

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Organ Baptist State Convention

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PARAGRAPHS

Barboursville, Va., will be the headquarters of Dr. E. C. Dargan during the summer.

Rev. J. G. Dobbins writes from Greensboro that he is very much pleased with his new field.

William-Jewell College has conferred the degree of L.L.D. on President E. W. Stephens, of Columbia, Mo.

Dr. Wm. Harris, of the First church, Knoxville, preached the commencement sermon at Carson and Newman College.

The trustees of Furman University conferred the degree of Doctor of Divinity upon Professor S. C. Mitchell, of Richmond College.

President Alderman, of the University of Virginia, has had the degree of L.L.D. conferred upon him by the Columbia University, of New York.

Miss Pearl Keiser, who has had a year and a half's experience as a stenographer, desires a position. Her address is 815 1st Ave., Birmingham.

Although there are at present only 120 miles of railway in the Philippines, the United States government has made plans to add 1,000 miles or more as soon as practicable.

The statistical report called for in paragraph 29, page 24 of the State convention minutes is now in the hands of the printer. As soon as I have time I will furnish the paper a summary of the report.—M. M. Wood.

The trustees of the Woman's College, Richmond, Va., conferred the honorary degree of Doctor of Literature on Miss Grace Warren Landrum. Miss Landrum is a daughter of Dr. W. W. Landrum, of Atlanta.

ATMORE, ALA.—As Secretary of the "Escambia County Baptist S. S. Convention" I wish to ask for the name and address of the Secretary of each like organization in the State.—D. C. Burson, Sec. Escambia Co. Baptist S. S. Convention.

Dr. John G. Harrison, of Mercer University, will take charge of the Bible Department. Dr. Harrison is an alumnus of Mercer, a full graduate of the Seminary, has taken a course in the Chicago University, and is now in Berlin for further study.

Drs. C. S. Blackwell and W. M. Vines, of Norfolk, Va., have declined to accept vacations and expense money to attend the World Baptist Congress, on the ground that the condition of their work at present needs their closest attention.—Christian Index.

Southern Baptist Convention Minutes

Can be had by sending name and address with five cents for postage to W. B. Crompton, Secretary, Montgomery, Ala. Think Miller's notice of convention ought to be made prominent on first page. We have but little time to whoop up the convention.

Mr. and Mrs. John Bunyan Kilpatrick request the pleasure of your company at the marriage of their daughter, Judson, to Mr. Edgar Marchant Kilby, on the morning of Thursday, the twenty-ninth of June, at nine o'clock, at their residence, Hixon, Alabama. At home after the fifteenth of July, Anniston, Alabama.



JOHN JETER HURT,
Editor Baptist Advance.

PARAGRAPHS

Mr. and Mrs. Benjamin F. Ellis request the honour of your presence at the marriage of their daughter, Zaidee, to Mr. Cyrus Washington Ashcraft, Wednesday evening, June twenty-eighth, nineteen hundred and five, at nine o'clock, at the Baptist Church, Orrville, Alabama. At home after August first, Florence, Alabama.

The congregation at Avondale were delighted on the fourth Sunday in May by a sermon in the morning from Editor Barnett, and in the evening from Bro. Clinton DeWitte, of Howard College. Some suggested, if they could have such preaching as that, the pastor might visit a little oftener and stay a little longer.—L. M. Bradley.

Dr. W. L. Pickard richly deserves the honor which the fine old First Baptist church of Lynchburg, Va., confers upon him in providing for his trip to the London Congress. We are glad to know that Mrs. Pickard will accompany him and we extend to both of them the wish that honors and pleasures may attend their journeys.—W. E. H. in Argus.

Wherever we go, we are asked as to the condition of Dr. A. E. Dickinson's health. It gives us pleasure to testify to his irrepressible endurance, his patience under trial, and the vigor of his mental forces which seem in no degree abated by his bodily infirmities. He is missed always at our representative meetings.—W. E. H., in The Baptist Argus.

Evangelist T. T. Martin, who recently conducted a very successful meeting at Capitol Avenue church, Atlanta, was united in marriage on June 1st, to Miss Ivy Pauline Manning, of Blue Mountain, Miss. The Southwestern Baptist University conferred the degree of D.D. upon him on the day preceding his marriage.—Christian Index.

PARAGRAPHS

All delegates to the Baptist State Convention of Alabama to be held in Sheffield July 21-24, 1905, are earnestly requested to forward their names promptly to the undersigned pastor and chairman of the Committee on Entertainment. Failure to comply with above request will subject committee to great inconvenience. A. J. MILLER.

Sheffield, Ala., June 9th, 1905.

SOUTH FLORENCE—Rev. J. O. Pace preached at Union Grove last Sunday at 11 o'clock and at 3. There was a Baptist church organized, of ten members. Rev. J. O. Colley, pastor of the Tuscumbia Baptist church, Rev. Pace and Walter Stanley were all present. The sermon in the evening was preached by Rev. Colley. Mr. Stanley gave the charge to the church. Rev. Pace was elected pastor, and will preach to the people in future.—Tuscumbia Dispatch.

Rev. W. T. Amis, pastor of the First church, Hot Springs, was in Atlanta last week to secure an appropriation from the Home Board to assist in the erection of a new house of worship. He was successful in his effort, and work will begin in the near future on a modern church edifice, which is the most centrally located of any church in the city. Brother Amis is bringing things to pass in Hot Springs, and deserves the sympathy and co-operation of the brotherhood at large.—Christian Index.

REQUEST FOR INFORMATION—The Memorial Committee provided for at the last meeting of the State Convention, desires the name in full, the dates of birth, ordination, and death of each Baptist minister who has died in Alabama since July 20, 1904. Also place of residence at death. I suggest that the pastor or clerk of the church where the deceased's membership was at his death, furnish this information as soon as possible.—Very truly, M. M. Wood, Chairman, Fayette, Ala.

The program of the Baptist World Congress is now practically complete, and the best news of all is that Dr. Alexander Maclaren, when he came to town last week from the Isle of Wight, told Mr. Shakespeare that he has much improved in health, and hopes to be quite equal to the duties of the presidency. Dr. Maclaren has consented to unveil the Spurgeon statue, and, besides giving a short address on Wednesday morning, he will preside over the debates during the week. This is good news for the world-wide community of Baptists.—Exchange.

CARD OF THANKS.

In response to a call for aprons for a bazaar to be held for benefit of our church, the following churches or societies made their gift promptly: Camden, Union Springs, Pine Tpple, Mobile, Bay Minette, Tuscumbia, Albertville, Demopolis, Florence, Verbena, three aprons, Brewton, Prattville, Avondale, Alexander City, Brookwood, Cullman, Greenville. In behalf of our ladies, we desire, in this manner, to thank these sisters most heartily for the willingness manifested by prompt replies and the kind expressions of interest in our works of such character. How blest, truly and beautiful, is the tie that binds those whose fears, whose hopes, whose aims are one. May the pleasure be ours at some future day to serve you, and be assured that our prayers are ever for your success in efforts to advance the great Baptist cause.

