

ALABAMA BAPTIST

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Paragraphs

We welcome Brother W. S. Jones back to Alabama. He comes to serve the Livingston church.

Prof. H. C. Irby, teacher of mathematics in the Southwestern Baptist University, Jackson, Tenn., has just given \$18,000 to that institution. The friends of the university are very much encouraged over this gift.

Among the speakers at the Southern Educational Conference, which convenes in the First Presbyterian Church of Kansas City at 9 o'clock Thursday morning, May 11, is the inimitable Dr. W. E. Hatcher, who will speak on "The Peculiar Family."

Mr. James Brazer, a member of the First Baptist Church of Birmingham, celebrated his 94th anniversary on Saturday, April 29. Brother Brazer is still quite active. He called to see us last week and told of many interesting things which happened to him years before we saw the light. The Lord bless and preserve this dear old saint.

A reception will be given by the Young People's Unions of Kansas City to the seminary alumni. This reception will take place in the Sunday school rooms of the Calvary Baptist Church at the close of the B. Y. P. U. meeting on Thursday evening, May 11; hours, 9 to 11. During the reception addresses will be delivered by W. W. Landrum, George W. McDanel and John R. Sampey.

Richmond, Va.: We are rejoicing this morning that the board is out of debt. Alabama did nobly, increasing in contributions of men and means over any previous year. May this year be better still. Dr. John A. Broadus used to say, "Young gentlemen, let us do better. The good is often an enemy of the best. Let us do better, do better, do better!" Amen. We appreciate the help of your splendid paper. God bless you.—E. T. Romar.

Brethren in making their arrangements to go to Kansas City should not forget the Southern Baptist Educational Conference, which meets at 9 o'clock on Thursday morning, May 11, in the First Presbyterian Church, corner of Tenth and Forest streets. Among the speakers at the conference will be Dr. Wm. E. Hatcher, of Virginia; Dr. T. T. Eaton, of Kentucky, and Presidents E. Y. Mullins, J. J. Taylor, Edwin H. Potest, J. P. Green, S. P. Brooks and other interesting and instructive speakers. This is a meeting that all who are interested in denominational education should attend.

The Rev. H. M. Wharton, D. D., the well-known revivalist, arrived in Selma today to hold a series of meetings in the First Baptist Church. Dr. Wharton has been to Florida, and was persuaded to come by Selma on his way home and assist in the meetings here, which were started Sunday night last. About ten years ago Dr. Wharton held a union revival in a warehouse where is now located the Melvin-Patterson Grocery Company's stores, and great good was accomplished. At that time the merchants closed their stores during the hours of the day services, and a great spiritual wave swept over the city. The first service conducted by Dr. Wharton was held tonight, a large crowd being present in the spacious Baptist church.—Age-Herald, May 4.



JOAQUIN MILLER.

The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it
not—

'T was fought by the mothers of men.

Nay, not with cannon or battle shot,
With a sword or nobler pen:
Nay, not with eloquent words or thought
From mouths of wonderful men!

But deep in a walled-up woman's heart—
Of a woman that would not yield,
But bravely, silently bore her part—
Lo, there is that battle field!

No marshaling troop, no bivouac song,
No banner to gleam and wave;
But oh! these battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then, silent, unseen, goes down.

Oh, ye with banners and battle shot,
And soldiers to shout and praise!
I tell you the kingliest victories fought
Were fought in those silent ways.

Oh, spotless woman in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came—
The Kingliest Warrior born!

—Joaquin Miller

Paragraphs

Rev. J. W. Kramer, pastor of the Vermont Street Baptist Church, Quincy, Ill., recently preached a sermon to the Knights Templar.

Mobile: Our meeting resulted in ten accessions with more to follow, and the church revived. We shall soon begin our work of repair on our church house.—A. J. Preston.

We welcome Rev. I. G. Murray, of Tennessee, to Alabama. He accepts the call to Lafayette Baptist Church. Brother Murray and his charming wife will find a hospitable people at Lafayette.

The attitude of the French and German bankers toward the Russian government should be very discouraging to the Czar. The proposed Russian loan of \$20,000,000 is going begging, while the Japanese loan has been greatly oversubscribed.

Dr. Charles Bell Burke, now at Adelphi College, Brooklyn, N. Y., has been secured as teacher of English in the Southwestern Baptist University, Jackson, Tenn. Dr. Burke is said to be one of the most brilliant English scholars and one of the finest teachers in this country. He has been offered a position by both Cornell and Harvard, but prefers to return to the South.

The Executive Committee of the Alumni Association have arranged to have an alumni banquet in connection with the commencement exercises of the seminary this year, taking the entire evening of Monday, May 29. We expect this to be one of the very best features of the commencement. The banquet hall at the Galt House has been engaged for this occasion.

The city of Palermo, Sicily, has established several municipal bakeries, which seem to be filling a long felt want in keeping the price of bread within reach of the poorer classes. The city now produces a sufficient proportion of the daily supply to keep the old firm, which had cornered the flour trade, from raising the selling price above a just figure.

Clanton: The third Sunday in April was a great day with us at Clanton. We had Dr. Montague with us, and all know what that means for a community. He raised \$350 for the new buildings at Howard College, the largest sum this church and community ever gave for this cause at any one time. Brother W. C. Mullins has accepted a place on the State Committee. With Dr. Montague at the head of our school success will surely follow. People will give when they see that their money is used well.—A. C. Swindall.

From the Avondale B. Y. P. U.: On Sunday afternoon, April 9, about fourteen of our members went to Green Springs to help organize a B. Y. P. U. there. The following officers were elected: Mr. J. E. Martin, president; Miss Cumi Paris, vice-president; Miss Lella Birchfield, secretary and treasurer, and Miss Gertrude Paris, corresponding secretary. After his election the president made a fine talk, trying to convince the people that he was not the man for the place, but the longer he talked the more we were convinced that the proper man had been selected. We believe that all the officers are good, and feel sure that the Green Springs B. Y. P. U. will prove a success and will accomplish much good in that community.—Mamie Bowen, corresponding secretary.

SOUL-WINNING, THE TEST OF CHRISTIAN EFFICIENCY.

By Austin Crouch.

PART I.

"Soul-Winning"—What greater or more befitting theme could have been selected for a convention of Baptist young people? I congratulate and compliment the Executive Committee on their wise selection.

Kebbe has truly said: "The salvation of one soul is worth more than the framing the magna charta of a thousand worlds." I pray and trust that this discussion may result in putting many laborers in the whitened harvest field and in bringing many golden sheaves into the storehouse of our God.

In the subject assigned me, soul-winning is declared to be the test of Christian efficiency. Before undertaking to prove this proposition, some defining is necessary.

"Christian"—A Christian is one who trusts Christ as his personal Savior and follows him as his personal Lord or Master.

"Efficiency"—is the power or ability to bring about given results, to accomplish a certain, definite work.

"Test"—A test is putting the power in motion to see if it will produce the end for which it was designed. Go to some great machine-shop. Look upon that large and shapely mass of iron and steel which we call an engine. It is designed for a certain purpose—to pull a train of loaded cars. It is just from the hand of its maker. The smoke is pouring from its iron chimney, the fire is ranging in its fire-box, the boiler is sufficiently filled with water and the meter registers a full head of steam. Its efficiency is now to be tested. The engineer turns on the steam and it glides along the track like a thing of life. The engine is now coupled to an adequately loaded train. The engineer pulls the throttle wide open and the iron giant trembles and quivers, but it does not move. Is that engine efficient? It is beautiful. It looks to be perfect. But does it stand the test? No. For it does not perform the work for which it was intended.

So, if soul-winning is the test of Christian efficiency, then that Christian who does not win souls does not stand the test. He is weighed in the balance and found wanting. He is measured by the divine standard and falls short. His character may be beautiful, his life may be faultless, his piety may be deep and genuine, his orthodoxy may be above reproach and his knowledge of God's Word may be marvelous, but if he does not win souls he falls in the vital point of efficiency. These things are not his work; they are the work of God in him. To what purpose has he used them? What result has he accomplished? What test of efficiency has he stood?

One more definition and I close this part:

"Soul-Winning." What is it? It is to show men their sinful state and to make them feel their lost and helpless condition. It is to strip them of all human righteousness that they may be clothed with Christ's righteousness. It is to produce repentance toward God and faith toward our Lord Jesus Christ. This repentance must be a change of mind from the carnal mind which is enmity against God, which is not subject to the law of God, neither indeed can be, to a mind that loves God and bows in submission to his law and will. The faith must be such as looks away from any trust in works done in righteousness, from any trust in ordinances submitted to even in obedience to the Master. But it must be a faith that places its trust implicitly in our Lord Jesus Christ who died for our sins according to the Scriptures and was buried and who rose again for our justification. One must be brought to realize his lost condition, to see Jesus Christ as an all-sufficient Savior and to trust him solely and absolutely as such. Anything short of this is not soul-winning. There may be much valuable work done along other lines, such as relieving suffering, providing educational facilities, bringing about moral reforms and

REV. AUSTIN CROUCH
Woodlawn

carrying the temperance movement on to glorious victory, but these are not soul-winning. These things we should do, but we should not neglect the weightier matter of winning souls. Soul-winning does not aim at whitening the sepulchre of rottenness, but it aims at and accomplishes the regeneration of the nature, the purifying of the fountain source of all life and action.

Is it, then, true that soul-winning is the test of Christian efficiency? The task that has been assigned me is to prove the truthfulness of this proposition. I believe that soul-winning is the test of Christian efficiency.

I. Because it is the greatest and the chief work given to Christians to do.

"The greatest work." Is it necessary for me to argue before this assembly to prove that soul-winning is the greatest work given to mortals to do? What other work is greater? None. What other work even compares with it? None. When one understands the value of a soul—that it is above the price of rubies and diamonds and all the wealth of the world, when he sees the horrors it is doomed to suffer—the torments of a never-ending hell, when he appreciates the glories it is capable of enjoying—the eternal glories at God's right hand, then will he declare that this is the greatest work known to human hands and minds and heart.

I said it was also the chief work. Many in these days of false ideas do not seem to think that this is the chief part of our work, even if they think it is any part of our work at all. Perverted humanitarian ideas have so taken hold of the minds of the people that they think to give clothing to the destitute, to supply food for the hungry and to furnish soap and water to the filthy, is the summum bonum of all human and divine work. These things are all well enough in their place, but their place is not to occupy the chief seat in the synagogue of works. There is something more important than the relieving of physical suffering, than the moral betterment of humanity and that is the eternal salvation of the immortal soul, and this is the main work given unto the children of God to do.

Jesus Christ commands, "go ye and make disciples of all nations." The reason given for this is "all authority in heaven and on earth has been committed unto me." Because all authority is given unto Jesus Christ we are to go and bring the peoples of the earth in submission to his authority until the kingdoms of this world become the kingdoms of our Lord and his anointed. This can only be done by winning the very souls of men to Christ Jesus our Lord. It is in this work that the promise is given, "Lo I am with you even unto the end of the world."

We are declared to be "laborers together with God," and this is spoken in connection with leading men to believe in Christ. Each soul winner can say, "My Father worketh hitherto and I work." Our

Master came to seek and to save that which was lost, and on this mission he has sent forth his people. It is declared that unto us has been committed the ministry of reconciliation, that we stand as it were in Christ's stead beseeching men to be reconciled unto God.

Christ commissioned Paul as an apostle to the Gentiles. The work he was to do was to open their eyes, to turn them from darkness to light and from the power of Satan unto God that they might receive forgiveness of sins and an inheritance among them which are sanctified by faith. To this command Paul declares that he was not disobedient, but that he became all things to all men, that he might by all means save some. Soul-saving was the chief work of Paul and it should be ours. For this is indeed the chief work that God has committed to us, and if we fail in this, we fall to stand the supreme test of Christian efficiency.

PART II.

I believe that soul-winning is the test of Christian efficiency.

II. Because the means given us of God are designed to accomplish this end—the salvation of men.

1. The Word—"The Gospel is the power of God unto salvation to every one that believeth." But how can they believe in him of whom they have not heard and how can they hear without a preacher? Faith cometh by hearing and hearing by the Word of God and salvation by faith, "for we are all the children of God by faith in Christ Jesus. It is our duty to proclaim this Word and that, too, to every mortal beneath the sky.

2. The Holy Spirit—The Holy Spirit is to work through us. Jesus said to his disciples, "It is expedient for you that I go away, for if I go not away the comforter will not come unto you, but if I depart I will send him unto you, and when he is come" (and we must add unto you,) "he will convince the world of sin and of righteousness; and of judgment. Of sin because they believe not on me." How can the Holy Spirit convict men of the sin of unbelief, if they have never heard of Jesus? It is our duty to tell the world of Jesus Christ. It is the Spirit's work to accompany this proclamation and to convict of sin. We are to be witnesses of Christ, but we need to receive the Holy Spirit in order to witness with effective power. The word spoken by human lips or formed by human hands is the sword which the Spirit shall use to the piercing of men's hearts.

Are we faithful in the use of the means given? Do we know the Word? Is our soul thrilled with it? Are our tongues ever ready to speak it forth? Do we rely upon the Spirit to work through us and to take the words we utter and to use them in the salvation of men? There is no lack in the means given, but the lack is in ourselves—we do not use them as we should.

If God has given us the means to use by which men are saved and we do not use these means to the winning of souls to him, we fall to meet his standard of efficiency.

I believe that soul-winning is the test of Christian efficiency.

III. Because Christ expects our work to accomplish this result—the bringing of souls to him.

Jesus said to his disciples, "Ye have not chosen me, but I have chosen you and ordained you that you go and bring forth much fruit." What kind of fruit should the Christian bring forth? Is it serenity of mind? Is it peace of soul? Shall he go like the monks of the olden times and hide away in the cell of some monastery or spend his life in some sequestered cave and meditate and pray and study God's Word until his soul, perhaps, shall become absorbed in holy contemplation? These things are well enough, but are these the fruits that we are expected to yield?

Surely the fruit tree should yield fruit after his kind—that is a Christian should yield another Christian. Christ assures us that we are not of the world, but that we are in the world. He declares that as the Father sent him into world even so has

he sent his people into the world. And the purpose of this sending was that men might be brought to him, the Savior of men.

And Jesus expected this to be the result, for he prayed in that matchless prayer recorded in the seventeenth chapter of John, "Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus looked down through the mist of time and saw the myriads who were to believe on him through the work and prayers and testimonies of his people and invoked God's blessing upon them. Thus we see that Jesus expected and knew that many would come unto him.

