness.

One of the features of the convention was the address on "The Sunday School in American Life" by Rev. T. J. Van Ness, D. D., of Nashville, Tenn., editorial secretary of the Sunday School Board of the Southern Baptist Convention, who is doing so much to improve our Baptist Sunday school literature. The address was full of thoughtful things well put. Among other things, Dr. Van Ness said:

"The Sunday school is one of the most important parts of our American life, and plays one of the most prominent parts of any organization in America in the developing of the children of the nation into good citizens. The Sunday school is also the most important feature of the church organization, and one which has done more to reclaim the uncivilized people of this country than any other cause. It has received the most attention of any part of Christian organization, and has today one of the most perfect and highly developed parts of the same. The statesmen of this country have recognized the importance of the Sunday school in the making of good citizens and have taken their part in helping along the same. John Wanamaker, when he was a member of the cabinet, always went to Philadelphia every Sunday in order that he might preside over the Bethany Sunday school, one of the largest in that great city. The Sunday school creates and develops that moral part of the education of the child without which he would be incapable of governing himself or any one else."

Dr. Jacobs Talks.

Dr. W. S. Jacobs, of Nashville, Tenn., Southern vice-president of the International Sunday School Association, who was present at the Thursday morning session, was called upon to make a short talk. Dr. Jacobs responded and in an interesting little talk of about five minutes spoke of the work that is being carried on in this state. He complimented the workers for the earnest manner in which they had taken up the work and the manner of their success. He said that Alabama was the banner state of the South and that more good and better results were produced in this state than in any other in the South. He said that that was a fact and not flattery, and that due credit was due them for the work they were doing. He was given close attention during the course of his remarks.

The First President.

H. L. McKee, now of Mississippi, was introduced to the convention and made a short address in which he complimented the Sunday school workers of the

state for their growth during the past few years. Mr. McKee was the first president of the Alabama Sunday School Association, and made the statement in his talk that at the first convention there were less than twenty delegates in attendance, and added that at the time he thought they were doing well.

Pledges for Ensuing Year.

G. G. Miles, of Montgomery, made a strong and earnest appeal for the generous financial support of the convention in order to give the association a good start for their next year's work.

For the propagation of the future work of the Sunday schools throughout the state a contribution fund of \$3,222 was contributed by the delegates from the various schools, or a guarantee was made that the amount would be subscribed.

Dr. Stakely's Address.

Rev. C. A. Stakely, D. D., of Montgomery, delivered a stirring and eloquent address on the "Potential Position of the Sunday School," how it had risen from practically no recognized position at all to one which exercised the most influence for good of all the church organizations.

District Presidents.

- District No. 1, J. M. Peerson, Florence.
- District No. 2, R. E. Pettus, Huntsville.
- District No. 3, J. F. Turney, Hartselle.
- District No. 4, W. R. Dortch, Gadsden.
- District No. 5, G. T. McEldery, Talladega.
- District No. 6, R. F. Lewis, Birmingham.
- District No. 7, William Edmonds, York.
- District No. 8, D. P. Christenberry, Greensboro.
- District No. 9, W. B. Davidson, Montgomery.
- District No. 10, T. S. Christian, Jr., Alexander City.

- District No. 11, L. M. Stevenson, Roanoke.
 - District No. 12, J. L. Trotman, Troy.
 - District No. 13, B. Davis, Clayton.
 - District No. 14, W. D. Dunn, Grove Hill.
 - District No. 15, C. S. Rabb, Evergreen.
 - District No. 16, J. T. Fuller, Centerville.
- Members international executive committee, J. S. Carroll, Troy; international vice president, J. G. Green, Opelika.

State Executive Committee.

- G. G. Miles, chairman, Montgomery; Michael Cody, Montgomery; John B. Fuller, Montgomery; John W. Durr, Jr., Montgomery; W. E. Holloway, Montgomery; R. O. Blakey, Montgomery; Adolpa Roemer, Montgomery; W. W. Pearson, Montgomery; S. B. Slightler, Montgomery; A. W. LeBron, Montgomery; W. D. Dillard, Matthews; T. H. Johnston, Birmingham; B. B. Comer, Birmingham; J. B. Wadsworth, Birmingham; J. B. Green, Opelika; E. C. Anderson, Anniston; J. T. Gardner, Anniston; L. H. Carre, Anniston; J. S. Carroll, Troy; D. H. Marbury, Marbury; G. Frank Warner, Selma; R. W. Cecil, Birmingham.

Diplomas Conferred.

The executive committee was authorized at the meeting Thursday night to select the next place for holding the convention. This committee will not make a selection for some weeks, but the announcement will be made as soon as a report is made.

The state association conferred diplomas upon Sunday school classes as follows:

Class at Holt, legion of honor course, Mrs. J. B. Beard, Mrs. R. E. Lee, Mrs. C. M. Ayres, Miss Laura T. Davis, Miss Kate Keen, Miss Lella Baird and Mr. C. M. Ayres.

Montgomery Teachers' Association, Semelroth complete normal manual course, Mrs. S. A. Tyson, Mrs. Minnie B. Allen and Miss Mabel Hood.