Yours in His service,

Mrs. M. B. Neece.
Mrs. A. W. McGaha.

Huntsville, Ala.

Dr. Dixon's Reply to Shailer Mathews

Dr. Dixon's Reply to Shailer Mathews.

I have been "on the wing" for the past two weeks, and take my first opportunity to give the facts concerning the statement recently published in the papers from Prof. Shailer Mathews, of the Chicago University.

In a sermon on "Clean Money," preached in the Ruggles Street Baptist church, I said among other things which were published in the Boston Herald:

"The millions invested in the Chicago University have, in my humble judgment, so far done more harm than good. Under the leadership of a prince of organizers and money-raisers, the University has striven to do for education what Mr. Rockefeller did for oil, by swallowing everything educational and making a sort of syndicate of faith and unbelief. The University of Chicago, having caught the spirit of Harvard and the German rationalistic universities, is in danger of doing for Baptists what Harvard has done for the Congregationalists, filling the pulpits of our churches with men of Unitarian views in regard to the Bible and the way of salvation. There is now developing a sort of immersed Unitarianism, which in future may result, as with the Congregationalists, in the formation of Unitarian Baptist churches. And yet I am free to say that I regard John D. Rockefeller as far better than the Chicago University. He is a man of faith who has never been known to call in question the inspiration of the Bible or the doctrines of grace for which Baptists have stood through ages. It is an open secret that, when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces, in a course of lectures, he ordered the lecturer to cancel his engagements and go to Europe for the purpose of purchasing a library. Mr. Rockefeller, in more ways than one, has shown his desire to have men on the faculty of the Chicago University who are loyal to the Bible. He may be able to so influence and reconstruct it as to save the Baptist churches of the future from the academic unbelief which has been going out from its walls under the guise of up-to-date learning. If he succeeds in doing this, future generations will bless his memory."

Within a few days I received a letter from Prof. Albion Small, of Chicago University, intimating rather broadly that some preachers are in the habit of telling lies, which letter, in the name of the maligned, I did not answer. Then came a letter from Prof. Shailer Mathews, quoting the offensive words: "It is an open secret that when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces, he ordered the lecturer to cancel his engagements and go to Europe for the purpose of purchasing a library," and asking me to give the name of the representative to whom I referred. I replied that it was President W. R. Harper, and stating that the open secret to which I referred circulated in New York while I was pastor in Brooklyn. The next day I received from Prof. Mathews the following telegram: "Dr. Harper denies unqualifiedly every statement in general and particular. Justice demands public correction." I could not conscientiously correct the statement, for I had a chain of circumstantial evidence which would, I believe, convince a jury that it was true. So I wired in reply: "What I have said is true and more. Willwrite," and the following is the letter I wrote, with omission of some paragraphs which make one link in the chain of circumstantial evidence, but which I do not care to publish unless requested by Dr. Harper or his friends to do so. If they so request, I will give the whole chain, though reluctantly, because several links are painful personalities, and this is no fitting time for such personalities.

Prof. Shailer Mathews,

University of Chicago, Chicago, Ill.

My Dear Sir:



Prof. S. Mathews' Reply to Dr. Dixon

multiform authorship, all of them born in the imagination of scholars without so much as a rumor to support them; and the smile broadened almost into cheerfulness when I called to mind the fact that John D. Rockefeller's style, as everybody knows, is to have something to do with the corporations he founds and supports with his money, and for him to do otherwise would mark him a weakling without conscience. A man who has lived in an atmosphere made by those who carve the Bible up into sections, with no other guide than the styles of writers of whom they never heard, ought to learn something from the style of a man who has been the master mind in so many commercial and educational movements.

Next Saturday I sail with a friend for a month's rest in Switzerland, to be followed by two weeks' work in London and other parts of Great Britain. If the Chicago brethren desire me to give the facts which have come to me during the past year, concerning the general policy and the inner workings of the Chicago University, they have only to say so through the press, and I will be in reach of the mails, though communications may be somewhat delayed.

A. C. Dixon.

Boston, Mass., May 24, 1905.

Prof. Shailer Mathews' Reply to Dr. Dixon.

The only portion of Dr. Dixon's characteristic letter which requires reply is his information that the omitted section of his letter to me contains "a link in a chain of circumstantial evidence which would convince a jury" of the truth of his statement that Mr. Rockefeller offered a prominent member of the university—meaning President Harper—to cancel lecture engagements because of his attack upon the Bible.

For this statement, so unjust both to Mr. Rockefeller and to President Harper, Dr. Dixon has produced no evidence and has no evidence to produce beyond his recollection of gossip, now fourteen years old, which I quoted in my original denial. That denial was issued after the receipt of the letter which Dr. Dixon has in part published. The omitted portion recites at some length Dr. Dixon's recollection of a correspondence which, a number of years since, passed between himself and President Harper concerning the possibility of errors in the first ten chapters of Isaiah. In this correspondence, as recalled by Dr. Dixon, are two statements of President Harper relative to his position which Dr. Dixon says "the most astute lawyer assisted by the angel Gabriel cannot reconcile."

Dr. Dixon need have no hesitancy on my account in publishing this omitted section of his letter in full. It is wholly irrelevant to the question of elemental honesty I have raised with him and could serve only to divert attention from the fact that Dr. Dixon has deliberately refused to retract a statement which has been explicitly denied by President Harper.

As an incidental commentary upon Dr. Dixon's accuracy of statement it may be noted that in his public statement he denies having answered Dean Small's original communication. His reply to Dean Small lies before me as I write and was quoted in my former statement.

As far as I am concerned the case is now closed. With Dr. Dixon's gratuitous attack upon the University of Chicago I am not concerned. The actual facts will again prove a sufficient answer to his assertions. Nor am I interested in Dr. Dixon's personal views on higher criticism. I am concerned only with his statement concerning Mr. Rockefeller and President Harper which Dr. Dixon now relegates to the gossip of the days before the University of Chicago was fairly opened. This statement is false in general, in particular and in implication. It is more. It is preposterous.—Shailer Mathews, Dean of the Divinity School, University of Chicago.

Permit me to say that I have no personal animosity against Dr. Harper, and was sincere in my note of sympathy I wrote him during his sickness. In my address I was not discussing him, but John D. Rockefeller and the Chicago University. I did not mention the name of Dr. Harper, and, so far as I know, the papers did not even infer whom I meant.