If he expected souls to be saved as a result of his people's labor, then surely soul-winning is to be the test of Christian efficiency.

IV. Because great reward and glory are promised to the soul winner.

Jesus said to his people: "Say not ye there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest." He affirms that the reaper receiveth wages and that he gathereth fruit unto eternal life and that the reaper shall rejoice with the sower, and this reaping was the gathering of immortal souls into the granaries of our God.

It is also written that, "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." Last night I looked upon the stars as they were shining in their brightness and in their glory, and I thought one day your glory shall fade away and your brightness shall go out in midnight darkness. But it is declared that they that turn many to righteousness shall shine with the brightness and the glory of the stars and that, too, not for a century, nor for a millennium, but forever and forever.

When the Roman army had gained a victory various rewards were given. A reward was given to the first man who mounted an embankment, a reward was given to the first to scale a wall, a reward was given to the first to enter the enemies' camp, but the greatest reward of honor was given to the one who had saved the life of a Roman citizen. To him was given a crown of oak leaves on which was inscribed, *Ob civem servatum*—a servant of the city. To him it was given to sit with the Roman senators on occasions of honor.

My friends, it may be and I believe it is, true that rewards in Heaven will be given for various services rendered, but I am sure that the greatest reward and the highest honor shall be given to the one who has saved the souls of his fellowmen and presented them as a rich trophy unto his God—as brands snatched from the eternal burning.

Having proved, I think, that soul-winning is the test of Christian efficiency I now desire to put a question to your heart and mind. Does our past Christian life stand the test? Have we been winners of souls? Surely there is much room here for great searching and humiliation before God.

I put another question—Are we determined from this time forth that our lives shall stand the test of Christian efficiency? Let me say for your encouragement that if you are a Christian, if you are indeed a child of the living God, there is power within and means enough at your command to make you a successful soul-winner. Steam in all the centuries past has had as much power as at the present, but it is only since it was discovered by Watts that its power has been utilized. Electricity has ever been a mighty power, but it is only since it was brought down from the skies and harnessed and made subservient to man's will that it enabled us to talk by it, to write by it, to ride by its power and to illumine our homes and cities with its beauty and brilliancy. So, my friends, the power that is in you may be latent, but I expect you to direct it into channels of usefulness that it may be a mighty power for good and for God. Soul-winning should be your chief ambition in the life that now is as it will be your greatest blessing in the life that is to come.

MORAL DIGNITY OF BAPTISM.

By J. M. FROST.

With some misgiving, I venture to relate an experience rather personal in character.

During the days of my pastorate work, the ordinance of baptism held a great place in my mind and heart, and still holds it. It was the subject of much earnest study, and of frequent presentation from the pulpit, making an effort all the while to remove the ordinance from the controversial atmosphere and give it an exalted position in the thinking of the people.

The phrase which heads this article, "The Moral Dignity of Baptism," expresses my own conception of the ordinance, and has been made the subject of a sermon preached in several places, as opportunity offered.

Brethren have been kind enough to request, and even urge, that it be printed and put in permanent form. Their request has been in keeping with my own wishes, but the sermon had not been written out; indeed, had not been put on paper at all, not even in the briefest notes. And the secretaryship affords little opportunity for doing this kind of work. At least, I have found it so.

However, in a season of uncertain illness, I found myself much disturbed because the sermon had never been committed to paper, and that it could not be left in case of my going away. There was a conviction with me that the sermon was a message to our own people, concerning and in behalf of this noble theme. So in the campaign of the State Conventions last fall, I set myself to write it out—writing sometimes on the train, sometimes while at hotels, sometimes while waiting at the depot, until finally the task was completed. I found it too long, however, for a paper article, too long, also, for an effective tract, and this led into a quiet sort of ambition to make a book, rather a booklet. What will become of this ambition, I have no idea at present. But surely the theme is of immense importance, and altogether worthy of the best workmanship any one can give it.

I would call the book *The Moral Dignity of Baptism*—as a banner lifting aloft this commanding subject—and make the sermon the first chapter. The whole book as to spirit and purpose and scope would be in the title, more elaborately, of course, in that first chapter. All that comes after is simply in the way of development, enlargement, emphasis and enforcement.

The list of subjects would probably run about as follows:

1. Moral Dignity in the Act.
2. The Baptism of Jesus.
3. In a Borrowed Tomb.
4. Problem of the Empty Sepulchre.
5. Evidence found in Monuments.
6. Baptism of the Believer.
7. The Believer's Risen Life.
8. Baptism's Relation to Doctrine.
9. A Plea for the Form.
10. Baptism and the Lord's Supper.
11. The Final Resurrection.
12. Three Visions of the Son of Man.

This list of subjects is based upon the idea that the word resurrection is the keyword in the study of baptism, the viewpoint from which to get the most comprehensive and complete conception of the ordinance in its full significance. Baptism appears and reappears with every subject in the list, not by constraint, but simply by necessity of sequence from the point of view.

Number ten is a plea for baptism as of equal rank with the Lord's supper—as being its equal in every respect. Surely there is no reason why we should not speak of one in the same tender and exalted tone as the other. There is every reason against a contrary course. We hold them equal, not by lowering the Supper, but by exalting baptism. Surely this great ordinance should be spared, not only from the derision sometimes heard from other denominations, but also from the light and frivolous and even jesting words sometimes heard concerning it. Can it be that the devil has that method for

breaking its force and effectiveness? And is he trying to work its ruin through good people? "The dignity of this act is worth the audience of kings," and of angels, also, and has had the audience of those even higher than angels.

The three visions of the Son of Man spoken of are these: When Stephen saw Jesus standing on the right hand of God, when Saul of Tarsus, on his way to Damascus, met Him as Lord and Savior, and when John, on the Isle of Patmos, saw Him in great majesty and heard that wondrous word, "I am He that liveth, and was dead, and, behold, I am alive forevermore; and have the keys of hell and death." This is the consummation toward which everything in the kingdom of God is converging—a glorious consummation, the prelude of whose music, indeed, almost the first strains of the triumphant song itself, can be heard in every baptism when a believer in the Lord Jesus is "baptized into the name of the Father, and of the Son, and of the Holy Spirit."

The object in writing this article is not to uncover an idle ambition or a half-formed purpose. Especially not to commit myself to a promise that may be utterly beyond me; yet, I am working toward it, and even daring to hope under adverse circumstances to see it realized. The whole of the present purpose is simply to call the attention of our people, and especially our preachers, if I may venture to say so, to the lofty theme which stands at the front and runs all through this article.

The Moral Dignity of Baptism—how I wish it could be incorporated in all our thinking and talking of the ordinance, and that a thousand pastors would take it up, or make something that is better and stronger and loftier, and sound it out from their pulpits! Baptists have won their fight for the ordinance, as to its subject and purpose and form; we now have a further mission—namely, to put its spirit abroad in the world and to have people see its moral grandeur as shown in the life of Jesus and in the teachings of the New Testament.

Baptists can do this better than any other people, for the simple reason that they hold a middle ground, on the one hand, notwithstanding those who count it a "mere rite," an external in religion to be disposed of as one likes. Baptism is in no sense a saving ordinance, and yet holds a great place in the kingdom of God, and requires high rank in our thinking and conduct.

Nashville, Tenn.

HURLBUT'S STORY OF THE BIBLE.

By Rev. Jesse L. Hurlbut, D. D., a Well-Known Minister and Lecturer at the Chautauqua Assembly, Regular Contributor to the Sunday School Times. 8vo, Cloth. Price, \$1.50. The John C. Winston Company, Philadelphia, Chicago, Toronto.

The whole Bible story is told in 168 stories, each with a striking title and complete in itself, but forming a connected narrative of the Bible. Told in the simple language of today adapted to young people of all ages. The pictorial features of this book are especially noteworthy. Sixteen color plates by W. H. Margetson, the distinguished English artist; also 267 half-tone engravings. The following eminent men pay tribute to its worth in striking sentences:

"It is the completest and best thing of the kind I have ever seen."—Marion Lawrance.

"Tells in a striking way the 'Stories of the Bible,' and will be an invaluable aid to parents. It will fascinate the youngsters."—Bishop John H. Vincent.

"I am particularly pleased with it, for it seems to me you have told the old story in a most fresh and fascinating style. The illustrations are admirable."—Rev. Francis E. Clark, D. D., president United Society of Christian Endeavor, Boston, Mass.

"With its capital illustrations, clear type and direct and simple phraseology, I am sure it will be extremely popular and very helpful. Nothing is so greatly needed as a dignified paraphrase of the Bible which will attract and influence children."—Rev. Frank K. Sanders, D. D., dean of the Yale Divinity School.

FROM ALABAMA TO CHINA.

By A. Y. Napier.

December 15 I gave up the pastorate of the Southside Church, Montgomery. I was never more graciously received, loyally supported, or more tenderly bidden God-speed. A very short pastorate, but one filled with the helpful sympathy and the kindly deeds of the members and one happy because of the many refreshing showers from the Heavens. May the power of the Savior's presence be constantly manifested in the lives of Southside's membership, and in the meeting of the church may the sweetness of his smile ever rest upon them.

After less than ten days at my mother's home in LaFayette, Ga., and after spending a day and night in Montgomery, saying the last good-byes, and attending to the last details, on Tuesday evening, Jan. 3rd, I left Alabama, coming over the southern Pacific to San Francisco, Cal. The only stop-over of any consequence was a few hours in Los Angeles, which were used in seeing the city. My train brought me to San Francisco on Sunday morning. After securing a room, I went to the First Baptist Church. I was surprised to find the congregation worshipping in an uninviting frame building. After the 11 o'clock service it gave me great joy to see the familiar face of Dr. W. B. Crumpton, Alabama's beloved secretary of missions. The day was spent in the hospitable home of his brother, Dr. H. J. Crumpton, a prominent physician in Sansalito, a suburb of San Francisco.

Mr. E. W. Provence, a noble son of Dr. S. M. Provence, Tuskegee's Baptist bishop, joined me Monday morning. He was on his way to Canton, China, where he is now connected with the China Baptist Publication Society. He is the second son given to China, his brother, Rev. H. W. Provence, having preceded him only a few months. His father is a missionary to the core, and the coming of both sons is largely a result of the father's teaching and praying.

Monday morning we spent in shopping and the afternoon in seeing the city from the observation car. Tuesday morning, Jan. 10th, we took our baggage aboard the steamship China to take our long voyage across the broad Pacific. Dr. W. B. Crumpton came down to send a remembrance to Miss Willie Kelley, his former secretary, Alabama's special pride, now a blessed missionary in Shanghai. Miss Jennie Cherry, a charming friend of one of my brothers, was present to cheer me on my way. About 2 p. m. we passed out of the Golden Gate away from our native land into the trackless ocean.

Pacific means peaceful, quiet, calm, but we found the sea rough at the very beginning of our journey. Of our eighty-three first-class passengers, only seven, it was reported, went to breakfast next morning. Three of our family had been on the Atlantic, which is ordinarily much rougher than the Pacific. It was up to me to prove a good sailor or break the record. That first night I did manage to get my clothes off—another did not—and go to bed, but I was not among the seven who went to breakfast next morning.

The sea continued rough. We had blow after blow, storm after storm, but the China, which had made successfully seventy-one round trips, moved steadily but not quietly forward. When we ran into the trough made by two immense waves our ship rolled like a baby which is rocked too far. A ship is said to be happiest when resting on the bosom of a swell. Not so the passengers, for in a moment the vessel must pass over and the swell, as large as a good sized hill, must pass under. As you pass over the prow of your ship dips, plowing into the swell in front, and the unaccustomed passenger feels a sinking sensation more severe, but akin to the one you have when descending on an elevator. Swell is followed by swell and you go down only to go up again. As your prow mounts upon the next great roll of old ocean, your stern dips. It is like see-sawing on a plank several hundred feet long, with the pivot of the see-saw moving at the rate of fifteen miles an hour. When the ocean is calm it is like "painted sea on painted picture," truly as smooth as glass, but when it is rough, the waves are rolled into hills and mountains, and the crests are lashed into foam,

as white as snow, or scattered into silvery spray. The former has the charm of the infinite and the latter the fascination of the omnipotent. Our officers said it was the most constantly rough voyage they had seen in years, but it was without danger and in many ways most pleasant. A number of missionaries, Y. M. C. A. secretaries and teachers were on board, who helped to make the days pleasant and profitable.

Our first stop was at Honolulu, Hawaii, a truly Americanized city. After getting ashore we found first the postoffice and mailed our letters. Then some sixteen or seventeen of us, behind six handsome gray horses, were driven up to Paia, a mountain pass some seven miles away, where we had beautiful views of the ocean on both sides of the island. After returning and getting lunch in a restaurant which was significantly located in a drug store, we visited the Aquarium and saw a collection of Hawaiian fish of many colors and seemingly strange shapes. On every side we saw the banana bush, the coconut palm and other tropical trees loaded with fruit. The gardens were green. Already passengers had donned their summer clothes. In the afternoon Mr. McLachlin, a Y. M. C. A. secretary, and the writer took a swim in the surf. At 5 p. m. our good ship weighed anchor.

Some days after this, when we had traveled over five thousand miles from San Francisco, we sighted the land of "the sunrise kingdom." That morning Bishop Partridge, a missionary of the Episcopal Church, had preached a missionary sermon concerning Japan, the land of his adoption. It was Sunday evening when our ship was piloted into the Yokohama harbor, over the mines laid on account of the war with Russia. We were a day behind the ship's usual time. Some rejoiced to see the ship, because dear ones were on board, and others, no doubt, were glad to know of the ship's safe arrival, for in addition to many precious supplies, we carried \$2,500,000 in gold, a loan for firms in Japan, doubtless, however, for the use of the government.

Next morning a half hour's run on the train brought us to Tokio, the capital of the empire, a city of 2,000,000 inhabitants. Here we took dinner in brother Hamblen's home, and though he was away, his good wife welcomed us and arranged for our pleasure. Chester Hill, the bright son of a missionary, piloted us over the city in the afternoon. The evening was spent with Miss Clogett, my Kentucky friend, who for fifteen years has been a blessed bearer of good tidings under the Baptist Missionary Union, the foreign mission society of the Northern States. When she was home on a badly needed furlough in 1900, she and her mother and sister, Mrs. Adams, worshiped in the Beechland (Ky.) Church, of which I was the pastor. I well remember her return. She was very glad to see me, for, said she, you are the only person I have ever seen in Japan who knew my friends in Kentucky. It was a great pleasure for me to see Miss Clogett, and Provence, who had not met her before, was hearty in his expressions of gratification.