Will Select Next Place.

The executive committee was authorized at the meeting at night to select the next place for holding the convention. This committee will not make a selection for some weeks, but the announcement will be made as soon as a report is made.

A Conference of Workers.

The sessions were not only made interesting by the set addresses, but were enlivened by the impromptu speeches of those whose minds were quickened. It was truly a conference of workers in the best sense, for many were the practical methods set forth by the men and women who were actively engaged in Sunday school work.

FACE LIKE PIECE OF RAW BEEF

Scalp Covered With Sores, Hair and Eye-Brows Fell Out—Agony for Eight Long Years—Doctors Were Unable to Cure.

SPEEDILY CURED BY CUTICURA

"I had suffered terrible agony and pain for eight long years from a terrible eczema on the scalp and face. The best doctors were unable to help me, and I had spent a lot of money for many remedies without receiving any benefit. My scalp was covered with scabs, my face was like a piece of raw beef, my eyebrows and lashes were falling out, and sometimes I felt as if I was burning up from the terrible itching and pain. I then began treating myself at home, and now my head and face are clear and I am entirely well. I first bathed my face with Cuticura Soap, then applied Cuticura Ointment to the afflicted parts, and took Cuticura Resolvent for the blood. I was greatly relieved after the first application, and continued use of Cuticura soon made a complete cure.—Miss Mary F. Fay, Westboro, Mass."

AGONIZING ECZEMA And Itching, Burning Eruptions with Loss of Hair, Cured by Cuticura.

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

Cuticura Soap, Ointment, and Pills are sold throughout the world. Foster Drug & Chem. Corp., Boston, Sole Proprietors. Send for "All About the Skin, Scalp, and Hair."

STATE OF ALABAMA, Jefferson County, Probate Court.

This day came Elizabeth Masters and filed her application in writing and under oath, therewith producing and filing in this Court an instrument of writing purporting to be the last will and testament of Dan Masters, deceased, and praying for such orders, decrees and proceedings as may be proper and requisite for the due probate of said instrument as such will; alleging further, that Christina Masters, mother of deceased, and John Masters, William Masters and Isaac Masters, brothers of deceased, all of whom are over the age of twenty-one years and are non-residents of this state, and reside near Mt. Carmel, Ohio.

It is therefore ordered that the 6th day of June 1905, be set as a day for hearing testimony in proof of said instrument as such will. It is further ordered that notice of the filing of said application and of the day set for hearing same be given by publication once a week for three successive weeks, in the Alabama Baptist, a newspaper published in this County.

SAMUEL E. GREENE,
Judge of Probate.

Notice of Final Settlement.

THE STATE OF ALABAMA, Jefferson County, Probate Court, 24th day of April, 1905; Estate of Louis J. Bieletz, deceased.

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

It is ordered that the 19th 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.

NEW TESTAMENT RULE OF GIVING.

1. Who was the first and greatest of all givers?

Ans. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

2. What should we say of this great gift?

Ans. Thanks be unto God for his unspeakable gift.—II. Cor. 9:19.

3. Is giving a Christian grace?

Ans. Therefore, as ye abound in everything, in faith, in utterance and knowledge—see that ye abound in his grace, also.—II. Cor. 8:7.

4. Who are to give?

Ans. Let every one of you lay by him in store.—I. Cor. 16:2.

5. In what spirit should a Christian give?

Ans. Every man according as he purposeth, in his heart, so let him give; not grudgingly or of necessity, for God loves a cheerful giver.—II. Cor. 9:7.

6. What should precede as a preparation for Christian giving?

Ans. But first gave their own selves to the Lord.—II. Cor. 8:5.

7. What is to be the measure of Christian giving?

Ans. As God has prospered him.—I. Cor. 16:2. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberty. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift.—II. Cor. 8:2-4.

8. What does Christ say concerning the measure of Christian giving?

Ans. Freely ye have received, freely give.—Matt. 10:8.

9. How often should Christians give?

Ans. Upon the first day of the week.—I. Cor. 16:2.

10. Are the small gifts of the poor as acceptable to God as the large gifts of the wealthy?

Ans. For if there be first a willing mind, it is accepted according to what a man hath and not according to that he hath not.—II. Cor. 8:12.

11. What does Christ say about the blessedness of giving?

Ans. It is more blessed to give than to receive.—Acts 20:35.

12. Is liberal giving rewarded in this life?

Ans. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom.—Luke 6:38.

13. How is it rewarded in the next world?

Ans. Come you blessed of my Father, inherit the kingdom prepared for you. For I was an hungered and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me.—Matt. 25:35.

14. Does Jesus say this of himself or of his brethren?

Ans. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40.

—S. H. Mallett in Baptist Chronicle.

FROM EUFAULA.

By M. B. Wharton, D. D.