There are, of course, destructive critics enough among the professors of the University to make it very doubtful as to who was meant, and if you are anxious to shield yourself, you may have my permission to explain to the public that Dr. Harper was the man referred to.

I have no disposition, however, to go into these things, especially since the sickness of Dr. Harper, whom I have honored for his genius in educational work; and I must confess that I have wished more than once that he would devote himself to secular education and let the Bible alone. If he lives much longer he will have the same wish, for without doubt the scholarship of the world is now repudiating his destructive criticism views.

I must stand for what seems to me to be true, regardless of consequences; and, as I travel over the United States and Canada, I find men in Baptist pulpits, graduates of the Chicago University, who are Unitarian in their views of the Bible and the way of salvation. In my humble judgment they are doing much to destroy Baptist churches and Christianity in its fundamentals. That they received their training from this sort of work at the Chicago University will hardly be doubted, and it is time that Chicago University should be apologizing to the Christian world for the harm it has done to the Christian church. The true scientific spirit would prompt such an apology, now that recent discoveries and more thorough research, in Germany and Great Britain, have shown the positions of destructive criticisms to be thoroughly untenable.

My battle is for the truth, and against the Chicago University only in so far as it seems to me to be against the truth, and I prefer not to indulge in offensive personalities, but if you in Chicago think that names should be used in public, I submit to your judgment in the matter, and will reluctantly give all the facts in my possession.

There is no doubt of the fact that John D. Rockefeller desires a change in that respect in the University with the Chicago University in its attacks upon the Bible, for attacks they are in the eyes of men who believe the Bible to be the infallible Word of God, and there is proof enough that Mr. Rockefeller desires a change of that respect in the University. I was in New York City Thursday of last week, and got some information which I believe to be authentic confirming this statement.

May the God of truth and love guide us in all these important matters, is my daily prayer. Cordially yours,

A. C. Dixon.

Prof. Mathews, in his communication to the papers, practically intimates that my statement is one among many slanderous lies which have been circulated concerning the Chicago University, and I must confess that this information was at first like a dagger point feeling for the heart of what I prize most on this earth—my good name; and yet a moment's reflection gave me comfort, for I remembered that Prof. Mathews has been living for several years close to men of brains who have more than once intimated that the Bible has itself lied, and, finding myself in such distinguished company as Moses, Jonah and Paul, my spirits revived and I took courage. Then I could but smile when I thought of the "Polycrome Bible," with its startling assumptions of

WHITHER?

J. H. Sams.

Before me as I write are two magazines that contain articles on the very question which heads this paper. The same question—whither is the church tending—was indirectly dealt with in a recent issue of the Baptist by one of our leading pastors when he gave some reasons for opposing church festivals. It is a momentous question for the church to decide just at this juncture. In each of the magazine articles to which I refer, the writers seem to see in the church where the present tendency trends, merely a philanthropic institution or benevolent society. One of them says "In the church of tomorrow will be clustered the varied forms of the social life of the community. Club rooms, Christian association rooms, halls for various other purposes (I suppose she means for political conventions, labor rallies, etc.) will no longer be required. * * * The member of the coming church will know no distinction between his church life and his ordinary pursuits. Whatever he now does with a clear conscience outside of the church, and very likely many other things as well, he will then take into the church building. * * * He will call at the downtown office of its treasurer once a month and pay his church bill as readily, and as much a matter of course, as he pays his gas bill or his taxes. She (she signs herself A Minister's Wife) says that the pulpit will have become a platform and when a lecturer, a specialist in his line, cannot be secured for the platform of the church of tomorrow, the leading citizens will utilize it as a place from which they will discuss questions of public interest."

To most of us this seems the veriest twaddle, and we feel like we should not dignify it by our notice; yet each writer, each of them women, takes the same view. And these two magazines have as wide a circulation, probably, as any two you could select from all the publications in America; thousands, yea millions of people will read these same articles, and there be many to whom they will not seem twaddle at all, but rather the opinions of people in close touch with the problems of the church, people who have studied the subject of which they treat, people who are in a position to speak with that authority which superior and intimate knowledge gives. Probably a great number of these millions of readers will be affected very differently from you and me by these ideas. Besides it is a significant fact that much, very much, of this same sort of writing has been published during the past year, enough in fact to compel the attention of people who can think clearly, who are not dazzled by the brightness and glare of an idea that the world has outgrown some hundreds of years ago.

Ah! dear reader, if everybody who will read these articles were strong in the faith as you and I are; if every one knew the Christ as you and I know him; if every one knew His gospel as the power of God unto salvation to every one that believes it; if every one knew that the wisdom of these "advanced thinkers" some people call them, yea, all the wisdom of this world is an important thing in the saving of the world; if they all knew that this wisdom of these wise, modern thinkers was surpassed by pagans thousands of years ago, and when the world through wisdom knew not God it pleased God by the foolishness of preaching to save the world. Ah! if they all, who will read these articles, knew these things as you and I know them, this paper were of no use. But, dear reader, they don't all know them; and you and I have to think of them often in order to keep from being swept from our moorings, don't we?

People are so forgetful, our philosophers say, that people spend all their lives in striving to forget. The great world just forgets what it has learned without seeming to try. These good women have just forgot. Of course we can't accuse these estimable and learned women of ignorance in regard to the subject of which they treat; they've just forgotten that this country has advanced beyond the age of the Puritan colonists when by stress of circumstances the church was the center of civic and political as well as of religious life. They have just forgotten that our life has grown too complex for so simple an arrangement; and as for a man calling at the down-

town office and paying his church bill in the same spirit that he pays his tax—well, in order to engender such a spirit in its membership the church would have to possess the power to sell his possessions under the hammer; and these progressive people are forgetting that the world has learned by one sad experience that it is dangerous to intrude civil power to the church. A man knows he must pay his tax or his gas bill; and they have forgotten that coercion is contrary to the spirit of christianity, that God says my people shall be a willing people, and that Christ says if ye have not the spirit of Christ ye are none of his.