Our ship next made port at Koko, Japan, where Rev. C. T. Willingham, met us. Mr. Provence had been his school-mate at Richmond College, and I had desked with him in Greek at Louisville, Ky., and had been associated with him on the Seminary Magazine. Calder is a worthy son of our great-hearted secretary of foreign missions, Dr. R. J. Willingham. He has been in Japan a little over two years. After three operations he had come to Koko to put Mrs. Willingham in a sanitarium. At times her friends had almost despaired of her life. We were glad to find her much improved, but it will be necessary for her to have a change and rest in America. At times the physician had said it would be necessary for her husband to accompany her home, but she and he were anxious that he might remain at his station, and they were then rejoicing in the assurance that she would be able to make the trip alone to the states. She was to sail in March, and he was to stay at his post.

When I was in Richmond, Va., last October to go before the Foreign Mission Board, Dr. Willingham was my host. While there I was talking at

one time to Mrs. Willingham about my decision, and she was telling me about her son's decision to give his life to Japan. I was telling her how hard it would be for my mother, and yet how beautifully she wrote about it. I was reading an extract from one of mother's letters. I looked up. Mrs. Willingham's face was transfigured with the joy and peace which come from surrender, but her eyes were filled with tears—tears caused by the absence and affliction of her son—tears of sympathy for the mother about to lose her boy. She said: "Give your mother my love." What could be more beautiful?

After two nights and a day on the water, most of which was spent in the bewitching inland sea, with its quaint Japanese life, in the midst of picturesque scenery constantly varying, beautiful and bountiful, we anchored at Nagasaki early in the morning in one of the world's prettiest harbors. Rev. E. N. Walne, our missionary located here, came out in the American quartermaster's launch to meet us. Mr. Provence has a telescope of packages sent him by his mother and father from Dallas, Texas, and I had a trunk packed and sent by Dr. and Mrs. J. W. McCollum, from Gallion, Ala., and recorded by Deacon Geo. W. Ellis, of Montgomery, who always gets his helping hand into everything good. We spent a delightful day in Brother Balne's semi-Japanese home, bright with sweet children, warm with Christian hospitality, and filled with the sunshine of unselfish love. We climbed one of the hills and had a view of the city, covering, it seemed to me, hardly as much ground as one of Alabama's smaller towns, but having 140,000 population. We saw one of the large temples, which is reached by climbing stone steps, and then looked at the small chapel, against the street, over the book store, convenient, quiet and neat, where our Nagasaki brethren worship.

A short trip out of the inland sea, through the Japan sea, into the Yellow sea, and we were anchored in deep water, twelve miles down the river from Shanghai on Saturday night. Sunday morning, Feb. 5th, a launch carried the Shanghai passengers up to China's metropolis. Here we were met by Brethren A. W. Provence, W. Eugene Sallee, E. F. Tatum, R. E. Chambers, C. S. Keene and F. J. White. It was good to see the familiar faces of Provence and Sallee, to meet the others, to be welcomed by all and to put our feet on the soil of the land where we hope to spend our lives.

JACOB.

A Paper Red by A. P. Montague in the Prayer Meeting Series of Character Sketches at Ruhama Church, East Lake.

What the foremost men of Greece and Rome were to their lands, what the leading characters of modern history have been to their own countries and to the world at large, Abraham, Isaac and Jacob were to the people whose founders they were, whose controlling forces in their earliest annals they were; but with this difference, that while Pericles, Demosthenes, and Alexander, Cicero, Caesar and Trojan were representatives of pagan power and development, the Jewish patriarchs not only stand forth as leaders of their people, but as progenitors of a race destined to take, in one sense, the first place in the story of mankind, as prototypes of one who would be the central figure in the annals of all time; and again with this difference, that while the leaders of secular history communed with men, the patriarchs of old talked with God, and were thus brought into immediate touch with the Creator of the world, with the Maker of man. Therefore, did no other mark of distinction give them name and repute among men, this fact alone would put around them a fame and splendor beyond the lot of other men in the history of the world.

In the history of Jacob we find much to surprise us, much to cheer, and much to admire.

Assuming that the general story of his life is known to all present, I shall merely touch upon leading incidents in his career.

The first striking point in the narrative of his life is a surprise and a disappointment. We cannot but be amazed that he should have taken his brother's place, deceived his father and obtained a bless-

ing that was by right Esau's. And yet it was not his suggestion, but his mother's; and again, in that age of the world, when there were few precedents for right acting, when men lived very close to natural instincts and natural desires, when there was no code of Christian ethics, he seems to have obeyed the promptings of personal ambition and individual longing, and to have realized in his act the primeval purpose to take to one's self the best to be had. We can find no enmity to Esau, only a wish to get for himself the more desirable position. While we cannot admire this, we feel that his act is very similar to the wishes that even in our time, under the light of Christian civilization, stir the hearts of men, and time and again are materialized into deeds. His act, in other words, while not commendable, was intensely human. He realized that he had done wrong; he knew that he was in danger, and he fled from the presence of his brother. That he loved his brother, even when he wronged him, we can have no doubt, and long years after his heart opened to him.

A lonely, but interesting scene in Jacob's life comes in his journey to Padanaram to seek his kinsman, Laban. The sun had set; the traveler, separated from parents and friends, stopped and decided to spend the night in a desolate place. So he took some stones found there and used them for a pillow. Even there he drew near to God, for in his dreams a ladder reached from earth to heaven and angels ascended and descended upon it, and God stood above it and spoke to him, saying, "I am the Lord God of Abraham, thy father, and the God of Isaac;" and then tells him that He will be with him and bless him most abundantly. So in the most unpromising surroundings, in apparent loneliness and even desolation, we may have experiences similar to that of Jacob and find the richest blessings when we least expect them. Is it not likely that upon this experience of Jacob the hymn which we love was based?

"Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee."

Then, like him, we can say, "This is none other but the house of God, and this is the gate of heaven."

Next we find Jacob with Laban; then he marries, and property comes; finally he decides to leave Padanaram, for God said to him, "Return unto the land of thy father and to thy kindred, and I will be with thee." Again he had the supreme blessing and comfort of God's assurance that He would be with him. In spite of menacing dangers, gloomy forebodings, the Christian may ever have this assurance if he has faith in God. How fittingly here the old hymn comes to cheer us:

"Fear not, I am with thee; oh! be not dismayed
I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

The writer of that hymn may very reasonably have drawn from more than one experience of Jacob's life suggestion and inspiration for its composition.

On this journey occurs the memorable meeting between Jacob and the angel, with whom he wrestles until the breaking of the day and until he secured the blessing which he craved. The angel, legate from God, said to him, "Thy name shall be called no more, Jacob, but Israel"—Israel, "a prince of God," the name given him personally there, then and for his posterity, "then for the kingdom of the ten tribes, as distinguished from Judah," and finally for the earthly followers of our Lord.

Next comes one of the two or three most touching incidents in all his life, the meeting with Esau, with the brother whom he had injured, but who generously forgives him. "And Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept." What a lesson we have here. In spite of wrong, most grievous wrong, there was forgiveness at Esau's hands. Shall we not pardon

an injury when, added to the light of the Old Testament, we have before us and around us the splendor and warmth of the Christian dispensation? Jacob, then, in obedience to the command of God, goes to Bethel, anciently called Luz, named Bethel because God there spoke with him. In his early years Jacob received the blessing of his father, Isaac. In the time when he was journeying back to Isaac God blessed him, as we are told in the ninth verse of the thirty-fifth chapter of Genesis. Here were the supreme honor and glory of his life—blessed of God. For this we must strive, for this we must sacrifice, for this even reckon our lives not precious to us. Larger or smaller blessings come into every day of our lives, though often we do not recognize this fact. If we had a fuller realization of this fact we should be far more grateful, and therefore more active in service, for gratitude begets activity.

Soon after this Jacob lost Rachel, his beloved wife, and she was buried on the way to Ephrath. The next great event in Jacob's life was the death of his father; "and his sons, Esau and Jacob buried him." Here again, in filial duty, the brothers met, and doubtless in their mutual grief they were drawn more closely together.

Next in importance comes the experience of Joseph—a story narrated to so many thousands of boys at their mothers' knees. The grief of Jacob, now grown old, was pitiful, when he thought that his boy was dead: "I will go down into the grave unto my son, mourning." It may be remarked here that in places the language of Genesis is inexpressibly touching, as many thoughts are noble and lofty. We are apt, in finding pleasure in the story, to lose sight of the style of this introductory book of the Bible, but we shall be delighted with very many passages if we stop and briefly study their force and pathos.

Now comes the time when Joseph goes into Egypt, and finally becomes under lord and next in power to the reigning Pharaoh, his chief function being to lay up supplies against the coming of the drought.

Later, when the brothers of Joseph had come and gone, and then returned with Benjamin, the Benoni of Rachel, Joseph reveals himself to them, and with tears of sorrow for the years of separation, with tears of joy for the reunion, embraces them and weeps upon the neck of Benjamin.

Then Joseph sends for his father, the old patriarch, "and Israel said, 'It is enough; Joseph, my son, is yet alive. I will go and see him before I die.'"

"And God spake unto Israel in the visions of the night, and said, 'Jacob, Jacob.' And he said, 'Here am I.'" Then God tells him to go without fear into Egypt. Next comes one of the most joyous and one of the most pathetic scenes in this great book of Genesis—the meeting between Israel, Jacob and his son, long lost, and now restored to him. We can imagine the joy of Joseph in coming to the aged father, and coming, too, covered with honors as second in command in the kingdom of Egypt; we can picture the gladness and proper pride of the old man in welcoming the son whom he had mourned as lost.

The patriarch goes with his son to the court of Pharaoh; and the monarch and the patriarch meet, type of worldly power and exponent of the principles of the religion of God. What an impressive and notable scene it must have been: The King of Egypt, on his throne, surrounded by his ministers and court, amid all the circumstance and pomp of royal dominion; Israel, dim of eye, with gray hairs and bending under the weight of years, and yet gracious, dignified and trusting in Him who had said to him, "I will go with thee." The King asks Jacob his age, and Israel replies in the sad and memorable words, which have come down through the centuries and which are as striking today as they were when uttered in the presence of Egypt's majesty: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Then comes a notable event—the patriarch blesses the Pharaoh. Who can say that this blessing did not commend the monarch to the favor and loving kindness of Jehovah?

After this Jacob blesses the sons of Joseph; and in the celebrated forty-ninth chapter of Genesis he pronounces the prophecy concerning his sons. This chapter I advise all present to read and study. Then comes the last scene, recorded in the same chapter: "And when Jacob had made an end of commanding his sons he gathered up his feet into the bed and yielded up the ghost, and was gathered upon his people."

The last chapter of Genesis gives an account of the funeral services of the old patriarch. Lamentations and grief for the dead mingled with princely honors paid his memory. Egyptians and Israelites unite in paying due reverence to the old hero; and with pomp befitting his station and sincere love of his memory in the hearts of his children he was laid to rest in the cave of Machpelah, where lay the remains of the illustrious Abraham and of Isaac, his son, where lay Sarah and Rebekah and Leah. There tonight the dust of those old leaders and their loved ones awaits the call of the trumpet, which shall summon their bodies forth, to be renewed in a fashion unknown to earth and fit for the dwelling place which God shall prepare for those who, like Abraham, Isaac and Jacob, shall serve and obey Him here. In that vast and notable throng, innumerable even as the sands of the seashore, may we be deemed worthy to appear, through no merit of our own, but washed "in the fountain filled with blood drawn from Immanuel's veins."

JACKSONVILLE APPLIES FOR THE CONVENTION IN 1906.

The First Baptist Church of Jacksonville, Fla., will make application at Kansas City for the next meeting of the Southern Baptist Convention, basing its claim on the following reasons:

1. Florida wants the convention.

The brethren of Florida made application for the convention last year at Nashville and lost. This year they come with a united invitation, the request of Jacksonville having been endorsed by the recent State Convention, which met in this city.

2. The Southern Baptist Convention has never met in Florida.

By reference to the places of meeting, given in the minutes of the Southern Baptist Convention, it will be seen that Alabama has had four sessions, Arkansas one, Florida none, Georgia eight, Kentucky six, Louisiana two, Mississippi one, Maryland three, Missouri one, North Carolina three, South Carolina three, Tennessee seven, Texas four and Virginia five. Florida is the only State in our Southern constituency which has not had the honor and pleasure of entertaining the convention.

3. It will help the Baptist cause in Florida.

Florida is rapidly growing in population, wealth and commercial importance, and the Baptists of the State, few, but fearless, are making heroic efforts to meet the new conditions which have come with the freedom of Cuba, the certainty of the Isthmian canal and unparalleled local prosperity. We feel that a meeting of our great convention in the gateway of Florida would at this time stimulate and strengthen the cause in the whole State, giving timely encouragement to our local brethren in their strenuous efforts to meet present formative conditions, and thus solve future problems.

4. Jacksonville is amply able to entertain the convention.

The city has numerous hotels, conveniently located, with reasonable charges. The city itself is one of interest to visitors, being the metropolis of Florida and one of the most progressive and well-known cities of its size in America. According to the census of 1900 Jacksonville has the highest increase of population of any Southern city. Our great calamity in 1901, by which the city was swept away by fire, and the marvelous rapidity with which it has risen out of the ashes into the present new and greater Jacksonville is a matter of general interest.

5. Side trips to the ancient city of St. Augustine and other points of historic interest in Florida, with an excursion on the beautiful St. Johns river, will be arranged for, subject to the wish of the convention, as added features to the pleasure of our brethren during their sojourn in the Land of Flowers.

W. A. HOBSON.



New Books

THE SOUL-WINNING CHURCH.

By Len G. Broughton.

This little book is made up of a series of addresses which have been delivered in churches, conferences and conventions throughout America and England. They have been greatly blessed of God in arousing the spirit of soul-winning in the individual and the church.

Here and there they have been stenographically reported, and are now gathered up and put in this permanent form.

They are not without fault. The scholastic element is totally lacking in them, but it is hoped that they will be the means of stimulating Christians and churches to do better soul-winning, and thus to fulfill the will of our Father.—From the Preface.

Fleming H. Revell Company, publishers.

SHORT STORIES FROM AMERICAN HISTORY.

By Albert F. Blaisdell and Francis K. Ball.