I have just returned from De Funiak Springs, Fla., where I conducted a ten days meeting, which was in many respects the best I ever saw. Great crowds attended. The whole town seemed to be under the influence of the meeting, and many souls were

converted. Thirty-three joined the Baptist church, and the pastor wrote me today that members are still coming in. He baptized twenty-six Sunday night last; five more await baptism, several joined by letter, etc. Many will join other churches. It was truly a great meeting. Rev. W. F. Wagner, the pastor, is a "host within himself." He came to De Funiak Springs eighteen months ago and found only fifteen or twenty Baptists and no house of worship. He now has 150 members and the finest church edifice in the town, costing \$8,000. The church is a gem of architecture, with all modern appliances and improvements. Brother Wagner is a native of Georgia and a graduate of Mercer University and the seminary. He is a little under 30, handsome, gifted and unmarried. Some lady may call him if she will, but let no church apply. He is too useful at De Funiak, the seat of the great Chautauqua.

I am happy to state that my noble church, under the auspices of our Ladies' Aid Society, has just purchased for me a beautiful parsonage, and I expect to go to housekeeping soon. Come and see me.

Prof. A. Van Hoose, of Brenau College-Conservatory, Gainesville, Ga., has just leased the Union Female College here, and September 15 will open one of the finest woman's colleges in the South. The Gainesville Brenau is filled to overflowing, and so he will establish a branch here, perhaps to be called "The Alabama Brenau." He is a noble Baptist, gifted and progressive. His father was formerly pastor of the First Baptist Church here. Eufaula, Ala., April 27, 1905.

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CHILDREN'S PAGE

HOW MARK TWAIN MADE \$5.

All boys like to earn a few pennies now and then, but Mark Twain tells of a very unusual way in which he once made the princely sum of \$5 as a small boy. At one school he attended there was a strict rule against marking the desks. Any boy discovered mutilating a desk must be punished—being offered his choice between paying \$5 or taking a public whipping. The irresistible combination of a shiny-topped desk and a brand-new knife in his pocket was too much for Mark. He succeeded to the temptation and whittled away until the teacher caught him. The punishment was set for the following day, and Mark's father, thinking it a pity the lad should be publicly whipped, gave him a lecture and a \$5 bill. Five dollars looked pretty big to Mark. He thought it over carefully, and when the time came, with the bill in his pocket, went up and took the whipping.



A Modern Grandmother.

I want to see a grandmother like those there used to be, In a cosy little farm-house, where I could go to tea; A grandmother with spectacles and a funny, frilly cap, Who would make me sugar cookies, and take me on her lap, And tell me lots of stories of the days when she was small, When everything was perfect—not like today at all.

My grandmother is "grandma," and she lives in a hotel, And when they ask "What is his age?" she smiles and will not tell. Says she doesn't care to realize that she is growing old; Then whispers—"But you're far too big a boy for me to hold." Her dresses shine and rustle, and her hair is wavy brown, And she has an automobile, that she steers, herself, down town.

My grandmother is pretty. "Do I love her?" Rather—yes; Our Norah calls her stylish, and on the whole I guess She's better than the other kind, for once when I was ill She helped my mother nurse me, and I read to me until I fell asleep; and stayed with me, and wasn't tired, and ther.

She played nine holes of golf with me when I got out again. Yet, because I've never seen one, just once I want to see A real old-fashioned grandmother, like those there used to be. —Helen Leah Reed in Delineator.

HOW PAPA READS.

By W. Crawford Sherlock.

One rainy afternoon Frank Waters and Jack Harding were playing in the nursery at Jack's home. They took long rides on the hobby horse, played soldiers, and built forts and houses of the blocks, but at last both became tired of being indoors.

"Say, Jack," said Frank, standing by the window and gazing disconsolately at the fast falling rain, "what can we do now?"

"I'll tell you," replied Jack, who being the host of the occasion, felt it necessary to provide something to amuse his companion, "let's read. I've got a lot of pretty picture books."

Frank could not read, but being one year older than Jack, who was only 4 did not wish to admit his ignorance and therefore agreed to the plan. The two boys were soon seated on the floor opposite each other with large picture books before them.

"Why, Frank, you're reading upside down," cried Jack, glancing at the inverted pictures on the cover of his friend's book.

"Look here, Jack, I can't read," acknowledged Frank, crestfallen at the discovery of his ignorance, "and I don't believe you can, either."

"Yes, I can," returned Jack confidently, "and I'll show you how."

Gazing intently at his book, Jack moved his lips slightly, but uttered no sound.

"That's not readin'," cried Frank, scornfully.

"Yes, it is. That's the way my papa reads, and I guess he knows more about readin' than you do."

HOT CROSS-BUN PUZZLE.

Here is another timely souvenir calculated to interest such philosophers as have been delving into the hidden meanings of Mother Goose's quaint rhymes, for as a matter of fact most of those jingling old melodies conceal riddles or puzzles which are really worthy the investigation of us children of a larger growth. Now, just listen to the cry of the hot cross-bun man:

"Hot cross-buns, hot cross-buns,
One a penny, two a penny,
Hot cross-buns,
If your daughters don't like them,
Give them to your sons!
Two a penny, three a penny,
Hot cross-buns.
I had as many daughters
As I had sons,
So I gave them seven pennies
To buy their hot cross-buns."