And if they think, really think, that the pulpit will ever in reality become a platform, that God is going to save the world through lecturers, why, they've just forgotten the great commission: "Preach my gospel." I don't know where they've studied philosophy, but they have forgotten the declaration of the most scholarly of those Greek sages whom Emerson says to be the fountain from which all philosophers since their day have drawn their material; no question, says Emerson, since treated, that is not better done by those sages whom Paul knew; and these most estimable women and many who follow their lead have just forgotten that the apostles who studied philosophy of these masters, who knew, in addition to this, the scriptures, who saw Christ face to face, declares that God has elected to save the world through the foolishness of preaching. Have no fear, my beloved, that the pulpit of the church of tomorrow will have become a platform. Have no fear from the ideas of these advanced thinkers whose ideas have advanced till they are in unison with the ideas of the dark ages. What I mean by do not fear is not "be indifferent" to them, for they are capable of working harm; but meet them bodily and don't be ashamed of the gospel of Christ. We can not accuse these women along with other liberal thinkers of ignorance of the scriptures; for surely no sane person would undertake to write learnedly about a subject of which he knew not the first principles; but they become so enamoured of knowledge and their capacity is so limited that they are unable to drink deep of the "Pierian spring" till they forget to seek wisdom. But even wisdom nor knowledge possessed or imparted can save an immortal soul. Be not deceived, God is not mocked. The church is not a civil or philanthropic, or a social or a benevolent institution. But she is the mother of all philanthropy and benevolence. Whenever in all history the church has essayed to exercise any other function than that of spreading the gospel of Christ, the cause of Christianity has suffered. She has never succeeded at any thing else; though she has tried most other things, even to the running of a saloon in recent days. Men, since Christ began his ministry, have never been saved by communities nor by towns, by masses nor by classes, but as individuals. Christ wept over Jerusalem because it would not be saved by the masses; but only Nicodemus was willing to own Him after death. Christ didn't heal all the sick in a country, nor cleanse all the lepers, nor restore sight to all the blind nor raise all the dead, but only such individuals as had faith. He called his disciples out one by one, and He has been saving people one by one ever since; and ever since Cornelius sent for Simon Peter to come to his house to hear words of the apostle, God has been saving men by their hearing of these same words of salvation from the mouths of God's preachers—whether they have been ordained to the work like Peter or whether they have been earnest disciples like Philip. Therefore just to the extent that any church becomes a social or a political or a philanthropic institution, just to that extent does it cease to be an evangelical institution, and so loses the distinctive character of a church. These people have just forgotten all this.

But I know you've already been saying "How do these things affect us here in Alabama?" They're just sign-posts that point the direction whither; that's all. These women have seen the drift in their own locality, and they speak their approval and hail it as the dawn of a brighter day. There be churches over our country that have attained broad notoriety for their benevolent and industrial undertakings, but you hear little of the manifestation of the Holy Spirit. The pastor of a church on Manhattan said we are

trying to reach the people (his church is called an institutional church, conducts employment bureau, wood yard, cheap restaurant, cheap lodging, library, sewing school, kindergarten, etc., etc.) through supplying their physical, intellectual and spiritual wants. There are employment bureaus all over the land that are supported by those they aid; cheap lodging houses that support themselves; libraries maintained at public expense and by men like Carnegie and Rockefeller who want to amuse a nation while they plunder its millions through protected steel or monopolized Standard Oil; and we can not but think the money of devout people might be better spent on teaching men that life is more than meat. "Take my yoke upon you and learn of me," says Christ; and He twice tried supplying the physical wants of men. On the first occasion, perceiving the failure He left others to send the multitude away and withdrew into a mountain to pray. The next day found him in another section of country. But the people had heard of him and this-time they remained with him three days, hoping to be fed, before he said I have compassion on them and will not send them away lest they should faint on the wayside. In each case the crowds had to be sent away after they were fed; the Saviour had to change his field of work, and the disciples had to submit to a harsh rebuke to make them cease dwelling on the incidents in their thoughts. Of course you and I haven't to face the problems of these churches that have to appeal to men from the physical side of their nature; but it behooves us to be careful about letting the teachings of men make the word of God of none effect. Of course you and I haven't to face the problems of the church that has to provide amateur theatricals to raise the church debt, or give ice cream and oyster suppers to repair the church building, or raffle off silk patch-work quilts to raise the pastor's salary, or hire a humorous lecturer, turn the church into a lecture hall; and in very truth, the pulpit to a platform and urge people to come and pay their admission to the lecture and thereby get double value for their money, as they'll both get the worth of it and give it to the church; nor do we face the problem that necessitates our conducting a restaurant under the auspices of the church, at the county or state fair alongside a saloon conducted under auspices quite different from those of the church. We don't have to face those problems, you and I, but if we ever do, let us not forget, let us not forget that though we may furnish the people with amusement and may attract them by the spectacular, that though we may provide material comforts and draw them to the church by a hope of loaves and fishes, we've really gained nothing. Let us not forget that Christ says "And I, if I be lifted up, I will draw all men unto me," and that He still has power to draw men as no other person or thing on earth can do, and not forgetting that the theatre as it is, and has been, had its beginning in the church, before we adopt the ideas or try to realize the ideals of these smart, wise, progressive people, let us pause and ask ourselves the question, "Whither" does it trend?

The Gordon Bible and Missionary Training School at Boston has just completed its fifteenth year. The graduating exercises, continuing from May 7th to May 12th inclusive, were most gratifying to the patrons of the school, and creditable to the students.

Announcement is made that the Japanese losses in the great naval battle were 113 officers and men killed, and 424 wounded. The revised figures give a total which is considerably less than the estimate of eight hundred which was first made by Togo. The Russians lost almost 7,000 men, who were killed, an 3,000 prisoners.

When Dr. J. N. Cushing, who died at the close of the session of the General Convention of Baptists of North America, May 17, left Rangood, Burma, his friends in the Rangoon Baptist College presented him with a purse of money and gave expression to their hearty appreciation of his work. For forty years he had labored with and for them and held a large place in their esteem.—Zion's Advocate.

THE ALABAMA BAPTIST

Fourth Quarterly Report of the Treasurer of Central Committee.

ANTIOCH ASSOCIATION.

Healing Springs, L. M. S., State Miss.....	4 00
Healing Springs, L. M. S., Home Miss.....	4 00
St. Stephens, L. A. S., Home Miss.....	2 50
St. Stephens, L. A. S., State Miss.....	3 00
St. Stephens, L. A. S., Foreign Miss.....	2 00
St. Stephens, L. A. S., Church Aid.....	5 10
Isney, L. A. S., Home Miss.....	90
Isney, L. A. S., Home Miss Th. off.....	85
Isney, L. A. S., Foreign Miss.....	3 00
Isney, L. A. S., Miss Kelly.....	3 00
Spring Bank, (Silas) L. A. S., Home Miss Th. off.....	4 25
	\$ 32 60

BETHEL ASSOCIATION.

Safford, Sunbeams, Xmas off (China).....	1 06
Linden, L. A. S., Home Miss. Th. off.....	2 55
Shiloh, L. A. S., Home Miss., Th. off.....	3 30
Rembert, L. A. & M. S., Home Miss., Th. off.....	2 75
	\$ 9 66

BETHLEHEM ASSOCIATION.

Tunnel Springs, Sunbeams, Xmas off.....	3 55
	\$ 3 55

BIGBEE ASSOCIATION.