12mo. Cloth. 146 pages. Illustrated. List price 40 cents; mailing price, 45 cents.

This is the fourth book in the Blaisdell series of Historical Readers. It is intended for use as a supplementary reader in the fourth and fifth grades of elementary schools, or as collateral reading in connection with a formal text book of a somewhat higher grade.

There are in the book eighteen vivid narratives of dramatic events which took place during the first 200 years in the history of our country. Each story is replete with personal incidents and anecdotes which will attract the young reader because of their human interest, and because of their presentation of the picturesque life of our forefathers.

The book is fully provided with illustrations, most of which are the work of artists who make a specialty of historical subjects.

Ginn & Co., publishers.

COLUMBUS AND MAGELLAN.

By Thomas Bonaventure Lawler.

12mo. Cloth. 151 pages. Illustrated. List price, 40 cents; mailing price, 45 cents.

In this history of the two greatest discoverers the world has known the author has brought together the story of the beginnings of European civilization in the Western hemisphere and in the islands of the Pacific. Separated by half the circumference of the globe and by nearly four centuries of differing national conditions, America and the Philippines are linked together by a common early experience. Recent history has forged another bond of association—in view of which Mr. Lawler's book is especially opportune.

Beginning with a short chapter on the Portuguese explorers, the author goes on to describe the voyage of Columbus and his explorations. An account of the discovery of Porto Rico, the finding of the Pacific and the conquest of Mexico serves as an introduction to the story of Magellan's voyage and the settlement of the Philippine Islands.

In a concise but picturesque way the work presents a study of the founders of modern civilization in the Old World and in the New. The author's acquaintance with the Philippines has added largely to the effectiveness of the picture he has drawn. The novel setting invests the story with fresh charm and interest.

The book is adapted for use as a supplementary reader in the last three grades of the grammar school. Ginn & Co., publishers.

"A LITTLE BROTHER TO THE BEAR."

An unusually interesting collection of animal tales, entitled "A Little Brother to the Bear," forms the fifth volume in the Wood Folk Series. It is marked by that singular vividness and simplicity which are characteristic of Dr. Long's works. The atmosphere of the big woods pervades the book, so that the reader feels as if he were in the forest, watching, listening and seeing for himself instead of following another's description.

The publishers, the Ginn Company, of Boston, are to be congratulated on their "Wood Folk Series." Price, 50 cents.



"TOR FLATTENED HIMSELF AGAINST A CONVENIENT WALL"

Specimen illustration, from the painting by F. A. Eckman, for *Tor, a Street Boy of Jerusalem*
Copyright, 1904, by Henry Altemus

"TOR, A STREET BOY OF JERUSALEM."

From any point of view Tor is an unusual story, one whose charm cannot be suggested by mere description. No one of Mrs. Kingsley's former works portrays so well the rare quality of her style. The book opens: "Tor was hungry. Hunger was a common experience in Tor's short life; he merely tightened the dingy rags about his middle and continued to stare at the group of sparrows quarrelling noisily in the red dust of the street. It had occurred to Tor that the life of a sparrow must be vastly pleasanter than that of a boy. 'They find plenty to eat,' he told himself enviously, as he hugged his lean little body. With a sudden impulse the child flung a pebble into the midst of the belligerents." It is a most readable story, and will hold the attention of young and old. The book is beautifully illustrated by F. A. Eckman. Henry Altemus Company, Philadelphia, the publishers, deserve credit for the beautiful way in which the book is gotten out.

ROMAN CATHOLIC AND PROTESTANT BIBLES COMPARED. THE GOULD PRIZE ESSAYS.

Some of the readers of the Alabama Baptist will doubtless remember that in November, 1903, Father Earley, of Irvington-on-the-Hudson, in a correspondence with Miss Helen M. Gould, made the following statement: "The Catholic church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the church, and which has come down to us unchanged from the time of Christ himself. But the Catholic church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII, of England, and was then gotten up for obvious reasons"

In consequence of this Miss Gould, desiring to stimulate investigation and to secure a brief and popular statement of facts for general use, made the proposition to Rev. W. W. White, Ph. D., as president of the Bible Teachers' Training School, of New York City, that she would give three prizes, of \$1,000, \$500 and \$250 respectively, for the three best essays on the double topic: First, "The Origin and History of the Bible Approved by the Roman Catholic Church;" second, "The Origin and History of the American Revised Version of the English Bible."

In reply to this offer Dr. White said: "Standing, as we do, for the study of the English Bible and for the encouragement of the most thorough investigation in all subjects relating thereto, an obligation is thus laid upon us by you, which we are glad to assume."

The essays were limited to 15,000 words, exclusive of illustrative diagrams, bibliographies and appendices. The conditions required that the judges have regard not only to the historical accuracy of the papers submitted, but also to their adaptability to the average reader.

In selecting the board of judges earnest effort was made, to secure at least two from the Catholic church, but in this the committee failed, notwithstanding the fact that prominent members of the American hierarchy joined in the friendly search for men whose talents and scholarship might fitly represent a world-wide communion.

The contest closed October 1, 1904. Two hundred and sixty-five essays were submitted to the judges. At their final session, February 13, 1905, by a unanimous decision, the first prize was awarded to Rev. William Thomas Whitley, LL. D., a Baptist minister of Preston, England, and an alumnus of Cambridge University; the second prize to Rev. Gerald Hamilton Beard, Ph. D., recently pastor of the College Street Congregational Church, of Burlington, Vermont, and now taking post-graduate work at Yale University; and the third prize to Mr. Charles B. Dalton, a teacher in one of the public schools of New York City.

The judges appointed to examine the essays were: Rev. Robert William Rogers, D. D., chairman, professor Drew Theological Seminary; Rev. Henry Mitchell MacCracken, D. D., chancellor New York University; Hon. Whitelaw Reid, editor New York Tribune; Rev. Francis L. Patton, D. D., president Princeton Theological Seminary; Rev. Melancthon W. Jacobus, D. D., dean Hartford Theological Seminary; Dr. Talcott Williams, editorial staff the Philadelphia Press; Rev. Walter Quincy Scott, D. D., professor Bible Teachers' Training School.

"The Gould Prize Essays," as they are called, have been published by the Bible Teachers' Training School, and may be had by addressing the president, Dr. W. W. White, 541 Lexington avenue, New York City. The price is 50 cents. They are not published for the money there is in it, but that these excellent and instructive essays may be as widely read as possible, with a view to stimulating interest in the study of the English Bible.

It is hardly worth while that I should say anything about the merits of these essays. Their history and their authors are a guarantee that, as popular treatises on the history of the English Bible, they will take very high rank indeed. S. J. ANSLEY.

GATEWAY SERIES OF ENGLISH TEXTS.

Scott's *Lady of the Lake*. Edited by Raymond M. Alden, Ph. D., assistant professor of English literature and rhetoric, Leland Stanford Junior University. Cloth, 16mo., 250 pages. With portrait of Scott. Price, 40 cents.

Tennyson's *The Princess*. Edited by Katharine L. Bates, M. A., professor of English literature in Wellesley College. Cloth, 16mo., 249 pages. With portrait of Tennyson. Price, 40 cents.

Scott's *Ivanhoe*. Edited by Francis H. Stoddard, Ph. D., professor of the English language and literature in New York University. Cloth, 16mo., 551 pages. With portrait of Scott. Price, 50 cents. American Book Company, New York, Cincinnati and Chicago.

These are the most recent additions to this attractive series, which is under the general editorship of Dr. Henry Van Dyke. The texts are presented in a form which makes them clear, interesting and helpful to those who are beginning the study of literature. A short life of each author is given, an introduction tells what the book is about, how it was written, where the author got the idea, and what it means. Notes at the foot of the page give the sense of hard words, and other notes, at the end of the book, explain difficulties and allusions and fine points. Simplicity, thoroughness, shortness, clearness and the highest mechanical excellence mark these volumes, which treat their subjects as works of literature to be read and enjoyed, not to be merely parsed and scanned and pulled to pieces.

ROLFE'S REVISED EDITION OF SHAKESPEARE

Edited by William J. Rolfe, Litt. D. Cloth, 16mo., with numerous illustrations. Price, 55 cents each.

Antony and Cleopatra, 295 pages. *King Henry the Fourth, Part I*, 276 pages. *King Henry the Fourth, Part II*, 271 pages. *King Henry the Eighth*, 266 pages. *The Taming of the Shrew*, 237 pages. *The Comedy of Errors*, 200 pages. *The Winter's Tale*, 283 pages.

American Book Company, New York, Cincinnati and Chicago.

These are the latest issues in the revised edition of Rolfe's Shakespeare, which incorporates the results of recent advancement in Shakespearean scholarship and research. The first edition is probably better known and more widely used than any other of its scope, and the new one, embodying the best critical learning, presents an unrivaled introduction to elementary Shakespearean study. The principal changes are in the omission or abridgment of the original notes on textual variations, the substitution of comment by the editor for selections from other critics, and minor alterations in the way of excision and substitution. The introductions are helpful and clear, the notes supply all needed help, and the volumes are illustrated with carefully drawn cuts. The books are of handy size for the pocket and most attractive in appearance. The series is equally adapted for the class room and for the general reader.

AUTHOR OF "THE CLANSMAN" THOS. DIXON, JR.

Perhaps the most interesting figure in American literary life is Thomas Dixon, Jr., whose new novel, "The Clansman," has just been brought out. His books have caused more discussion, perhaps, than those of any of his contemporaries. A native of North Carolina, he is a descendant of sturdy Scotch Covenanters, whose best traditions of liberty and loyalty were maintained by the Ku Klux Klan in the troubled days of the Reconstruction. He was educated for the law, but abandoned it to become a preacher. He was a brilliant, fearless and impassioned pulpit orator, and his Sunday afternoon sermons at the Academy of Music, New York, attracted thousands. He is also a noted lecturer. He has repeated in literature his success in the pulpit and on the platform. "The Leopard's Spots" was the first of a trilogy of real Southern novels, of which "The Clansman" is the second. It is a frank revelation of conditions in the South after the war. In "The

Clansman" Mr. Dixon has produced his most ambitious book so far, and in so doing has not only created an absorbing and dramatic novel, but has added to the literature of the Reconstruction.

PROGRAM OF THE ENCYCLOPEDIA OF RELIGIONS.

The plan of the Encyclopedia of Religions is to represent the existing status of our knowledge on religious matters and theological ideas among all the races of mankind and throughout the various ages of the world, as well as among the people of our own time.

According to this plan the so-called ethnic religions and beliefs of uncivilized races will receive consideration by the side of the recognized faiths. The historic and comparative method of treatment will be employed throughout in dealing with phenomena that are analogous in character, and the aim will be to present an impartial view of their various phases and developments. Personal theories will in general be subordinated to accepted views or to the status of opinion held by the most authoritative representatives entitled to speak on a given subject. Consideration will be given to the philosophy of religious thoughts and attention drawn to its expression by means of copious selection illustrating the homiletic treatment of theological, ethical and metaphysical problems. Specimens of pulpit oratory and doctrinal discourse, chosen from various ages and parts of the world, will form a special feature of the work.

The Encyclopedia of Religions is designed not for the professed theological student alone, but equally for the educated layman, whatever be his creed. The aim will be to produce a work that is as practical as it is scientific, and as useful in its application as it is comprehensive in its scope. Some 10,000 topics arranged in alphabetical order will receive treatment.

The complete set of the Encyclopedia is to consist of twelve volumes of 700 pages each. (A special edition of twenty-four volumes of 350 pages each will also be issued for use by those who may prefer the edition in that form.) The entire work is to be richly illustrated by appropriate reproductions of works of religious art, sculpture, architecture and painting, objects for ceremonial use and symbols of religion, portraits of eminent divines, pulpit orators, philosophers and religious teachers, scenes to illustrate the history of churches, ecclesiastical movements and monuments of religious thoughts.

Now that the theories of pseudo-scientific skepticism are losing their hold on the educated classes, the publication of such a work for study and reference seems very opportune, especially in this country, where free alike from protection or hindrance on the part of the state, religious teachers appeal to their flocks in the name of truth, and to whom consequently every ray of truth should be always welcome from whatever quarter it emanates.

A German diplomat is credited with announcing that Germany is anxious to have a reconciliation with her long-time foe and rival, France. The present war has put a new face on affairs by practically removing Russia as a leading factor in the European equation for years to come.

Of the 80,279 accredited citizens of the five civilized Indian tribes of Indian Territory, 24,476 are enrolled as full-bloods. There are 17,114 freedmen, and 1,865 intermarried whites. The remaining 36,824 are mixed bloods. The tribal relations are to cease in 1906, and it is probable that we shall then be ushered into statehood.

We acknowledge with thanks the following invitation: "The senior class of 1905 of Anniston College for Young Ladies invites you to be present at the annual commencement, Wednesday evening, May 17, at 8:30 o'clock, College Auditorium, Anniston, Ala. Class roll: Sadie Belle Cotten, Mabel Doty, Rosa Jones, Hattie Palmer Wallace, Ossie Power, Mary Helen Weir, Hattie Goode Wilson."

LOYALTY TO HOWARD.

A. J. Preston.

"Denominational Loyalty," over the name of Rev. Adiel J. Moncrief, is certainly a very remarkable production. Do I understand him? Speaking of Dr. Shackelford, he says: "He takes offense at the statement that denominational (schools, I suppose) should have no right to ask for patronage upon the ground of loyalty, and that if such school cannot offer as good as its competitors, at the same cost, it should surrender the field in the interest of public good."

To my mind that is the most remarkable sentence ever written by a brother claiming to be in favor of "denominational loyalty." "If such a school cannot offer as good as its competitors, AT THE SAME COST, it should surrender the field." But let us hear him further: "If the Baptists of Alabama want to show the right kind of loyalty to Howard let them make it the best college in the State." (To this I say amen.) The next sentence implies how it is to be done: "They are able to do this." By this Brother Moncrief no doubt means that we have the money to make Howard the best college in the State. In my humble judgment, it is already the best school in Alabama for our boys. While it may not be able to offer as good as its competitors, AT THE SAME COST, yet I believe that true "denominational loyalty" demands that we should pay the difference in the cost, and thus help to make Howard superior to any college in Alabama. Let me illustrate Brother Moncrief's views as I understand them.