The inference is clear that there are three sizes of buns—one for a penny, two for a penny and three for a penny. There were just as many boys as girls, and they were given seven pennies to purchase each an equal number of buns. How many buns did each receive?—April Woman's Home Companion.

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AN OUTLINE ANALYSIS OF THE BOOK OF ACTS.

(Rev. J. Henry Haslam in Baptist Commonwealth.)

Many requests have been made for the outline analysis of the Book of Acts, arranged and presented recently to our Philadelphia Conference of Baptist Ministers. It was given then in condensed form and simply as an illustration of one method of Bible teaching. Following is the full outline to which reference was made in the paper on "The Limitations and Opportunities of the Minister as a Teacher."

The Book of Acts.

Key-Words:

"Began"—1:1.

"Witnesses"—1:8.

I. The Introductory Chapter, 1:1-26.

1. Repetitions from the Gospel, 1:1-12.

2. Final Preparations, 1:13-26.

II. The Church Qualified for World-wide Witnessing, 2:1-4.

1. The Day of Pentecost.

2. The Descent of the Spirit.

3. Symbols: Wind, Tongues, Fire.

III. The Church Witnessing in Jerusalem, 2:5; 7:60.

1. First Hearers of the Witnesses, 2:5-13.

2. First Message of the Witnesses, 2:14-36.

3. First Fruit of the Witnessing, 2:37-47.

Primitive Converts.

Primitive Baptisms.

Primitive Church Life.

4. The First Persecution, 3:1; 4:31.

Healing the Lame Man, 3:1-11.

Peter's Address, 3:12-26.

Arrest, Trial Triumph, 4:1-31.

5. A Holy Church, 4:32; 5:16.

Its Support, 4:32-37.

Its Purgings, 5:1-11.

Its Ministrations, 5:12-16.

6. Witnesses Divinely Endorsed, 5:17-42.

Opening of Prison Doors, 5:17-25.

Preferring Divine Guidance, 5:26-32.

Advice of Gamaliel, 5:33-42.

7. Growing Church Meets New Difficulties, 6:7.

Appointing of Deacons, 6:1-6.

Antagonism Against Stephen, 6:7-17.

Stephen's Significant Address, 7:1-53.

Stephen the First Martyr, 7:54-60.

IV. The Church Witnessing in Judea and Samaria, 8:1; 12:25.

1. The Witnesses Scattered, 8:1-40.

Phillip's Witness in Samaria, 8:1-13.

Holy Spirit Sanctions the Widening Work, 8:14-25.

Philip and the Eunuch, 8:26-40.

2. The Lord Wins a New Witness, 9:1-31. (Read also 22:1-21 and 26:2-23.)

3. Peter at Lydda—Aeneas, 9:32-35.

4. Peter at Joppa—Dorcas, 9:36-43.

5. Peter at Caesarea—Cornelius, 10:1-58.

Vision of Cornelius, 10:1-8.

Vision of Peter, 10:9-20.

Peter's Visit, 10:21-48.

6. Discussion about Gentile Converts, 11:1-18.

7. The Church's New Center—Antioch, 11:19-30.

8. Triumph Over Herod's Persecution, 12:1-24.

James Seals His Testimony in Blood, 12:1-2.

Peter's Miraculous Release from Prison, 12:3-19.

The Persecutor is Smitten and Dies, 12:20-24.

V. The Church Witnessing Unto the Ends of the Earth, 23:1; 28:31.

1. Witnesses Carry the Gospel to Asia, 13:1; 14:28.

Preparation at Antioch, 13:1-3.
From Antioch to Cyprus, 13:4-12.
Great Work in Antioch (Pisidia), 13:13-52.
City of Iconium Stirred, 14:1-5.
Honored and then Stoned at Lystra, 14:6-20.
Witnesses Return to Antioch and Report, 14:21-28.

2. First Council—Jerusalem—A. D. 50.

The Issue—The Speakers—The Decision, 15:1-35.

3. The Witnesses Carry the Gospel to Europe, 15:36; 18:22.

Through Asia again to Troas, 15:36; 16:10.

Establishing First Churches in Europe, 16:11; 18:11.

Converts at Philippi, 16:11-40.

Thessalonica and Borea, 17:1-14.

The Gospel Announced in Athens, 17:15-34.

A Year and a Half in Corinth, 18:1-11.

(Two Epistles to Thessalonians Written A. D. 52, 53.)

Accusation Against Paul Ignored by Gallio, 18:12-17.

The Return by Way of Ephesus to Caesarea, 18:18-22.

4. Further Witnessing in Asia and Europe, 18:25; 21:17.

Apollos at Ephesus and Corinth, 18:24-28.

Paul Two Years in Ephesus, 19:1-10.

(First Epistle to Corinthians, A. D. 57.)

Witnessing in Ephesus and Asia, 19:11-41.

Great Revival in Ephesus, 19:11-22.

Great Uproar in Ephesus, 19:23-41.

Witnesses Visit Macedonia and Greece, 20:1-5.

(Second Epistles to the Corinthians, A. D. 57.)