Livingston, W. M. S., Home Miss., Th. off.....	12 75
Livingston, W. M. S., Tich. M.....	5 00
Livingston, W. M. S., Foreign Miss.....	29 35
Livingston, W. M. S., State Miss.....	1 00
Livingston, W. M. S., Orphanage.....	41 50
Livingston, W. M. S., Church Aid.....	15 85
Livingston, Mrs. H. L. Miller's pri. class, Cuba Chapel (Pinar del Rio).....	2 50
New Prospect, W. M. U., Home Miss.....	1 40
New Prospect, W. M. U., Home Miss (emigration).....	1 45
New Prospect, W. M. U., Home Miss., Tich. Me.....	1 40
Livingston, W. M. U., Orphans' Box.....	10 00
Demopolis, W. M. S., Support of Native Miss.....	60 00
Demopolis, W. M. S., Xmas off.....	16 65
Demopolis, W. M. S., Home Miss Th. off.....	25 00
Demopolis, W. M. S., Miss Kelly.....	3 75
Demopolis, W. M. S., State Miss.....	2 00
Cuba, L. M. & A. S. Tich Me Fund.....	20 00
Cuba, L. M. & A. S., State Miss.....	5 00
Cuba, Y. L. M. S., Foreign Miss.....	1 10
Sumpterville, W. M. S., Home Miss Box.....	14 65
Sumpterville, W. M. S., Home Miss.....	2 00
Sumpterville, W. M. S., Orphanage.....	11 60
Yantley, L. A. S., Miss Kelly.....	5 00
	\$ 288 95

BIRMINGHAM ASSOCIATION.

Birmingham 1st., W. M. S., Miss Hartwell.....	31 25
Birmingham 1st., W. M. S., Home Miss. Th. off.....	22 75
Birmingham 1st., W. M. S., West End Ch.....	2 00
Birmingham 1st., W. M. S., Church Aid.....	40 00
Birmingham 1st., W. M. S., Mercy Home.....	2 60
Birmingham 1st., Girls' Junior Union, Pusa Cora's work.....	10 00
Birmingham, S. Side, W. M. S. Home Miss.....	100 00
Birmingham, S. Side, W. M. S., Cuba Chapel.....	5 00
Birmingham, S. Side, W. M. S., For. Miss.....	58 00
Birmingham, Baptist Tab., W. M. S., State Miss.....	10 00
Birmingham, Baptist Tab., W. M. S., Miss Hartwell.....	5 00
Birmingham Baptist Tab., W. M. S., Home Miss., Th. off.....	10 00
Birmingham Baptist Tab., W. M. S., For Miss.....	1 70
Birmingham, Baptist Tab., W. M. S., Church Aid.....	126 53
Birmingham, Baptist Tab., Sunbeams, Miss Kelly.....	2 00
Birmingham, Baptist Tab., Sunbeams, Home Miss Th. off.....	1 17
Birmingham, 27th St., L. A. S., Church Aid.....	121 85

Avondale—

L. A. & M. S., Xmas off.....	5 21
L. A. & M. S., State Miss.....	5 00
L. A. & M. S., Foreign Miss.....	38 00
L. A. & M. S., Miss Hartwell.....	6 25
L. A. & M. S., Charity.....	5 50
L. A. & M. S., Floral off.....	3 65
L. A. & M. S., Church Aid.....	38 00
L. A. & M. S., Home Miss., Th. off.....	15 00
Y. L. M. S., Home Miss. Thank off.....	1 40
Sunbeams, Home Miss.....	6 00
Sunbeams, State Miss.....	11 00
Sunbeams, Church Aid.....	17 30
Sunbeams, Charity.....	2 50
Bessemer, L. A. S., Foreign Miss.....	10 00
Bessemer, L. A. S., Miss Hartwell.....	6 25
Bessemer, L. A. S., Home Miss.....	5 00
Bessemer, L. A. S., Church Aid.....	10 00
Fountain Heights, L. A. S., Home Miss., Thank off.....	2 80
N. Birmingham, L. A. S., Miss Hartwell.....	5 00
N. Birmingham, L. A. S., Home Miss off.....	2 00
N. Birmingham, L. A. S., Church Aid.....	20 00
Irondale, L. A. & M. S., Home Miss. Th. off.....	1 50
Irondale, L. A. & M. S., Church Aid.....	3 80
Pine Grove, W. M. U., Home Miss. off.....	1 60
Pine Grove, W. M. U., Miss Kelly.....	30
Pine Grove, W. M. U., Orphanage.....	6 00
Pine Grove, W. M. U., Church Aid.....	4 75
Lipscomb, L. A. S., Church Aid.....	3 00
Lipscomb, L. A. S., Orphanage.....	5 00
Lewisburg, Sunbeams, Home Miss. Chapel.....	5 00
Ensley, W. M. U., State Missions.....	5 00
Ensley, W. M. U., Home Missions.....	10 00
Ensley, W. M. U., Home Miss. Th. off.....	7 13
West End, L. A. & M. S., Miss Hartwell.....	10 00
West End, L. A. & M. S., For. Miss.....	5 00
West End, L. A. & M. S., Home Miss. Thank off.....	10 35
West End, L. A. & M. S., State Miss.....	6 00
West End, L. A. & M. S., Church Aid.....	274 80
West End, L. A. & M. S., Xmas off.....	3 75
East Lake, W. M. & A. S., Miss Hartwell.....	30 00
East Lake, W. M. & A. S., Pinar del Rio.....	10 00
East Lake, W. M. & A. S., Home Miss Th. off.....	25 00
East Lake, Pastor's Helpers, For. Miss.....	3 15
East Lake, Pastor's Helpers, Church Aid.....	24 00
East Lake, Pastor's Helpers, Benevolence.....	1 00
East Lake, Pastor's Helpers, Miss Hartwell.....	30 00
East Lake, Sunbeams.....	5 00
East Lake Sunbeams, Cuban Chapel.....	5 00
East Birmingham—	
W. M. U. & A. S., Foreign Missions.....	1 25
W. M. U. & A. S., Miss Hartwell.....	1 25
W. M. U. & A. S., Home Missions.....	6 45
W. M. U. & A. S., State Missions.....	2 00
W. M. U. & A. S., V. Pres. ex Fund.....	1 50
W. M. U. & A. S., Church Aid.....	67 77
Pastor's Helpers, Foreign Missions.....	1 00
Pastor's Helpers, Miss Hartwell.....	2 65
Pastor's Helpers, Home Missionary off.....	1 15
Pastor's Helpers, State Missions.....	1 00
Pastor's Helpers, Church Aid.....	20 00
Sunbeams, Church Aid.....	15 00
Sunbeams, Miss Hartwell.....	3 01
Trussville, W. M. S., Miss Hartwell.....	5 00
Trussville, W. M. S., Home Miss. Th. off.....	2 55
New Bethel, L. A. S., Home Miss.....	3 00
New Bethel, L. A. S., State Miss.....	4 00
New Bethel, L. A. S., Orphanage.....	9 20
New Bethel, L. A. S., Church Aid.....	9 00
Pratt City, L. A. & M. S., Thank off.....	25 00
Pratt City, L. A. & M. S., Miss Hartwell.....	6 25
Pratt City, Y. L. S., Xmas off.....	1 00
New Prospect, L. A. S., H. M. Thank off.....	4 50
Wylam, L. A. S., Home Miss.....	5 00
Woodlawn, L. A. S., Home Miss, Th. off.....	5 00
Woodlawn, L. A. S., Miss Hartwell.....	19 00
	\$1 489 37

BUTLER CO. ASSOCIATION.