The emotions of loyalty are swelling our good brother's bosom, and he starts out to help the college. He calls on Brother Malus Pleonektes, who has a son to send off to school. Brother Moncrief is feeling unusually loyal this morning, and for the time being he forgets Brother Pleonektes' interest, at least to some extent, and so suggests that he should send his son to the Howard. Brother Pleonektes promptly informs him that he can get just as good elsewhere FOR LESS MONEY. To this Brother Moncrief replies, "If Howard cannot give as good as its competitors, AT THE SAME COST, it should quit the field. No, my good Brother Pleonektes, I would not contend for a moment that you should send your boy to the Howard if you can get as good for less money at some other school. It would be a sin for you to pay more for your boy's education just because of your 'denominational loyalty' than you would have to pay elsewhere. I see my mistake. I have approached the wrong man. I must go over and see Brother Bonus Barakah. He has no boys to educate, and he has been reasonably liberal in his support of Howard, but the right kind of 'denominational loyalty' demands that he should give a great deal more, so that Brother Malus Pleonektes can send his son AT THE SAME COST as to other schools of the same grade."

He calls on Brother Bonus Barakah and informs him that Brother Pleonektes will be sure to send his son to the Howard if he will only contribute enough to make it cost no more than other schools of the same grade. This is true "DENOMINATIONAL LOYALTY."

Now, my dear Brother Moncrief, I agree with you that Brother Bonus Barakah should continue to give his money until he makes Howard the very best college in Alabama, but I believe that Brother Pleonektes should send his son to the Howard, even though it should cost a little more than it would cost to send him to a State school or even a Catholic school. I believe that loyalty to the boy, as well as "denominational loyalty," would demand that the son be sent to Howard.

The Bank of England has been called the "Impregnable old lady of Threadneedle Street." But the title hardly seems fair when we consider that it wasn't so many years ago that the Bidwell brothers swindled the bank out of \$5,000,000, and were only run to earth when the Pinkertons took the case in hand. A full account of this remarkable swindle is found in Leslie's Monthly Magazine for May.

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

EDITORIAL

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

ON THE OLD STAMPING GROUND.

Uncle Remus once complained of having work that was "jes natchully gittin' mouldy" for the want of attention, and we have often had for him a fellow feeling. Nevertheless, the associate editor could not resist the temptation to lay down everything and accept the invitation from his old Mt. Vernon Church to be with them at the dedication of their new church building on April 30.

Located on what Marshall called "the asparagus bed of the garden spot of the world," the surroundings are about as beautiful as nature could make them, and here a consecrated band of country Baptists have built a splendid brick temple that is in itself a perfect gem. It is not large, for a large house is not needed and would not harmonize with the circumstances and surroundings. There is a fitness about every factor entering into the situation that makes it simply charming.

Led by their wise, devoted, cultured and unselfish pastor, O. O. Green, they have accomplished a task that has astonished the church and even surprised some of us who knew what they could do is they should try.

The cost of the enterprise was not far short of \$10,000, but with the spirit of unity, sacrifice and pluck in their hearts the people were able to offer the building to the Lord free of debt. How happy they were! The day itself was perfect, and the sunlight, kissing the blue grass fields, was shot through with joy. Friends came from Lexington, Midway, Versailles, Georgetown and all the surrounding churches to see the new building and congratulate the people. The house was packed as long as standing room could be found, and scores of worshippers were obliged to remain outside in the yard, but the spirit of the occasion entered into all hearts, and everybody was glad.

Our thoughts went back to an epochal even in the history of the church. The members had been going along in an easy way, doing much good, but without that world-wide vision which every church ought to have. One day, a few weeks before our pastorate began, one of the members—Ed Mitchell—said, "Brethren, we believe in missions theoretically, but we are not doing our full duty. I am going to make a contribution today for foreign missions, and I want you to join me." The amount was not large, but the church was electrified. Life began anew, and they have waxed stronger from that day to this. It was not long before they undertook to pay one-half of J. W. McCallum's salary in Japan, and have kept it up ever since, not even dropping it during their last building enterprise. They have erected and paid for a splendid parsonage, and now have won their recent victory. Verily, the Master takes care of those who from the heart try to obey Him.

The old soldiers are nearly all gone. God has taken most of the fathers and mothers, but their work has fallen into the hands of sons and daughters who carry it nobly forward. If the saints above observe what is going on below there was a group of happy faces bending over old Vernon on the last Sabbath in April.

LOVE'S PROTECTION.

One of the many blessings enjoyed by the Tuscaloosa bishops for half a century was the close companionship of Joshua Hill Foster, Sr., philosopher, scientist and childlike Christian. When shall we see his like again?

Lecturing one day on meteors, he dwelt on the danger they would be to the earth but for the protection afforded by its enveloping atmosphere. Passing through the air friction sets the flying masses on fire, and by consuming renders them practically harmless before they reach us.

The great scholar's theme suggests the thought of God's love, which so completely envelops His children that no harm can ever reach them. Whatever

would hurt must pass through this blessed atmosphere in which the soul has its being, and in the passage it is consumed, or else is made the bearer of blessings rich and great. Nothing can approach us save as it comes through the love and grace of our Heavenly Father. We are safe.

TO FIGHT POLYGAMY IN SENATE.

Senator Frederick T. Dubois, of Idaho, was recently in conference in Philadelphia with ex-Senator Frank J. Cannon, of Utah, now editor of the Salt Lake City Tribune, and with Mrs. Frederick Schoff, chairman of the Executive Committee of the National League of Women's Organizations, discussing the future plans for fighting polygamy and for expelling Reed Smoot from the United States Senate. Ex-Senator Cannon is on his way to Europe to visit his son, a Mormon missionary, in Germany.

Senator Dubois, who is a member of the Senate committee that tried Smoot, said that the recent failure of the Mormon church's annual conference in Salt Lake to investigate the charges of polygamy against Apostles Matthias Cowley and John W. Taylor and the church's act in sustaining them as apostles was an endorsement of polygamy anew in violation of the Mormon pledge and of the Woodruff manifesto of 1890 forbidding polygamy. He said Reed Smoot had promised the Senate committee to have the charges against these two apostles for taking plural wives since 1890 investigated by President Joseph Smith. As no investigation was made he declares Smoot stands in greater jeopardy than ever.

He added: "The United States Senate is now called upon to deal with an open and notorious polygamous church, one of whose high priests is Apostle Reed Smoot."

He also said that if the Senate fails to expel Smoot it gives recognition to polygamous Mormonism and opens the way for Mormons to ten or twelve Senators from Utah, Idaho, Wyoming, Oregon, Nevada and Montana, in which State the Mormon church holds the political balance of power.

ARBITRATION NOT A FAILURE.

While the prolongation of the war in the Far East and the failure of the arbitration treaties recently negotiated between the United States and various foreign nations have caused deep disappointment among friends of peace, the past year has been signalized by a number of events of far-reaching importance, all tending to closer and more friendly international relations. In Europe the negotiation of five-year arbitration treaties has gone steadily on until among twelve leading nations twenty-one such treaties have been signed and three-fourths of that number ratified. These treaties provide for reference to The Hague Court of questions not involving national honor or vital interests, and already, under the terms of their treaty, England and France have submitted to the court the question of the latter's protectorate over the Sultan of Muscat. There is also before The Hague tribunal the Japanese House Tax case between Japan on the one hand and Great Britain, France and Germany on the other. The case involves the right of Japan to tax improvements on land held by foreigners under perpetual lease, and its decision will doubtless create an important principle of international law. Another recent event of deep significance was the peaceful settlement of the North Sea or Dogger Bank incident, where a Russian squadron, under alleged fear of attack, fired with fatal effect on a British fishing fleet. After threatening for a time to plunge the two nations into war the case was referred, under provision of a hitherto untried clause of The Hague Convention to a Board of Inquiry composed of distinguished naval officers, one of whom was Rear Admiral Charles Henry Davis, of the United States. The board's decision, awarding damages to Great Britain, has been accepted by both parties.

A GREAT MEETING.

It was greatly desired that the dedication of the First church should be rather an occasion of deep spiritual feeling than one of empty pomp and ceremony.

This anticipation was fully realized and the meeting that followed the dedication service left a lasting impression upon every family in the church. If it had seemed possible to continue the meeting longer, its influence would probably have extended to the city at large. Dr. Hatcher, so rich in wisdom and experience, won all hearts and by his tender sympathetic presentation of the gospel many were led to give their hearts to Christ.

The memory and influence of his work will rest upon the church for years to come. There are about sixty candidates for baptism.

"THE THEOLOGY OF REVIVALS."

If the writer's memory is not at fault this is the title of an editorial in the Examiner about 1876. It was evidently one of Dr. Bright's own articles, for we used to think we could tell his work. The article impressed me, a young pastor, just out of the seminary. The chief point made was that revivals teach the work, method and power of the Holy Spirit with more clearness and effect than they could otherwise be taught.

It is of new interest just now, when the American Christians are praying for revivals. Among the lessons taught by revivals of the past is this: They do not come as expected. It is "according to the good pleasure of his will." In '57 it was a sort of epidemic. Meetings were called all over the country without reference to others. Isolated places were greatly moved without evangelists.

Later, in the '60s, there was much revival work. Those were the days when great evangelists were raised up—Knapp, Swan and Earle among the Baptists. In these meetings with their leaders one very effective element was the testimony meetings of the converts—meetings, as Elder Earle used to say, "where we break the pitchers" (alluding to Joshua and his 300). Crowds would come, hear the sermon, and then the testimony of those who had found peace in believing would follow. Some of these meetings were great sermons. There was little emotional. Experimental was the characteristic word. The converts of those days were largely faithful.

Since the '60s minor revivals have come often. Localities have been deeply moved, but the method of the Spirit has been to emphasize the all-the-year evangelistic side. Mr. Moody did much directly, but more indirectly. Since his day no church or pastor is contented to go on in the work and not have the evangelistic side prominent. Among Baptists evangelistic preaching has outrun the teaching. Paul would not write to our modern Timothy, "Do the work of an evangelist;" but he would need to say, Do the work of a teacher and preacher. If anything is to be said by way of criticism it would be that many pastors want to handle the sickle to the neglect of the plow, the harrow and the seeder.

It appears to be the suggestion of these various revivals that we must declare the whole counsel of God in our preaching; that we must seek godly living as testimony to the power of the Gospel; that we must pray for the spirit of wisdom and revelation in the knowledge of him—and then be attentive to the hand of events as maidens to the hand of their mistress. We have not the slightest promise that God will duplicate Welsh results here, but we may ask him to equal them. We need melting down and melting together. We need clearer visions of the truth and prayer; united prayer has promise of that result. The bigness of the meetings is not the ground of hope; the newspaper reports are not the signs of rain. It is God to whom we look, and his Word that says, "Your labor is not in vain in the Lord." We shall be made glad. There is the "sound of a going in the mulberry trees." The clouds are gathering for a rain. May it hasten! is our prayer.—Examiner.

HOWARD COLLEGE.

I have made several visits to this great school of our State to see my sister, who is the matron, and my daughter, who is staying with her. In those visits I have made many and careful observations. And in it all the inquiry has frequently suggested itself to my mind, why are there not 400 or 500 boys and young men here? Everything seems to say "there ought to be." Yes, its age would claim this number, with its wonderful history. More than half a century it has been one of the first great colleges of not only the State, but of the South. Its founders are all numbered with the historic dead. Their sons, grandsons and great-grandsons have come up through its walls into life's activities and high places. Age has given to it that experience in college work, that improvement in all the adaptability possible to the purposes of its creation, that place in the confidence and affection of the student world and that vast number of sons who are ever ready to render loving service, all of which ought to be sufficient for an attendance now of 400 or 500 students. It is the school, in the peculiar and endearing sense of ownership, of the greatest religious body of Christian people in the State. It is the Baptists' college, founded, sustained, managed and patronized by them as the educational security and welfare of their sons. A denomination of great wealth, of greater numbers and influence, and of still greater mission and responsibility in the State than that of any other. It is their strong arm in the work they are to do for the State, for the church of God, for the homes and for every interest in which they share.

I find a good equipment as an up-to-date college, well prepared to give the required instructions in all the departments of mathematics, science, language, etc. The faculty is made up of first-class teachers, men whose qualifications are unexcelled elsewhere, and whose moral characters and energies in prosecution of daily duty are all that we could desire. The management in the main is superb, things move along in nice and elegant order, boys cared for in sickness by the matron and officers in a kindly and proper manner. The president is a tower of strength and a citadel of wisdom—no superior in the South. In short, I find everything here that is necessary to completeness and success. Then, why not the campus crowded with boys? Some of the boys say it is too expensive. Well, we can't get such excellence in qualities without paying for it. Cheap college work is like cheap shoes—can't stand much wear. However, it must be that the expenses be made just as small as the character of things will admit. One thing I believe is needed, and that is the getting of the college right before the people—the hearts of the Baptists of the State. I have found not far out from the college our own folks who scarcely knew of the college, although its age, history and alumni. The State schools are advertised in every family, talked around every fireside and along every county lane. Howard College must become a Baptist badge worn by all everywhere and a familiar topic for county preacher, teacher and father and son in town and county. The people must know that their school guarantees safety to the faith, the morals, the religion, as well as the highest grade of education of their sons, and that, too, on as reasonable charges as could be. Let a great campaign be made for Howard College this summer, that her utmost capacity shall be taxed to care for the students in September.

L. M. STONE.

COVETOUSNESS.

Anticipating that some one may think from the above caption that this is an article from the pen of a D. D., both honesty and modesty constrain me to plead guilty in the outset to the rather pleasing insinuation. I am truly a D. D., but in my case the initials stand for Deacon Davie—only this and nothing more—and thereby hangs a tale.

Just why it is that the very word deacon suggests to the average man a bald-headed, butt-headed irascible old gent of the fuss and feathers variety, I do not know; nor do I understand why so good and so great a man as our own Mr. Spurgeon should be

Buckwheat Cakes

made with Royal Baking Powder

Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

Devil and he will flee from you; but I says unto you, 'resist a Baptist deacon and he will flee at you.'

If all this is true, and if we deacons stand guilty as charged, of being a family of fighters and fire-eaters, I respectfully submit that we came by it honestly. We have our provocations, and you will kindly not let it escape your memory.