(Epistle to Galatians and Romans, A. D. 57.)

By Land and Sea from Philippi to Jerusalem, 20:6; 21:17.

5. Witnesses Attacked by Jews in Jerusalem and Rescued by Roman Soldiers, 21:18; 23:10.

Uproar in Jerusalem, 21:18-40.

A Witness Relates His Conversion, 22:1-21.

A Witness Protected from Violence, 22:23; 23:10.

6. Witnesses Rejected by Jews Appeal to Rome, 23:11; 26:32.

Conspiracy Against Witnesses Foiled, 23:11-22.

Sent Under Guard to Caesarea, 23:23-35.

Paul Answers Tertullus Before Felix, 24:1-23.

Paul Witnesses Before Felix and Drusilla, 24:24-27.

Paul Vindicated Before Festus, 25:1-27.

Paul's Testimony Before Agrippa, 26:1-32.

7. The Witnesses on the Way to Rome, 27:1; 28:15.

The Voyage Begun, 27:1-13.

The Storm and Wreck, 27:14-41.

All Saved, 27:42; 28:10.

On to Rome, 28:11-15.

8. The Witnesses Reach Rome, 28:16-31.

With Rome as center the uttermost parts of the earth are reached, according to the Lord's Word in Acts 1:8. The Book ends abruptly, but the work does not cease. Our Lord still continues through His witnesses "what He began both to do and teach." (From 62 to 68 A. D. Paul wrote seven Epistles, viz: Ephesians, Colossians, Philippians, I Timothy, Titus, II Timothy.)

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This page belongs to the women of Alabama who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 517 2nd St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

A MEMORY OF LIVINGSTONE.

When David Livingstone was buried in Westminster Abbey, it was fittingly written:

"Open the Abbey doors and bear him in
To sleep with king and statesman,
chief and sage,
The missionary came of weaver kin,
But great by work that brooks no lower wage.

Mrs. J. E. Barnes, of Sulligent, writes that they will be ready to fall in line with the Howard College work.

Many hearts go out in love and sympathy to our dear sister, Mrs. J. E. Meadows, during the serious illness of her husband.

Mrs. A. J. Irie, of Sheffield, writes to Mrs. Malone expressing her great pleasure at the coming of the sisterhood of Christian workers in July. Her heart is full of joyful anticipation and she is already zealously at work making plans and asking for suggestions, in order that the meeting may be a great inspiration to all who may be present.

Many hearts have been saddened by the death of our dear sister, Mrs. J. M. Vernon, of Cussetta, Ala., the much loved vice-president of the East Liberty Association. Mrs. Crawford Johnson, of Dadeville, writes that for the sake of this dear sister, her loving work and her prayers they will make a special thank offering. What a beautiful memorial to a departed loved one!

Meador: Mrs. D. J. Meador died at her home here April 7, and the funeral was conducted by Rev. W. W. Howard, pastor of the Baptist church, of which she was a prominent member. She was a native of South Carolina, where she was reared and educated, and belonged to one of the most prominent families in that State. She was highly educated, cultured and refined, and was very benevolent. Her husband, Senator D. J. Meador, is one of the most prominent men in the State, having been speaker of the Senate two terms. He is one of the wealthiest citizens in Marengo county and is a prominent Baptist, and has a large acquaintance, not only in this, but in many other States. His many friends will sympathize with him in the loss of his excellent wife.—E. D. Glass.

Dr. Wm. E. Hatcher, of Virginia, who was fittingly introduced to the Baptists of Birmingham as "the most eminent and widely known Baptist of the South," is holding a most helpful

and delightful series of meetings with the First Church.

We present below a sentiment recently expressed by Dr. Hatcher as to our Southern Baptist women, and which we feel that it will gratify our sisters to read:

"I regard the organization of our Southern Baptist women as an event which marks a distinct era in the movement of our denomination in the South.

The Woman's Missionary Union has called into organic life the intelligence, progressiveness and Christian fervor of our women. The Union constitutes the rally ground for the elect womanhood of our people. Wherever I go I find that women who have been brought into this Union evince an advance in intelligence, a clearness in outlook, an enlargement of heart and a broadening of scope which I do not find anywhere else. The financial result of their organization is already surprising, and yet but a suggestion of what our missionary movements are to receive from this direction. It is exceedingly gratifying, even astonishing, that our good women have developed within so short a time such rare tact and grace in co-operation. They have truly beaten the men out of sight in the fine way in which they work together. Their freedom from faction, their modesty and their good sense conspire to make them efficient.

"But my own most intense solicitude is as to their future. Thus far they have achieved wonders in discovering so many good women in the churches and in organizing through their influence so many missionary unions in the churches. But they are far short of what needs to be done. In hundreds of our churches their gracious and growthful spirit has not gone. The great mass of our Baptist women is yet unreached, and while godly, they are dormant and useless. Our sisters need to throw their heavenly spell over every church and to reach every woman—truly a vast undertaking. We need more visitation among our women, more good literature, more work through our Baptist newspapers, more correspondence, and perhaps above all more insistence on the part of the women that the pastors shall render them more effective help in arousing and combining our Baptist women for missionary work. My several visits of late to Alabama have given me most favorable and hopeful impressions as to woman's work in this State, and from my heart I send words of brotherly cheer and affection to the Galliean band of Alabama women who are ministering of their substance to the glory of the Lord."