Greenville, L. M. S., Miss Kelly.....	30 00
Greenville, L. M. S., Home Miss. Th. off.....	20 00
Greenville, L. M. S., State Missions.....	23 55

Greenville, L. M. S., Foreign Missions.....	3 00
Greenville, L. M. S., Orphanage.....	30 00
Georgiana, L. M. S., Orphanage.....	3 50
Georgiana, L. M. S., Miss Kelly.....	3 60
Georgiana, L. M. S., Thank off.....	9 55
Dunham, L. M. S., Foreign Missions.....	5 75
Dunham, L. M. S., Home Miss. Thank off.....	2 55
Sardis, L. M. S., State Missions.....	3 10
Forest Home, L. A. & M. S., Home Miss.....	2 00
Forest Home, L. A. & M. S., State Miss.....	2 00
Forest Home, L. A. & M. S., Church Aid.....	8 35
Forest Home, L. A. & M. S., Orphanage.....	5 65
	\$ 152 60

CAHABA ASSOCIATION.

New Berne, L. A. & M. S., Xmas off.....	10 25
New Berne, L. A. & M. S., Foreign Missions (to T. M. Thomas).....	10 00
New Berne S. S., Foreign Missions.....	3 50
New Berne, L. A. & M. S., Cuban Chapel.....	4 75
New Berne, L. A. & M. S., Foreign Missions (China).....	20 00
New Berne, L. A. & M. S., Home Miss off.....	11 60
New Berne, L. A. & M. S., Orphan's Home.....	13 00
New Berne, L. A. & M. S., Seating Church.....	64 35
Siloam (Marion) Sunbeams, For. Miss.....	37 15
Siloam, Sunbeams, Orphanage.....	5 00
Judson Ann Hasseltine Society, Home Mission Thank offering.....	10 00
Greensboro, Sunbeams, Church Aid.....	58 60
	\$ 248 20

CALHOUN ASSOCIATION.

Anniston—

P. M. W. M. S., Xmas off.....	27 06
P. M. W. M. S., Home Miss. Thank off.....	63 21
P. M. W. M. S., Home Miss.....	31 00
P. M. W. M. S., State Miss.....	25 00
P. M. Y. W. M. S., Miss Kelly's salary.....	50 00
P. M. Y. W. M. S., Home Miss Th. off.....	55 00
Miss Jewel's Xmas offering.....	15 00
Miss Jewel's Thank offering (Home Miss.).....	10 00
B. Y. P. U., Dr. Ayers' Native Helpers.....	9 00
Sunbeams, or. Miss., Pera Chapel.....	1 00
Sunbeams, Home Miss. Thank off.....	3 20
King's Sons, Home Mission Thank off.....	4 67
King's Sons, For. Miss, Miss Kelly.....	5 00
Glen Addie, L. A. S., Xmas-off.....	1 50
Glen Addie, L. A. S., Thank off (H. M.).....	2 00
1st, W. M. U., For Miss.....	2 00
1st, W. M. U., State Miss.....	1 59
1st, W. M. U., Church Aid.....	3 95
1st, W. M. U., Orphanage.....	19 00
1st, W. M. U., Benevolence.....	12 00
Oxford, L. A. S., For. Miss.....	5 00
Oxford, L. A. S., Miss Kelly's Salary.....	5 00
Oxford, L. A. S., Home Miss.....	15 00
Oxford, L. A. S., State Miss.....	6 50
Oxford, L. A. S., Church Aid.....	8 50
Oxford, L. A. S., box to Orphanage.....	33 75
Oxford, Miss Norton, Foreign Miss.....	1 00
Oxford, Y. L. A. S., Home Miss.....	57 00
Oxford, Y. L. A. S., Church Aid.....	17 50
Oxana, L. A. S., H. Miss Thank off.....	2 75
Choccolocco, Y. P. M. S., Xmas off.....	5 00
Jacksonville, L. W. U. Miss Kelly.....	5 00
Jacksonville, L. W. U., Home Missions.....	2 00
Jacksonville, L. W. N., Home Miss. Thank offering.....	5 00
Jacksonville, Y. L. M. S., For. Miss.....	9 00
Jacksonville, Y. L. M. S., State Miss.....	5 00
Jacksonville, Y. L. M. S., Tich. Me. Fund.....	5 00
Jacksonville, Y. L. M. S., Home for L. Training School.....	5 00
Jacksonville, Sunbeams, For. Miss.....	1 40
Harmony, Y. P. M. S., State Miss.....	5 00
Harmony, Y. P. M. S., Home Miss.....	3 25
Harmony, Y. P. M. S., For Miss.....	6 85
Harmony, Y. P. M. S., Thank off H. M.....	7 05
Harmony, Y. P. M. S., Church Aid.....	3 00
Harmony, L. A. & M. S., Home Miss.....	10 00
Harmony, L. A. & M. S., Miss Kelly.....	5 00
Harmony, L. A. & M. S., Church Aid.....	37 45
	\$ 613 09

THE ALABAMA BAPTIST

CEDAR BLUFF ASSOCIATION.

Cedar Bluff, L. M. S., Xmas off.....	\$ 4 45
Mill Creek, L. M. S., Xmas off.....	1 56
Little River, L. M. S., Xmas off.....	2 20
	\$ 8 21

CENTENNIAL ASSOCIATION.

Union Springs, W. M. S., Foreign Miss....	\$ 30 00
Union Springs, W. M. S., Home Miss.....	69 00
Union Springs, W. M. S., Home Miss Th. off	40 00
Union Springs, W. M. S., State Miss.....	2 00
Union Springs, Mrs. J. R. Rainer, Home Mission.....	10 00
Union Springs, W. M. S., Orphanage.....	19 00
Midway, L. W. Cir., Home M. Th. off.....	10 00
Midway, L. W. Cir., Orphanage.....	9 00
Midway, L. W. Cir., State Miss.....	5 00
Three Notch, L. A. & M. S., Home Mission Thank off.....	4 17
Three Notch, Sunbeams, Miss Kelly's Bible Fund.....	2 00
	\$ 200 17

CENTRAL ASSOCIATION.