Whatever may be said to the discredit of a deacon, he is nearly always a man of common sense. He knows some things, and among others he knows when the limit has been reached; and when he sallies forth, as in the very nature of things he must occasionally do, to make some collection, of the proceeds of which the church stands very much in need, and when some poor widow in the sable habiliments of sorrow and helplessness gives him \$5 for the cause of the Master, and does it in such a cheerful, happy spirit that all that is within him feels the wonderful uplift; and when the very next member he goes to is a man rated by Dun and Bradstreet away up in the thousands, and the said man fishes up 45 cents from some cankering recess and "stands and delivers" with such an air of injured innocence that the deacon says within himself, "Surely I have stolen this 45 cents, and unless I can hastily prove an alibi I am the sheriff's own and the jail is my portion." I say when a deacon is confronted with an issue like this the sprouting wings take a decided backset.

I was going over with an old friend one day some of the trials of a deacon's life, and he said, "Well, sir, I don't envy your job. I'd rather pump thunder at 5 cents a clap." "But," said I, "the Lord's money is in the pockets of these men, and how are you going to get it out?" Said he, "I would use an axe handle and a verse of Scripture." Said I, "I can see how an axe handle might be used as a kind of knock-down argument, but what verse of Scripture would you use?" Said he, "Surely, my cup runneth over and you are my meat, Bud."

With the compliments of the season and with the best wishes of a deacon of many years' standing, I hand you herewith for the benefit of all to whom it may concern a form of prayer which may be used as occasion may require:

Almighty Dollar: Before thee and in thine immediate presence do we bow ourselves today. If our hearts deceive us not, and if one might speak for all, we know that we do love thee supremely. We love thee better than our children, for we work so hard for thee all the week that we just can't get up and send our children to Sunday school—much less go



A Striking Contrast.

This picture shows one of California's giant Redwoods placed by the side of the great Flat Iron Building in New York City. The tree is much the taller of the two.

ourselves—on Sunday mornings. We love thee better than our wife, for we have seen the roses go out of her cheek and the flowers fade from that old calico dress we gave her three years ago. In short, o Dollar, there is nothing we would not do for thee.

We did give the preacher 25 cents for missions on last preaching day; but o, Almighty Dollar, our heart has been broken and crushed over this rash act of ours; we have repented in dust and ashes and have been trying as much as in us lay not to do the like any more. Forgive us this time, for our sin is ever before us; and the next time we hear of a mission collection to be taken at our church, if there is a headache, backache, legache or any other kind of ache in all this country that we can buy, beg or borrow for the occasion, we promise thee, o Dollar, that we will not go to church that day.

And inasmuch as it is commonly accepted that this is the day of small things, we pray thee help us to hoard up our small change. All this we humbly beg in the name of thy son, the nickel, and thy grandson, the copper. Amen.

B. DAVIE.

GROSS MUST WEAR THE CROWN.

The month of April is always a busy, anxious month in the office of the State Board of Missions. As it draws to a close the tension increases and anxiety grows. The multitudes who send their small contributions with their "God bless you," the Lord will remember. The secretary, though he cannot remember them all, will always thank God for them. The senders of the large gifts lift the clouds and let in the sunlight. Among these there is one Church and one pastor who deserve special mention. First, came in the early part of the month, from Selma, a check for \$250; later another for \$700. On the last day I called the messenger boy back from the telegraph office to add \$300. Selma's pastor had phoned me, was coming \$1,100 in one month. How is that for a Church with a big debt on it? The big hearted pastor did it, but he would have failed but for the great Church behind him.

God bless our women. Good Sister Barrett, Treasurer of the Woman's Central Committee, gathering up the littles from the Societies in the State, deserves mention. At one time she sent a check for \$800, later another for \$1,100.

Off for the Convention. I leave for the Convention not so buoyant as I hoped, but I am so thankful we did go a little above the figures of last year. Another year, the Lord helping, we will give for Home and Foreign Missions the twenty-five per cent which will be asked of us.

Now for State Missions, is the cry. There must be no let up. The State Convention at Sheffield is only a little way off, when I must give an account of my stewardship for the year. Will the brethren help me to go there without debt? My engagements will keep me out of the office now until near the middle of June. Correspondents may address me as though I were in the office, important mail will be forwarded.—W. B. C.

WOULD KICK AND SCREAM

Baby's Awful Suffering from Eczema — Could Not Hold Her — Tore Face and Arms Almost to Pieces — Grateful Mother Says:

"CUTICURA REMEDIES SAVED HER LIFE"

"When my little girl was six months old, she had eczema. We had used cold creams and all kinds of remedies, but nothing did her any good; in fact, she kept getting worse. I used to wrap her hands up, and when I would dress her, I had to put her on the table, for I could not hold her. She would kick and scream, and when she could, she would tear her face and arms almost to pieces. I used four boxes of Cuticura Ointment, two cakes of Cuticura Soap, and gave her the Cuticura Resolvent, and she was cured, and I see no traces of the humor left. I can truthfully say that they have saved her life, and I should advise any one suffering as she did, to give Cuticura a fair trial. Mrs. G. A. Conrad, Lebanon, N. H., Feb. 7, 1898."

FIVE YEARS LATER

Mrs. Conrad Writes

"It is with pleasure that I can inform you that the cure has been permanent. It is now six years since she was cured, and there has been no return of the disease since. I have advised a lot of friends to use Cuticura in all diseases of the skin."

Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, scaly, crusted and pimply skin and scalp humors.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per trial of 50). Ointment, 50c. Soap, 25c. Potter Drug & Chem. Corp., Boston, Sole Props. Send for "Cuticura Skin Book."

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 8th 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. Bielez, deceased.

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

It is ordered that the 18th 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.

CHILDREN'S PAGE



TEDDY SMITH.

When Teddy Smith first put on pants, He felt so very grand He would not mind his mother Or he wouldn't hold her hand.

But on the street he walked ahead, And tried to whistle some. He thought perhaps he'd go to war And fire an awful gun.

He wouldn't ride his hobbyhorse, He called Jack Spratt "a fb!" He sat at meals in father's chair, And scorned his gingham bib.

His mother mustn't spread his bread, Nor cut things on his plate; She mustn't say, "No more, my dear," No matter what he ate.

She mustn't kiss him when he fell And bumped him on the stones; And she must say, "Dear Sir," just as She did to Mr. Jones!

So hard to please this gentleman His loving mother tried, It quite enlarged his dignity And swelled his pride.

And all was brave and all was well Until that mother said At 8 o'clock, "Of course, dear sir, You'll go alone to bed!"

Ah, would you have me say what then Befell the great big man? For if you undertake to guess, I hardly think you can!

He turned the corners of his mouth Most fearfully awry; He rubbed his grown-up fist awhile Across his grown-up eyes.

Then burying in his mother's lap Both pride and manly joy, He said in just the littlest voice: "I guess I'm just a boy!" —Catherine Y. Glen in Youths' Companion.

A Robin With Humor.

Some birds are full of seriousness, but I do not think the robin is one of them, though his song is plaintive. The trick of one particular robin is a divertingly pleasant memory.

She was a mother bird busily engaged in feeding her young with earth-worms plucked from the soft ground beneath an apple tree. She carried them up a rail, the end of which rested in the fork of the tree, and along a

limb to the nest. A half-grown crow-black tagged along beside her, upon the ground, with open mouth and quivering wings, crying to be fed and seeking to devour the worms, but afraid to seize them. I expected to see the robin dismiss the beggar in a summary manner, but she never noticed him, or stopped carrying worms, until the cravings of her brood had, in a measure, been satisfied. Then, turning upon the ungainly squab, she looked him over in a most amused and critical way, picked up a bit of dead twig like a worm, and hastily thrust it into his big mouth. The thing was so greedy that he almost swallowed it before he discovered the trick, when, with much fuss and sputtering, he managed to expel it, and sat down whimpering. The robin's look and attitude denoted keen enjoyment, though it was of short duration—mother instinct probably prevailed; she hunted a sure-enough worm, which her former victim gulped with relish and flew away contented. The lame leg, crippled wing and famished cry, ceigned to elicit sympathy, like the infirmities of other beggars, vanished as soon as he was fed. This is the only instance of the kind that I know of one bird giving another an inedible substance as food in the spirit of a practical joke. Mother birds give their young such things for a purpose when they are old enough to seek their food.—Dr. J. H. Kennedy in Harper's Weekly.

How Paul Made Himself Agreeable.

"Now that our papa and mamma are away you must make yourselves agreeable to the unexpected guest," said mamma's friend to the boys. So Paul at lunch said:

"If you will allow me to use your telephone, sir, I will tell you something interesting."

"Oh, certainly," said the amused guest, affably, taking up his ear trumpet and smiling expectantly.

"My papa is now vice-president of the company," shouted Paul.

"Indeed! That is very interesting. And what may the duties of a vice-president consist in? What does he have to do?"

The six-year-old boy paused, but only for an instant before the reply:

"He has to ad-vice the president, I believe, sir."—Annie A. Preston in Christian Intelligencer.

Conundrum.

Why is a buttonhole like a cloudy day? Because it is overcast.

What is that which is so easily broken that the mere mention of it breaks it? Silence.

What is that word of three syllables which contains the whole twenty-six letters? Alphabet.

What time is it when the clock strikes thirteen? Time the clock was fixed.

What is the keynote of good manners? B natural.

Why is the letter O the most charitable letter in the alphabet? Because it is found oftener than any other in doing good.

In what month do men talk the least? In February, because it is the shortest month.—Exchange.



True Time

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S. B. Hartin, of Ridgway, S. C., writes Nov. 25, 1904: "Your Tetterine" does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuptrine, Savannah, Ga., for box postpaid. Bothe with elegant Tetterine Soap, 25c. cake.

DR. YOUNG AND THE ANTI-SALOON LEAGUE.

Since Dr. Young has been working in Alabama I have been so very busy with my mission work I have not been able to render him much assistance. I hear good reports of him everywhere. The people are giving him a royal hearing, and the sentiment is growing that the time is here when we must do something.

For the first time in the history of temperance movements we have an organization in which all Christians and moral reformers can unite. In Ohio and other Northern States, in Tennessee, Kentucky, North Carolina and Virginia the results have been marvelous.

In the name of our God we lift up our banners in Alabama. Pious hearts are praying for us, good men are giving their money freely and the work is moving on gloriously. Some brethren seem alarmed lest a collection will be taken where Dr. Young goes. I want to assure them no high pressure methods will be used, but after the sermon or address cards will be rapidly passed through the audience and pledges secured. Money is absolutely needed to prosecute the work, and the people are furnishing it cheerfully.

A little later our acting superintendent, Rev. S. E. Wasson, of Decatur, will show us that he has not been idle in the last few months.

I beg friends everywhere to extend a helping hand to our efficient field worker, Rev. G. W. Young, or whoever may be put in the field.

W. B. CRUMPTON,
President Anti-Saloon League of Alabama.
Montgomery, Ala.

State Missions.

Last year we reported ninety-three missionaries for all or a part of their time, one secretary and assistant and five teachers. We received for the support of this work \$12,920.

The appropriations this year were larger than ever in the history of the board. Notwithstanding this, we were compelled to deny some urgent calls at important points.

A great report of work done will be made at Sheffield in July. We are hoping and praying for a great convention.

June 30 the books of the State Mission Board will close. We want to avoid reporting a debt. All must help if we do. There are hundreds of churches in the State that take mission collections each month. These are regulars. Of course I will hear from them. It would be a great boon to the cause if all the churches would adopt this plan, but until then we must continue to make special appeals. I can't begin to name the places where help is needed at once. Our missionaries are suffering for their salaries. Help us now.

W. B. CRUMPTON,
Montgomery, Ala.

WILL YOU STOP IN ST. LOUIS?

Montgomery, Ala., April 21, 1905.
To Those Delegates and Visitors to the Southern Baptist Convention Who Expect to Stop in St. Louis on the Way Home:

The convention will adjourn Monday evening, May 15. Leaving Kansas City Tuesday morning we will reach St. Louis in time for the first meeting of the General Convention of the Baptists of North America, whose sessions will also be held on Wednesday, the 17th. The national anniversaries of our Northern brethren begin Thursday, the 18th. Most of us can afford neither expense or time of remaining

longer than Thursday evening. I have arranged, through Rev. S. E. Ewing, secretary of the committee in St. Louis, for the Hamilton Hotel to take a party of fifty at \$1.25 per person per night, including breakfast. This is a very good hotel in the West End; cars pass door of hotel direct to Third Church; about twenty minutes' car ride. This is an exceptionally low rate. I must close my contract not later than May 1. If any readers of the Alabama Baptist desire to avail themselves of this opportunity I will be glad to reserve room for them. These rates apply to two in a room. Write me at once.

O. F. GREGORY,
218 South Decatur Street,
Montgomery, Ala.
P. S.—For solid comfort be sure and join our party over the Mobile and Ohio and Chicago and Alton.

Read This Literature

I enclose you literature explanatory of the purpose of the Alabama Anti-Saloon League. The bill which we propose to present will be simply in the nature of a general enabling act, under which each locality may settle for itself the sale of intoxicating liquors. To this idea we invite your careful and generous consideration. We claim that this is right and proper as a question of local self-government. We want the saloon put on its merits before the bar of the Christian voters of Alabama. We are willing to abide by the majority vote in any unit of our political body. The voters of Alabama ought to be permitted to say whether they want liquor retailed in their midst. The Anti-Saloon League does not seek to be a factor in any other issue. In no sense do we intend to be identified with partisan or factional differences. With national and State policies we have nothing to do. We ask but one thing—the privilege of local self-government in regard to the liquor traffic. In securing candidates favorable to this idea, we beg your very esteemed friendship and aid. At the proper time each candidate will be called upon to declare himself. I will personally and officially appreciate the kindness of at least the names and addresses of influential men among your constituents to whom, in your judgment, I might look for aid. Hoping for good will and help, and wishing you great success, I am, respectfully, S. E. Wasson, Acting Superintendent Alabama Anti-Saloon League.

I NEED THESE.

Minutes of associations for 1904: Bethel, Butler county, Carey, Cherokee, Cherokee county, Clear Creek, Cleburne, Covington county, Crenshaw, Eilm, Harmony, Harris, Judson, Lauderdale Liberty (Central), Lookout Valley, Mt. Carmel, Mt. Moriah, Randolph county, Salem, Sardis, Southeastern, Washington county and Weogufka.

I am now preparing my list of ordained ministers for the State Convention, and can't get along without the above. Please mark all changes since the printing of the minutes.

Please notice my postoffice. My mail is frequently sent to two other offices of nearly the same name.

M. M. WOOD,
Statistical Secretary.
Fayette, Ala.



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Summer School FOR Jefferson Co. Teachers

Birmingham, May 28 to July 1.