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SOUTHERN BAPTIST CONVENTION.

Kansas City, Mo.

For the accommodation of the Delegates to the Southern Baptist Convention in Kansas City, Mo., the Louisville & Nashville Railroad will run a special sleeper leaving Montgomery at 8:25 a. m., May 9th, via St. Louis, arriving Kansas City at 5:15 p. m. May 10th. A hearty invitation is extended to all friends to accompany us on this special car, and those who do not desire to take sleeper, will have the privilege of using the coaches and chair cars on the same train. It is necessary for those desiring reservations in this sleeper to notify at once either Dr. W. B. Crumpton, Montgomery, Ala., or P. Sid Jones, D. P. A., Birmingham, Ala., in order to secure proper accommodations.

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SUNSHINE.

Spin cheerfully,
Spin cheerfully,
Not tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread to God.
The shuttles of his purpose move
To carry out his own design;
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when with silent dread
o'Yu view each somber fold;
For lo, within each darker thread
There shimmers a thread of gold.
Spin cheerfully,
Not tearfully,
He knows the way you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God.

Toto was crying. "What's the matter?" asked one of her father's friends. "I've lost my two cents," she wailed. "Well, never mind; here are two cents," said the friend. In a very short time Toto was crying harder than ever. The friend was greatly astonished. "What's the matter now?" she was asked. "I'm crying because if I hadn't lost my two cents I'd had four now," was her reply.—Selected.

That was a good habit of the Spaniard about whom Coleridge wrote, who always put on his spectacles when he went to eat cherries, that they might look as red and large as possible. It is worth while to cultivate the habit of making the good things of life as big and vivid as possible and the bad things as small and obscure. Make yourself feel that life is a game. Use your laughing muscles, play the game heartily and joyously. With out a doubt those who would influence children and young people need to be happy and to remember that happiness is a duty.—Heidelberg Teacher.

For God hath ordained that the heart shall sing when the hand does honest and honorable work.—D. N. Hillis.

HOWARD COLLEGE AND B. Y. P. U.

The writer desires to urge every Union in Alabama, and especially those which were represented at our Bessemer State convention, to be prompt in liquidating their pledges made to Howard College. The attitude of the young people's unions of the State toward Howard College are of the very kindest nature, and when we work for Dr. Montague's ambitions (which are to fit and prepare young men to glorify God and work for the salvation of souls) we do the best thing we could do. Now, we have said we would redeem our pledge made to Howard College, and let's do it. Organize your forces. Get this debt out of your way and take up something. Begin now. It will make you feel better. Do what Huntsville and other unions of the State have done and will do. Make your pledge, and then meet it on time. You have till July 1 to pay your pledge, but let's all steal a march on Dr. Montague and pay him before then. He needs the money to carry on the work at Howard College, and we are not pleasing God when we hold it back. Co-operation is all we need. Don't forget your pledge, and remember you will increase your Christian strength and honor God the quicker you pay it. **J. E. PIERCE.**
Huntsville, Ala.

HOW TO EAT.

Don't bring worries to the table,
Don't bring anger, hate or scowls;
Banish everything unpleasant,
Talk and eat with smiling jowls.
It will aid your own digestion
If you wear a smiling face;
It will jolly up the others,
If you only set the pace;
Knowing something funny, tell it;
Something sad, for get to knell it;
Something hateful, quick dispel it
At the table.

Cares domestic, business troubles,
ills of body, soul or brain;
Unkind thoughts and nagging tempers,
Speech that causes others pain,
Public woes and grim disasters,
Crimes and wrongs and right's defeat—
None of them are to be mentioned
When you sit you down to eat.
Knowing something funny, tell it;
Something sad, for get to knell it;
Something hateful, quick dispel it
At the table.
—What to Eat.

APPETIZING.

A Colorado farmer recently invited twelve of his friends to a dinner which consisted of one five and a half pound potato, one fifteen pound cabbage, one ten pound chicken, one six pound turnip, one two pound onion and three pies made from a one and a half pound apple. It is not stated whether or not the guests used one napkin.

CORN SOUP.

One can of corn, one quart and two gills of milk, three tablespoonfuls of butter, two scant tablespoonfuls of flour, one large teaspoonful of salt, one-fourth teaspoonful of pepper, one tablespoonful of minced onion, yolks of two eggs. Chop the corn very fine and let it cook in a double boiler with one quart of milk for fifteen minutes. Put the butter and onion into a fry-pan and cook slowly for ten minutes, then add the flour and cook until smooth and frothy, taking care not to brown it. Stir this into the milk and add salt and pepper, and cook ten minutes. Rub the soup through a sieve and return to the fire, and then add the yolks and two gills of milk. Let it stand one minute before serving.

HOW JEWS GET THE BEST OF IT.