Alexander City—	
L. A. S. Tich Me.....	\$ 50 00
L. A. S. Xmas off.....	20 00
L. A. S., Home Miss Thank off.....	25 00
L. A. S., State Missions.....	17 00
L. A. S., Church Aid.....	4 25
L. A. S., Home Miss Box.....	45 00
Sunbeams, Home Miss. Thank off.....	1 00
Sunbeams, Tich Me.....	1 00
Sunbeams, Xmas off.....	4 00
Talladega Springs, L. A. S., Home Mission Thank off.....	50
Mt. Zion, L. A. S., Home Miss. Th. off.....	25
Tallassee, L. A. S., Xmas off.....	1 00
Tallassee, L. A. S., Xmas off.....	5 12
Tallassee, L. A. S., Home Miss off.....	12 25
Goodwater, L. A. S., Foreign Miss.....	10 00
Goodwater, L. A. S., Home Miss. Th. off..	18 00
Goodwater, L. A. S., State Miss.....	8 00
Goodwater, L. A. S., Howard College.....	5 00
Goodwater, L. A. S., Church Aid.....	65 23
Tallassee, L. A. S., Xmas off.....	6 13
Tallassee, L. A. S., Home Miss off.....	12 25
Tallassee, L. A. S., Orphanage.....	1 00
Mt. Olive, L. A. S., For. Miss. off.....	1 55
Mt. Olive, L. A. S., Home Miss off.....	3 00
Hackneyville, L. A. S., For. Miss. Xmas off	1 00
Hackneyville, L. A. S., Home Miss. off....	1 00
	\$ 318 53

CHILTON CO. ASSOCIATION.

Clanton, L. M. S., State Miss.....	3 00
	\$ 3 00

CLARK CO. ASSOCIATION.

Thomasville, L. A. & M. S., For. Miss.....	\$ 1 00
Thomasville, L. A. & M. S., State Miss.....	1 00
Thomasville, L. A. & M. S., Home Mission Thank off.....	17 00
Jackson, Sunbeam Band, Home Miss.....	5 00
Jackson, Sunbeam Band, For. Miss.....	5 00
	\$ 29 00

COLBERT ASSOCIATION.

Tuscumbia, L. M. S., Tich Me.....	\$ 2 00
Sheffield, L. M. S., Home Miss. off.....	7 00
Sheffield, L. M. S., Orphanage.....	15 00
Sheffield, L. M. S., Home Missions.....	6 00
Sheffield, L. M. S., Church Aid.....	12 75
	\$ 42 75

COLUMBIA ASSOCIATION.

Columbia, L. A. & M. S., Xmas off (China)...	\$ 10 00
Columbia, L. A. & M. S., Miss Kelly.....	3 00
Dothan, W. W. & M. S., For. Miss.....	20 25
Dothan, W. W. & M. S., given to Home Mission Box.....	22 14
Dothan, W. W. & M. S., Church Aid.....	409 00
Dothan, W. W. & M. S., Orphans' Box....	29 65
	\$ 494 04

CONECUH ASSOCIATION.

Evergreen, W. M. S., Home Miss. off.....	\$ 6 00
Evergreen, W. M. S., Miss Kelly.....	10 00
	\$ 16 00

COOSA RIVER ASSOCIATION.

Sylacauga, W. M. S., Howard College....	\$ 10 00
Sylacauga, W. M. S., Home Miss.....	5 00
Sylacauga, W. M. S., For. Miss.....	11 15
Sylacauga, W. M. S., State Miss.....	5 00
Sylacauga, W. M. S., Foreign Miss.....	3 44
Sylacauga, W. M. S., Church Aid.....	217 54
Sycamore, W. M. S., For. Miss.....	5 00
Sycamore, W. M. S., Home Miss. Th. off....	7 13
Sycamore, W. M. S., Church Aid.....	1 05
Talladega, W. M. S., Home Miss. Th. off....	11 00
Talladega, W. M. S., Home Missions.....	9 25
Talladega, W. M. S., Foreign Missions....	27 50
Talladega, W. M. S., Orphanage.....	17 92
Talladega, W. M. S., Home Mission Box..	125 00
Talladega, W. M. S., Xmas off.....	6 40
Talladega, W. M. S., Church Aid.....	11 00
	\$ 572 38

COVINGTON ASSOCIATION.

Andalusia, L. A. & M. S., Home Miss Th off.....	\$ 26 88
Red Level, W. M. S., Church Aid.....	26 00
Floralla, W. M. S., Xmas off.....	11 75
Floralla, W. M. S., Home Miss. Th. off....	5 00
	\$ 69 63

CULLMAN ASSOCIATION.

Cullman, L. A. & M. S., Home Miss. Th. off	\$ 2 83
Cullman, L. A. & M. S., For. Miss.....	70
Cullman, L. A. & M. S., State Miss.....	2 00
Cullman, L. A. & M. S., Church Aid.....	23 82
	\$ 29 35

ETOWAH ASSOCIATION.

Attalla, L. M. S., Foreign Miss.....	\$ 4 00
Attalla, L. M. S., Home Miss. Thank off....	9 55
Attalla, L. M. S., Tich. Me.....	3 00
Gadsden, 1st, L. M. S., State Miss.....	20 00
Gadsden 1st, L. M. S., Home Miss Th. off..	31 25
Gadsden 1st, L. M. S., Orphans' Home....	9 00
Gadsden 1st, Sunbeams, Mrs. McCollum's Helpers.....	14 50
Gadsden 1st, Sunbeams, For. Miss (2 qr.)..	63 87
Gadsden, 2nd, L. M. S., For. Miss.....	5 77
Gadsden 2nd, L. M. S., Orphans.....	9 00
	\$ 169 94

ESCAMBIA ASSOCIATION.

Flomaton, L. A. S., For. Miss.....	\$ 3 00
Flomaton, L. A. S., Church Aid.....	43 65
	\$ 46 65

EUFALA ASSOCIATION.

Clayton, W. M. S., State Miss.....	\$ 5 00
Clayton, W. M. S., Foreign Miss.....	15 00
Clayton, W. M. S., Tich. Me.....	5 00
Clayton, Sunbeams, Home Miss off.....	1 84
Clayton, L. A. S., Orphanage.....	9 80
Ramah, Sunbeam Band, For. Miss.....	1 55
Ramah, Sunbeam Band, Home Miss.....	1 55
Ramah, W. M. S., Home Miss. Thank off..	2 82
	\$ 42 56

GENEVA ASSOCIATION.