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

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Kingdom:—Fifth Sunday meeting met with Kingdom Church, April 29th, 1905. Devotional exercises was conducted by Bro. C. W. Ohanon, after which Bro. S. Smitherman was elected moderator of the meeting and W. T. Crumpton clerk. First subject, Bible on Giving; discussed by Brethren J. A. Davis, J. W. Willis, J. G. Thornton and C. W. Ohanon. Rev. Davis read Scriptures on this subject and gave us an appropriate talk. Prayer by Bro. Ohanon. Bro. Willis followed Bro. Davis in a splendid talk, showing himself equal to the task. He said we could employ a pastor his full time and get into the spirit of giving by having his instructions every Sabbath and occasionally in our homes. Bro. Thornton said the first thing to give was to give our hearts; that the Lord said give me thine heart, and as the subject was giving, let this be the first. It is useless to say Bro. Oharrow's instructions were good. He is an old soldier of the cross, knowing how to give both time and means. Next subject: Distinctive Baptist Principles. This was ably discussed by Bro. O. P. Bentley, he taking up all the doctrines of the Missionary Baptist and showed them to be Bible principles. While other denominations saw fit to make changes in some of the doctrines, the Baptists wanted a thus sayeth the Lord. The Bible was sufficient for Baptist rule and practice. Song, "How Firm a Foundation," and prayer by Bro. Harris, Brethren G. W. Crumpton and Thornton made us good little talks. It was moved and carried that Bro. Bentley's discussion be sent to the Alabama Baptist for publication. Next subject: Rules for Dealing with Offending Members. Discussed by Brethren Thornton, Miller, Oharrow and Hues. Bro. Thornton wanted to fall back on the old time plan of dealing with these offences. Bro. Miller showed us the spirit in which we should deal with them. Bro. Oharrow gave us two offences as spoken in God's word, and said each should be dealt with according to God's word, which in some cases, he said, would mean immediate exclusion. Song. Subject: Duty of Pastor to His Church. Discussed by Bro. Oharrow. Would that all our pastors could have heard him. The meeting closed by a His instructions were certainly good. word of prayer from Bro. Tom Davis. Sunday Service—Subject: An Ideal Sunday School. Discussed by Brethren J. G. Thornton and J. Willis, both giving us some good thoughts. They said to make an ideal Sunday school it would take the whole church at work with the very best material they could get in front, all discharging their duty. Next: Missionary sermon by Bro. J. W. Willis. We had a good sermon, and a collection of \$8.00 and some cents for missions. Everything was interesting from start to finish. S. Smitherman moderator.—W. T. Crumpton.

A Government Opinion on Bitulithic Paving.

In addition to the high endorsements that city officials everywhere have given the Warren Bitulithic street pavement, about which much is being said in municipal circles today, Prof. A. W. Dow, Inspector of Asphalts and Cements for the District of Columbia, has given it the highest praise. No American authority on paving matters ranks higher than Prof. Dow.

What Prof. Dow says is this: "The Bitulithic pavement gives promise of being one of the most successful constructions that has ever been attempted in road building. The life of the pavement is entirely dependent upon the wearing of the stone used, as the bitumen used is of good quality and is so soft as to retain its life for thirty years or more. It exceeds in good qualities any paving I have ever seen laid."

In the Bitulithic pavement the hardest stone obtainable is used in six sizes, varying from an inch and a half to dust, so that in the wearing surface only ten per cent of voids remain. To fill these voids and to thoroughly bind and make waterproof each particle of the stone, this long-lived bitumen is used. Thus is made what is considered by the best authorities the most lasting pavement of the day. The completed pavement is noiseless, dustless, durable, non-slippery and ideally sanitary.

Over two million square yards of Bitulithic has been laid in the past three years in over eighty American and Canadian cities. In the south, the Nashville Roofing and Paving Co., of Nashville, Tenn., has put down or has now under contract, close to half a million square yards in Birmingham, Shreveport, Nashville and Paducah. From municipal reports, quite a number of other southern cities are considering laying this paving this year.



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THE STATE OF ALABAMA, No. 137
Jefferson County
Thomas E. McDaniel, vs L. H. Vaughan and Son (John Vaughan), a co-partnership. Before Charles J. Martin, N. P. and Ex. Off. J. P. for said County, before me, as said justice of the peace, this 2nd day of May, 1905, came the plaintiff in the above entitled cause, and, it appearing that certain property of the defendant has been levied upon by virtue of an attachment issued from my office returnable the 1st day of June, 1905, and that said defendant is a non-resident of this State; it is therefore ordered that notice of said attachment and the return day thereof, be given to the said L. H. Vaughan and son, as partners, by publication once a week for three successive weeks, before said 1st day of June, 1905, in the Alabama Baptist, a newspaper published in said county, at Birmingham, Ala. and a copy thereof be mailed to said defendant at his place of residence, when known.

Given under my hand this 2nd day of May, 1905.

CHAS. J. MARTIN,
N. P. and Ex. Off. J. P.

JAMES M. RUSSELL,
Att'y. for Plaintiff.

East Alabama Summer School.

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To Savannah, Ga., National Travelers' Protective Association of America May 16-23, 1905, one fare plus 25c for the round trip. Tickets on sale May 14, 15 and for trains scheduled to arrive in Savannah before noon of May 16, 1905, final limit May 26, 1905, except that by depositing ticket with Special Agent and paying fee of 50c, extension until June 15, 1905, can be obtained.

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Is a prompt and effective cure for tetter, ring worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sun burn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a 50 cent box of Tetterine will relieve you?

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A GLIMPSE OF VENICE.

A City Whose Loveliness Attracts Thousands of Visitors Every Year.

John Mott in May St. Nicholas.

You have all heard of Venice, that curious city on the Adriatic Sea, where the streets are canals and the men go from place to place in gondolas instead of in carriages. Long ago Venice was one of the wealthiest cities in the world; its great fleets brought home the merchandise of the East, jewels and silks and spices; its merchant princes built those beautiful palaces which stand today beside the Grand Canal, most of them sadly in need of repair, it is true, but majestic still, though the plaster is falling from their weather-beaten walls. Perhaps Venice is even more beautiful now in its decay than it was in the days of its greatest glory, for age has a beauty of its own, softer and more delicate than that of youth. The bright colors which once shone with dazzling brilliancy under the Italian sky are now subdued and mellowed like those of an old tapestry. So, though wealth and commerce are deserting the city on the sea, its loveliness increases from year to year and attracts to it thousands of visitors from all parts of the earth—from Germany and England and America, and even from far-away China and Japan. These visitors come in the greatest numbers in the early springtime, for then the weather is best; the days are clear and fine, and the bright southern sun makes Italy warm and delightful when people in more northern countries are still shivering with the cold. So, during the pleasant spring days the old square of San Marco, the Public Gardens and the bathing beach at the Lido are crowded with strangers, while the graceful black gondolas which dart through the narrow canals are nearly all decorated with flags of foreign countries, among which the Stars and Stripes are not lacking.

But it is on a moonlight night that Venice is most beautiful. Then the lights along the quay adjoining the Doge's Palace show throngs of laughing people; the ancient mansions that line the Grand Canal seem to be gazing calmly down at the broken reflections in the dark water, and the moon rides high in the heavens above the white dome of the church of "Our Lady of Salvation." Suddenly the soft

They come from a large boat, all aglow with gay colors and lanterns. It floats along the center of the Grand Canal. The crowd on the quay cease chattering and laughing for an instant, the balconies of the hotels fill with eager listeners, and the fleet gondolas which have been darting about in the moonlight cluster quickly around the boat, where a boy is singing to the accompaniment of two or three stringed instruments.

The young Venetian's beautiful voice rises clear and strong on the still night air as he sings an Italian love song. To many of his hearers his words are without meaning, but the language of music is universal; a singer needs no interpreter; so the stranger, as he leans back on the cushioned seat of his gondola, understands as well as the native. All discordant sounds are hushed; only a faint murmur from the people on the quay, the soft rubbing of one gunwale against another as the gondolas snuggle closely together, and the lapping of the ripples mingle with the singing to make it different from any that the listener has heard elsewhere. But ever afterward, when the music of that song flashes through his memory, as music has a way of doing, he will see again the moonlight and the dark canal, the somber old palaces and the gleaming lights along the quay.



Mortgage Sale

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned mortgagee, Jefferson County Savings Bank, a corporation by Robt. T. Stubbs on the 21st day of December, 1904, which mortgage is recorded in the office of the Probate Judge of Jefferson County, Alabama, in Vol. 349, on page 500 of the records of mortgages therein the undersigned Jefferson County Savings Bank, will sell under the power in said mortgage on the 5th day of June, 1905, at the Court House door in the City of Birmingham, County of Jefferson, State of Alabama, during the legal hours of sale at public outcry, to the highest bidder for cash the following described real property to-wit: That certain real estate situated in Jefferson County, Alabama, and known and designated in the plan of the property of East Lake Land Co. as now surveyed and laid off as lot 14, in block 17, forming a rectangle fronting 50 feet on the South side of the East Lake Boulevard and extending back of uniform width 165 ft. to an alley. Said sale will be made for the purpose of paying the debt secured by said mortgage together with attorney's fee and cost of foreclosing same, with Jefferson County Savings Bank, Mortgagee.

By W. T. Hill,
Attorney.

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A new treatment for all forms of Kidney and Bladder troubles. If you have tried doctors and drugs with disappointment in every instance send to me and I will send you a treatment free of cost prepaid by mail. It is mild to take and perfectly harmless. No humbug, but an honest remedy.
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Notice of Final Settlement

The State of Alabama, Jefferson County, Probate Court, 27th day of February, 1905. This day came Parthenia Williams, administratrix of the estate of Tom Williams, deceased, and filed his account, vouchers, evidences and statement for a final settlement of same. It is ordered that the 1st day of June, 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.

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STATE BOARD OF MISSIONS

Of the Alabama Baptist State Convention.

Montgomery, Ala., May 1, 1905.

My Dear Brother:

It is too early for me to report the exact figures from Alabama for Home and Foreign Missions. They will appear in the Alabama Baptist.

I am happy over the hearty and generous response during April. The rich churches sent in their large contributions. God bless them for it. The small, poor churches sent in their little. I know they touch the heart of God as they did mine. I have been moved so many times to tears as I have read the letters from God's servants—the poor woman, the little child, God's aged servants, the crippled, the blind.

Scarcely less pathetic are the words of brethren in the midst of fierce opposition. Something like this has come from more than one, "The church won't do anything, but here is something from myself and wife," or "Our preacher don't believe in boards, but I sent you something for myself."

The struggle for Home and Foreign Missions is over for the present, but here I am again pleading—

"This Time for State Missions."

You ask, "Will it never end? Are we always to be called upon this way?" Yes, brother, as long as God gives to us we must give to His cause.

How good He is! We grow weary of giving, but He multiplies His gifts. With every gift from our hands out of unselfish hearts His abiding blessing comes. Instantly we receive the reward.

As long as there is suffering we must give. As long as there are poor, lost souls without the bread of life we must give. As long as a destitute community, in town or city, is without a Baptist church we must give. Our missionaries in Alabama have stood manfully in the campaign for Home and Foreign Missions, while their own salaries often went unpaid. Now we must pay them. We received during April more than \$12,000. Can't we give during May \$2,000? You know that January was State Mission month, but the bad weather knocked us out entirely. If May passes without good collections for State Missions we can hope for but little before September. I beg you to read the little circular enclosed and this letter to the church and ask them to respond for State Missions.

May God richly bless his churches in their assembling together, in their labors, in their giving, and bless the hearts, in their business.

Your brother in Christ the Lord,
W. B. CRUMPTON.

Southern Baptist Convention Kansas City, Mo., May 10-17, 1905.

The Atlantic Coast Line, shortest and cheapest route—one fare plus 50 cents round trip. Tickets will be sold May 7 to 11, inclusive, return limit May 23. Stop-over at St. Louis permitted on return trip within final limit by deposit of ticket and the payment of 50 cents. A good opportunity to go West at a small cost. W. J. Craig, G. P. A., Wilmington, N. C.; T. C. White, D. P. A., Tampa, Fla.; F. C. Boylston, D. P. A., Jacksonville, Fla.; H. M. Emerson, T. M., Wilmington, N. C.; W. H. Leahy, D. P. A., Savannah, Ga.

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Last Sunday in June

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Our Women's Work

CENTRAL COMMITTEE.

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

Miss Armstrong, in a personal letter to Mrs. Malone, gives a very interesting account of a recent visiting tour among the mountain schools. She was with Rev. A. E. Brown, superintendent of the mountain work, whose work she highly commends. She writes: "I am perfectly delighted at what is being accomplished in the way of Christian development through our mountain schools, and feel that we cannot overestimate the importance of this branch of work. Much has already been accomplished, but if the needed funds can be secured and the schools better equipped much more will be done in the future. The equipment in many places is totally inadequate, and I was thoroughly astonished to know of the high grade of work being done with the accessories so poor. We cannot too highly honor the men and women who are giving their lives to the mountain school work. I think it should be put on the same plane as all other missionary work, for it takes just as much real devotion to endure the privations and hardships in these mountain schools as on a mission field. I hope to be able to give an account of this trip in the May editions of Our Home Field and the Foreign Mission Journal, also some pictures of the schools."

Children's Day.

Sister G. W. Canant writes of the organization of a new church at Black Station, nine miles east of Geneva. She asks for information in regard to the observance of children's day. The second Sunday in June has been designated for the observance of children's day, but if preferable there is no reason why any other date should not be selected. An attractive program has been arranged by the Woman's Missionary Union at the request of the Sunday School Board. This program is published by the Sunday School Board, Nashville, Tenn., and, with mite boxes, is furnished free of charge.

The money collected on children's day will be sent to the Sunday School Board at Nashville to be used in the Bible work of the Southern Baptist Convention. The board is using this fund for sending Bibles into destitute places, and adds a dollar to every dollar contributed, so that your gift will do double service in sending out the word of God. The Bibles are distributed in Cuba or among the immigrants or in destitute places throughout the South and West.

Let any who may desire these programs write to Dr. J. M. Frost, Nashville, Tenn.

We earnestly ask that if you do not wish to observe the day you will send the board a contribution for the Bible fund.

Howard College Co-Operative Association.

The monthly meeting of the Howard College Co-Operative Association was held on Thursday, May 4, in the reception room of Renfro Hall. By meet-

ing on the college grounds the ladies were afforded an opportunity of becoming better acquainted with the ways of the institution and also of arranging for the reception to be given during commencement week.