It is now a well-known fact that the contents of a Jewish kosher market is superior in freshness and in the health of the creatures slain to the stock of Gentile markets carrying the same grade and variety of meats. In a big city abattoir where a shochet was for years employed only animals free from all blemish were slain for Jewish consumption.

"Send that to this or that other market," was the order as soon as any imperfection was found—and the Christian got the animal the Jew refused.—Woman's Home Companion for May.

NOTES.

If the butter is too soft feed the cow some potatoes.

Chickens hatched in an incubator are free from lice. This is one great advantage.

Milking out of doors in clean yards or pastures gives better results than in clean barns, even under the best of conditions.

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A SUNDAY AT JACKSONVILLE.

I wish every Baptist in South Carolina could see the First Baptist Church of Jacksonville, Fla. Just a few, very few, years ago the house of worship of this most wonderful congregation was destroyed by fire; now they are worshipping in one of the nicest houses in the South. What strikes one most forcibly are the "odds" these people have to fight against. Today, for instance, there was not a room in any of the hotels to be had. Thousands of tourists are here, and while one of the largest hotels is just diagonally across the street from the church, I don't think there was a "tourist" attending service. The street cars going by the church at full speed every ten minutes, carriages and automobiles lines up on both sides of the street waiting to be called, and a baseball game in town to add to the distraction from church going, and yet standing room was at a premium at this church—people going in thirty minutes before the hour so as to get seats.

After preaching the doors of the church were opened and twelve applicants went forward, and at the night meeting seven of these were baptized; and the doors being opened again there were two or three more who joined the church. The baptizing was impressively done by the pastor, Mr. Hobson. As he led a little girl of 11 into the water he quoted, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven," and added, "She comes upon her own confession of faith." A lady sitting near me exclaimed, "Beautiful, beautiful!" So impressive was it you could have heard "a pin drop." Then, after several men and women, came a boy. This time the pastor said, "At 12 years of age the Master was found with the learned men, and when rebuked by His mother for remaining behind, giving her anxiety, he replied, 'Wist ye not that I must be about my Father's business.' Who will say this boy is not old enough to accept Christ?" the pastor asked.

Now, next let's notice how a stranger is met. As you enter the church one of the deacons is standing at the door, shakes hands cordially, then he calls an usher, who also gives you the glad hand, asks if you have a preference as to location of seat, assuring you all seats are free. By the time you reach your seat you are perfectly at home. On leaving the church at least six to ten members of the church are at the door shaking hands, again asking you to come again.

Isn't there a lesson for many churches whose members never think of speaking to a poor lonely "drummer," even at church, hundreds of miles away from his home? The devil is getting in some good work here, too, but if the other churches in Jacksonville have such members and such preachers as Mr. Hobson, they can whip many more devils than Florida can hold. Wishing them God speed, I am—Only a "Drummer" in Baptist Courier.

After all, it is joy that keeps us young, and work that makes life worth while. Not the drudgery that we hate, but the toil that we delight in, makes us good comrades on the road, agreeable neighbors and friendly companions in the household.—Margaret E. Sangster in Woman's Home Companion for May.



REV. E. P. SMITH ACCEPTS CALL
Will Become Pastor of Carrollton, Ala., Church.

Columbus (Ga.) Enquirer-Sun.

Rev. E. P. Smith has been called to the pastorate of the Baptist church at Carrollton, Ga., and has accepted the call. He has given up his pastoral work in this vicinity and will, with his wife, leave for Carrollton in the near future. The charge to which he has been unanimously called is an important one, and the place is one of responsibility.

Rev. E. P. Smith is one of the best known and most popular young pastors in this section. He has served as pastor of various churches, and is an able young minister, whose friends have predicted for him a bright and useful future in his holy calling. He is a prominent Mason, being chaplain of Columbian Lodge No. 7, F. & A. M. and also a member of Darley Chapter No. 7, Royal Arch Masons.

Rev. Mr. Smith is a Georgian, having been born in Ellerslie, Ga., in 1875. His parents moved to Muscogee county when he was quite young. He entered Wynnton College, where he made a creditable record. Upon his graduation he entered the mercantile business, and later consecrated his life to ministerial work, being ordained to the full work of the Baptist ministry June 17, 1899. He is chaplain of Camp William S. Shepherd, United Sons of Confederate Veterans, and is quite popular with the young men, who will regret his departure from the city.

Carrollton, to which place Rev. Mr. Smith will go, is the county seat of Pickens county, Alabama. His many friends wish for him and Mrs. Smith complete happiness and prosperity in their new home.

The following telegram was received as the paper was being put on the press:

Richmond, Va., May 1, '05.
Editor F. W. Burnett,
Birmingham, Ala.
Out of debt, glorious gifts,
praises to our God
R. J. Willingham.

THE PEDIGREE OF A DOLLAR.

By Rev. W. B. Crumpton.

According to the views of some of the brethren, who are discussing the Rockefeller gift of \$100,000 to the Congregational Board of Missions, we must know the history of every dollar and the character of the men who handled it before it is allowed to go into the treasury of the Lord.