In the absence of the president and vice-president the writer was requested to preside, and the meeting was opened with prayer by Mrs. Osborne, of Avondale. Miss Stone, the worthy matron of Renfro Hall, was unanimously elected a member of the association. Final arrangements were made for the reception to take place on Tuesday afternoon of commencement week. Mrs. Griffin, with the assistance of the Pastor's Helpers, East Lake Baptist Church, will have charge of the decorations for the dining hall, the color scheme being carried out in crimson and blue, the college colors. The committees were appointed to make arrangements for refreshments, music, etc. This reception is given by the ladies of the Birmingham district to the friends and visitors who wish to attend the commencement exercises at Howard. The money which is asked from the societies of the State being reserved for things of permanent good to the college. Plans for obtaining books for the new library were freely discussed, and the first dollar for this purpose was given by the society of the Fountain Heights Church, Birmingham. It was decided that the reception room should be papered before commencement, and Mrs. Smith, Mrs. Dickinson and Mrs. Brown were appointed a committee to select the paper.

Mrs. A. D. Smith, who has ever been an active helper of the college, obtained through the generosity of Mr. R. T. Lewis, of Birmingham, a handsome lamp for the reception room. A dainty lunch was served in the reception room, which was greatly enjoyed, giving, as it did, time for social intercourse. A printed letter will soon be sent to each society in the State explaining the plan for obtaining funds for the new library, and we earnestly request their help in this great work.

MARY C. MONTAGUE.

An Incident in the Life of Matthew T. Yates.

A man came to Dr. Yates for help, and in order to obtain it pretended to be a Christian. Dr. Yates suspected his motives from the beginning, and at length said to him, "If you are a Christian you will know how to kneel down and pray; so let us pray." The man was quite nonplussed, as he had never seen a Christian kneel in prayer. Putting on a bold face, however, he turned around, placed his knee upon his chair and rested his chin upon the back. This seemed to be the only position he could think of, but, alas, in his flurry he and the chair both turned over, whereupon Dr. Yates, who had watched the performance closely, placed his hand upon his shoulder and said, "Get down on your knees on the floor and I will teach you how to pray."

TO RETURN TO ALABAMA.

Rev. N. S. Jones Has Accepted a Call to Demopolis, Ala.

Rev. N. S. Jones, pastor of the Tabernacle Baptist Church of New Bern, has tendered his resignation to accept a call to Demopolis, Ala.

Mr. Jones, who is a native of Raleigh and is popular as a preacher and as a man, spent four years in Alabama as pastor of the Baptist church at Montevallo. A few months after the death of his wife, who was an Alabamian, Mr. Jones resigned the pastorate at Montevallo and came back "home," and has served as pastor at Salisbury, Burlington and New Bern. Now, after four years in North Carolina, Mr. Jones returns to Alabama. He has had three calls lately to strong churches in that State. During his stay in Alabama he learned to love Alabamians and they reciprocated the feeling, so that he goes to renew his work among friends and with an appreciative congregation.

Demopolis, the town to which Mr. Jones goes, is a splendid town of 5,000 population, and the Baptists have a strong church. Mr. Jones will not enter upon his pastorate for several weeks and will spend several days in Raleigh before going to his new work. While regretting to see Mr. Jones leave North Carolina, his friends are glad that he goes to a strong church and to serve an appreciative people. He is one of the most useful and popular Baptist pastors in North Carolina, and the people of Demopolis are to be congratulated upon securing Mr. Jones as pastor of the Baptist church. He is not only a strong and popular preacher, but is a broad-gauged citizen, interested in whatever concerns the welfare of his fellow men.—Raleigh News and Observer.

FORT DEPOSIT—A HAPPY MARRIAGE.

Married at the pastor's home in Ft. Deposit last Sunday afternoon at 5 o'clock, Mr. Walter Holaway and Miss Lena C. Goldsmith, the writer saying the sacred words that made them one. Miss Bulah Upshaw played the wedding march. Mr. Holaway is one of our most promising young men. He is highly esteemed by the entire community; is cashier of Ft. Deposit bank, a young man of fine business qualities, a Christian gentleman. Mrs. Holaway is one of our most attractive and charming young women. This happy couple will make Ft. Deposit their future home. They have a host of friends who wish them well as they launch their bark on this untried sea. Success and happiness to them both. W. J. D. Upshaw.

COOPER-WALKER.

Mr. W. H. Cooper and Miss Mollie Walker were married at the home of the bride's mother at Blocton, Ala., on Tuesday evening, April 18. The home was beautifully decorated. Miss Stella Rodgers played Mendelssohn's wedding march, and as the sweet strains pealed forth the bridal party entered the parlor, the bride leaning on the arm of her maid of honor, Miss Mary Polglaze, of Tuscaloosa, the bridegroom being accompanied by his best man, Mr. I. C. Delany. The ceremony was impressively performed by Rev. J. W. Cowan. The bridesmaids were Misses Daisy Walker and Minnie Fenson. The groomsmen were Messrs. Williamson and Neall. The bride wore cream crepe de chine and carried white carnations. The maid of honor and bridesmaids were dressed in white silk mull and carried pink carnations. After refreshments were served Mr. and Mrs. Cooper retired to their home, followed by the best wishes of a host of friends, who wit-

nessed the marriage. The bride is a popular young lady, and has for several years been a consistent member of the First Baptist Church of Blocton. Mr. Cooper is a very prominent young man, and has many friends to congratulate him. A Friend.

From Moscow:—I have recently returned from a trip up in the Clear Creek Association in the interest of the State Board. Had a good time. The brethren received me gladly. I visited Arley, Millville and Marylee, and held services at Marylee last on Monday night. Had the large school building crowded. I was surprised to see so many at that time. Among the number present was several preachers, the most prominent of whom was Brother Lindsey, who is doing a good work. He is a man of splendid abilities, and is a South Carolinian. He has not been in the ministry long. He is a man that will come to the front in the near future. He was a school teacher before he began preaching. I met Revs. Daly, Darwin, Gilani and G. W. Gibson. I found all these brethren in hearty sympathy with our organized work. I planned to return in the summer and with Bro. G. W. Gibson to do about one month's missionary work. Returning home on Tuesday before the third Sunday I went some eighteen miles south and about six miles northeast of Kennedy, and together with Revs. J. E. Barnes, of Sulligent, and W. C. Wood, of Bell, constituted a new church. It called Rev. S. M. Waldrop, he being one of the charter members. This church in part is the result of a meeting conducted by myself last fall. It starts off with flattering prospects, and in full sympathy with all of our denominational work, which is uncommon in this section, where we have a large share of the so-called Gospel Mission brethren. I preached for them Sunday at 11 o'clock and took a collection for state missions amounting to \$3.40. May the Lord bless the Baptist and you.—T. W. Shelton.

News Notes from Northwest Alabama:—On the 15th of April Brethren Wm. C. Woods, F. W. Shelton and the writer met at Cody, Ala., some eight miles north of Kennedy, for the purpose of constituting a church. This was done at the request of some ten or eleven members who held letters from Bethabra and Meadow Branch Baptist Churches. The presbytery was organized by the election of Bro. Shelton as moderator and J. E. Barnes as clerk. There were eleven charter members. This church is composed of splendid material and the outlook is good. I could not remain through Sunday, but understood when I left that a Sunday school was to be organized, and a collection taken for our state mission work. You will observe that they are missionaries and are in full sympathy with our organized work. One of the hopes I have for this section is the constituting of churches where needed, and start them on right lines of work. Many up here are in line and are doing finely, all things considered, but the majority were started wrongly and do not need any special encouragement to remain so. Bro. T. W. Shelton is our evangelist for this immediate section. His work will largely be in the Clear Creek Association in Winston county. I feel sure he will do good, solid foundation work, for that is the kind of work that needs to be done in this section of the state. Sulligent church has recently enjoyed a splendid series of sermon from Bro. J. V. Dickinson, of Jasper. Five were received under the watchful care of the church pend-

ing the reception of their letters. This church has made fine progress along different lines of church work, but we have failed to reach a large number of the unsaved. I am earnestly praying that God may send them an under-shepherd for another year, who will carry on the work we have tried to do in our nearly four years' stay at this point. I am planning to join the Birmingham party on May 9th for the Kansas City. May this session of our convention be one of great power, spiritually.—J. E. Barnes, Sulligent.

Philadelphia Notes:—Among the speakers at the Baptist Congress will be Prof. Evans, of Crozer, and Rev. A. J. Rowland, our genial publication secretary. There are at least sixteen other Americans to speak. Our vacant pulpits are: Broad Street, Wayland, Calvary, Chestnut Hill, Bridgesburg, Memorial, Richmond and South Broad. Rev. W. M. Walker, is pleasing the people at Epiphany by his able sermons. Olney Church Rev. E. C. Romine, pastor, has prepared a neat souvenir of old Pennypack, organized in 1688. Dr. Jones, a noted Welshman, was pastor 51 years. Rev. C. L. Seasholes, late of Texas, has added over 150 to his church in three years. He is in demand as a lecturer. The late convention of young people was largely attended and full of interest. Among the speakers were Drs. Chivers, Conwell, Hoyt, MacArthur and Seymour. President Potat, of North Carolina, pleased his old friends at Memorial Church last Sunday by two able sermons. East Church continues to prosper under Pastor Woolston, who baptized 52 on last Sunday. The venerable Second Church, over 100 years old, is taking on new life. Mr. Carnegie gave \$1,500 towards the new organ. He writes: "I claim a kinship to the Baptists in that my grand father had been a lay preacher of that body." Bethlehem Church, only ten years old, had 718 at the Bible school on last Sunday. Pastor Farr has recently married. Temple College, whose president is our beloved Dr. Conwell, has bought the property of Broad Street Church, where such noted men as Dr. Burrows, Henson and Magoon once preached.—E. C. Romine.

A Good Meeting:—The first district meeting of Mineral Springs Baptist Association was held with Liberty Church, three miles from Morris, Ala., beginning on the night of April 28th. Your scribe preached the introductory sermon. Text, Jude 3. Devotional exercises Saturday morning by F. A. Williams. Organized by electing A. J. Creel moderator and Eugene Barnwell clerk. F. A. Williams spoke on missions, and the writer set forth the claims of the Alabama Baptist and the American Tract Society. Preaching at 11 a. m. by A. J. Creel, and at night by F. A. Williams; on Sunday at 11 S. L. Waldrop; text Matt. 28:19-20. On account of the rain the congregations were smaller than they would have been had the weather been more favorable. However, the meeting was a success, for the Spirit of our blessed Master was manifested in all that was done and said. A collection for home missions of \$3.96 was taken up after the sermon on Sunday.—W. T. Westbrook.

A Great Day for Tusculumbia:—The following interesting program was carried out at the annual rally of the First Baptist Church, Tusculumbia, Ala., April 30th and May 1st, 1905: Voluntary—"Along the River of Time"—Choir; invocation, Rev. J. O. Colley; hymn No. 365; Scripture reading, C. A. Womble; prayer, A. L. Moody; An-

them, "Beautiful Isle." Mesdames Drisdale, Belser and choir; sermon, Rev. R. H. Tandy, of Florence; solo, Miss Henrietta Clark. Monday Morning, 9:30 O'clock—Opening address, Rev. J. O. Colley; address, "Importance of a Church to a Town," Hon. W. L. Chitwood; brief addresses, Revs. Trump, Stoves, Miller, Tandy, Jones and Deacons; breaking ground; address, Hon. A. H. Carmichael; prayer, Rev. Mr. Miller. Church Directory: Pastor, Rev. J. O. Colley; officers, C. A. Womble clerk, W. E. Aycock treasurer; board of deacons, A. L. Moody chairman, Shelby Grisham, C. A. Womble, T. C. Throckmorton, W. E. Aycock, W. L. Stanley. Finance Committee—W. L. Stanley chairman, Shelby Grisham, C. A. Womble, W. E. Aycock treasurer. Building Committee—W. L. Stanley chairman, W. M. Counts, W. M. Golden, Dr. D. H. Walker, G. M. Drisdale, W. E. Aycock treasurer. Ladies' Aid Society—Mrs. M. F. McCleskey president, Mrs. G. M. Drisdale vice-president, Mrs. T. M. Aycock secretary, Mrs. W. E. Aycock treasurer. B. Y. P. U.—Miss Ada Bruce president, Miss Belle Cammack secretary, Ed Cammack corresponding secretary, Miss Ruby Jacobs treasurer. Sunday School—W. E. Aycock superintendent, Miss Sallie Barnes secretary, O. L. Harless assistant secretary, H. A. McWilliams treasurer. Willing Workers Society—Miss Kate McClain superintendent, Tom Drisdale president, Neal Cammack vice-president, Myrtle Jacobs secretary, Maude Moody treasurer. After this program was rendered we raised \$2,594 for remodeling our church. These people are the salt of the earth. Yours—J. O. Colley. (We congratulate Brother Colley and his noble band of workers.—Ed.)

Notes from My Field for a Month:—The ordination service of deacons took place at Besheeda at Independence as was announced on Saturday before the fourth Sunday in March. Bro. J. M. Smoke preached the sermon and it was fine, and Bro. W. T. Wyatt, G. W. Smith and Howard Deromus were ordained. On Sunday we got a good collection for home missions. First Sunday in April I had a good day at Harmony Church, Unity Association. After delivering my May lecture we got a fine collection for foreign missions. Deatsville the second Sunday in April we had a good service and got a good collection for foreign missions. Third Sunday at Billingsley we had a good service and a good collection for foreign missions. Fourth Sunday at Bethesda after my map lecture we got a fine collection for foreign missions. At night the B. Y. P. U. had a fine meeting; had fine papers and recitations. They also took a collection for charity and got \$4.50 in a few minutes for a poor family. A short time before they gave \$7.50 to another family and they had ordered lamps to light the new church. The B. Y. P. U. at Billingsley had a fine service on the third Sunday afternoon. Fine papers were read and good talks. The B. Y. P. U. at Deatsville had a nice entertainment, and they have ordered some song books. Our commencement sermon for our school will be preached the third Sunday in May by Rev. E. E. Gorge, Prattville, Monday night after third Sunday; juvenile concert Tuesday night; Schranm medal contest in declamation. Wednesday at 10 o'clock contest for the Roquemore medal for impromptu essay writing. Wednesday night, closing exercises concert and awarding of school medals. We have had a fine school this year.—H. R. Schranm.