The Bible calls money "filthy lucre." That is an ugly name for a good thing. When we see how necessary it is to the well being of all of us and how much good can be done with it, it looks like a pity to call it by such a name. But it is capable of great evil, too, especially to those who are "greedy" after it, or who greedily hoard it. To such persons, especially to preachers of the gospel and church officers, it is "filthy lucre."

Money is not a bad thing in itself. "The love of money is a root of evil." When unjustly withheld from the laborer it "cries out" to heaven against its possessor. Mr. Rockefeller, I take it, is a fine business man. He was a fine business boy. I learn, and conscientious, too. From childhood he has shown he was not "greedy," for it has been the habit of his life to give away his money. Greedy people don't do that way. He gives because he loves to give.

I have never seen a dollar of his money. I wonder if it is different from the ordinary dollars we poor mortals handle here in Alabama. I have a piece of money before me. It was made in 1899. Who can tell where it has been and what it has been doing since it came out of the mint? Possibly the land where the ore was found was gotten possession of in a fraudulent way. Maybe the laborer who risked his life in the dark mine to bring it to the light was cheated out of his wages and his poor wife and children were made to suffer. The government paid 50 cents or less for the ore, but stamped it as worth twice that amount. Many people regard that as the biggest sort of a fraud.

Maybe this dollar was stolen out of the mint and spent for liquor, under the influence of which the poor wretch killed his wife and his children became beggars. Maybe that was the beginning of the career of our dollar. In twelve months it has passed through a thousand hands, many of them polluted with the foulest crimes. Then it had a series of adventures among the good of the earth. It brought happiness to a poor washer-woman. The Christian grocer became possessed of it. It went on its journey, with thousands of others, through the banks. One Sunday a good man, whose heart was touched under an appeal from the message of heaven, cast it ringing into the contribution basket. How its face was lit up as it took its place among the other pieces of various denominations, which were destined to make glad the heart of the missionary! Noble soul that he was; though poor, he honored God with his substance, and our dollar took its place in the preacher's tenth. In the distribution of his tithing, the dollar of which we write was given for oil to light up the sanctuary of God. On, on, through months and years, it went its rounds until it became one of the \$100,000 Mr. Rockefeller offered to the Mission Board.

Imagine a wise board of saintly men with microscopes inspecting every dollar to see if it was clean! Imagine them peering through telescopes which had the power to search out the devious paths each one has traveled



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO

Louisville, Ky. San Francisco, Cal. New York, N. Y.

through the years of its pilgrimage. If a dollar can grow sad, imagine the sadness of our dollar when it is cast aside with others as unworthy to go into the mission treasury, because it was stolen from the mint, had paid a liquor bill, which turned the thief to a brute and caused him to kill his wife.

The saintly old lunatics found out that the thief and murderer finally turned from his sins to a merciful God and now finds great joy and comfort in the service of God, though in the penitentiary for life for his crime.

Their sentence is that God can pardon a thief and a murderer, but there is no forgiveness for a silver dollar. Regeneration can change a servant of the devil into a child of God; but a dollar, once it goes astray, has committed the unpardonable sin.

When the one hundred thousand have all passed under the microscope and telescope, not one has been found whose life has been faultless. If money can "cry out," not one of those shining dollars will be silent. "We can't preach," they would say, "but we can send the preacher on his way. We can feed the servant of God, his wife and his children! We can print the Bibles and good books that will lead men away from sin and back to God."

Where is the dollar untainted by sin?
Montgomery, Ala.
—Religious Herald.

In a note (under date of the 15th) to the editor Dr. J. M. Frost says. "I read the Herald of last week with unusual interest. I think the article by Dr. Crumpton, of Alabama, on the gift of Mr. Rockefeller to the Congregational Board, hits the nail on the head squarely. How many foolish things have been published about that gift! I think Dr. Crumpton has written the best thing I have seen in its behalf." Secretary Crumpton has a knack of saying the right thing, at the right time, in the right way.

MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION, KANSAS CITY.

At a meeting of the board of directors on the 27th it was decided that, since Alabama will be entitled to more messengers than will be likely to attend, the secretary be instructed to fill the list when he reached Kansas City. I will ask some brother to look after the names of all Alabamians on the different trains.

W. B. CRUMPTON.

THE SOWING AND REAPING OF MISSIONS.

We sow money, and we reap lives.
We sow prayers and we reap conversions.
We sow Bibles and we reap churches.
We sow tracts and we reap tears of penitence.
We sow hospitals and we reap hosannas.
We sow a handful of men and women, and we reap a nation.
We sow time and we reap eternity.

FOREIGN MISSIONARIES.

According to the figures compiled by Dr. E. E. Strong for the American Board Almanac, the total of foreign missionaries in the world in 1904 was 12,400 (5,814 men and 6,586 women) and of native workers 64,347—making a total force of 76,747. The number of stations and outstations is 25,656. There are more than a million pupils under instruction in the mission schools. The communicants of all mission churches number 1,209,011, and of this number 120,494 were received last year—Foreign Mission