Hartford Sunbeams and M. S., Orphanage..	\$ 2 00
	\$ 2 00

HARRIS ASSOCIATION.

Phoenix City Sunbeams, State Miss.....	\$ 6 00
Phoenix, West Side, W. M. S., Miss Kelly..	5 00
Phoenix, West Side, W. M. S., Chuch Aid..	1 50
Seale, L. A. & M. S., State Missions.....	3 00
Seale, L. A. & M. S., Home Miss.....	5 00
Seale, L. A. & M. S., Foreign Miss.....	3 00
Seale, L. A. & M. S., Church Aid.....	6 00
Oswichee, L. M. S. For. Miss.....	13 20
Oswichee, L. M. S., Xmas off.....	1 50
Oswichee, L. M. S., Home Miss. Th. off....	6 25
Oswichee, Sunbeams, For. Miss.....	5 58
Oswichee Sunbeams, Miss Nuckoll's S. S. class, Miss Willie Kelly.....	13 31

A MATTER OF HEALTH



ROYAL
BAKING
POWDER
Absolutely Pure
HAS NO SUBSTITUTE

Oswichee, Sunbeams, Miss Nuckoll's S. S. class, State Miss.....	4 00
Oswichee, Baby Branch, For. Miss.....	5 00
Oswichee, Baby Branch, Home Miss.....	5 00
Philadelphà, L. A. S., Church Aid.....	9 35
Philadelphà, W. M. U., Home Miss.....	5 00
Philadelphà, W. M. U., For. Miss.....	5 00
Hatchechubbee, L. A. S., Church Aid.....	5 40
Society Hill, W. M. U., Home Miss.....	5 00
Society Hill, W. M. U., For. Miss.....	1 00
Society Hill, W. M. U., Orphanage.....	1 00
Society Hill, W. M. U., Min. Ed.....	1 53
Society Hill, W. M. U., Howard College..	50
	\$ 117 12

LAUDERDALE ASSOCIATION.

Florence Sunbeams, For. Miss.....	\$ 4 15
Florence, W. M. S., For. Miss.....	7 60
Florence, W. M. S., State Miss.....	7 20
Florence, W. M. S., Home Miss. Th. off..	18 00
Florence, W. M. S., Orphanage.....	4 25
Florence, W. M. S., Church Aid.....	19 00
Florence, L. A. S., Church Aid.....	72 00
Gravelly Springs, L. A. & M. S., Home Mission off.....	2 00
	\$ 134 20

Help Your Preacher Preach.

F. Hatcher Watkins.

Next to being in heaven, I reckon, the happiest experience a preacher of Jesus has, is the knowledge that he is being a blessing to people, that he is doing good to the people God has made him pastor of. How it does cheer the heart of the man, who with trembling words and an earnest spirit, has tried to bring God's own message for his people to come to him at the close of the service and tell him that he has helped them. To appreciate what he has said and tell him so. He will go home a happier, more grateful man, and come back next time with even more blessed things to say, and a more quickened spirit behind them.

Many a dear fellow preaches a good sermon on Sunday morning, his message is a blessing, he does his folks good, and they feel it, and then let him shake hands with all he can, get his hat and Bible and go home, and never tell him that they enjoyed the sermon, or got a blessing out of the hour's worship. Maybe some old mother in the kingdom sees in his eyes that he is hungry for a cheering word, and she says "you did me lots of good today," and he goes home thanking God bless her heart! If the membership of that church would linger long enough to shake the preacher's hand and tell him that he helped them, and that they enjoyed the meeting, they could come back next time assured of greater blessings. Sincere expressions of appreciation are worth much to the man who has tried to bring the Father's message, and their people have been blessed by the preached word, tell him so while he lives, don't wait until he is gone to say it. Help your preacher preach.

The Sweet Girl Graduate.

At this season of the year when the sweet girl graduate has the platform one is always reminded of Bill Nye and his effort to break into the sweet girl graduate class. Bill came out onto the stage, dressed in white pants that barely came below his knees, in clocked stockings and blue shoes and shirt waist and pink sash. His sleeves barely reached his elbows and he carried in one hand his manuscript tied with a broad blue ribbon that trailed on the floor. Bill was supposed to be the class poetess and the title of his poem was "Autumn Leaves."

He cleared his throat and began in a shrill falsetto:

The autumn leaves are falling,
Are falling everywhere;
They are falling through the atmosphere
And also through the air.

Here he paused to look over the top of his spectacles at the audience which broke into tumultuous applause. When quiet had been in a measure restored he carefully unrolled two yards of manuscript and resumed:

The autumn leaves are falling,
Are falling all around;
They are falling on the earth near by
And also on the ground.

This ended the seance and Bill escaped to the wing while a specialist went out and quieted the audience.—Houston Post.

THE S. G. G.

Then talk no more of politics,
Talk not of gangs and rings,
Talk not of foreign wars at all,
Of kaisers, czars, or kings;
Talk not of ocean races,
Or colored races now,
The sweet girl graduate appears
To make her sweetest bow.

The sweet girl graduate appears,
The whole year's sweetest maid,
And in a white and gauzy gown
Most wondrously arrayed
Doth take the center of the stage
All else in all the world fades out
And make her sweetest bow;
And we are happy now.

"Beyond the Alps lies Italy,"
The old theme ever new;
She stands erect with blooming cheeks
And baby-ribbon blue
In dainty bows just showing through
The thinness of her gown;
Ah, she is fair, be her eyes blue
Or black, or gray, or brown.

Ah, she is fair, be her eyes blue
Or black, or gray, or brown;
The city is all hers today,
And eke the country town;
And every scribbler writes of her
In flowery phrase and rhyme,
And all the world is hers each year
Along about this time.

Ah, let her cook her plates of fudge
And read her essays grand
On whither are we drifting;
And things we understand
She chooses for her theme each year
And doth elucidate;
She's ours and with us here today
And she is simply great.

As for the sweet boy graduate,
He doesn't cut much ice;
He may speak up in thunder tones
And crease his trousers nice.
But we look on him as a bug
That doth disturb and buzz;
He really cutteth no more ice
Than what a bridegroom does.

—J. M. Lewis in Houston Post.



OTHER KINDS.

Pastor Wagner has departed,
But a cult he's nicely started
Calling halt to bootblacks, shaving soap and modern stress and strife;
And his little books are selling,
Where the curbstone fakir's yelling,
"Oh, come away to Hackensack and lead the simple life.

But Theodore, the Trooper,
Being something of a whooper,
Yells "A Square Deal!" for his slogan as he slugs the wrong that's rife;
And our fighting blood is singing
As the big stick goes a-swinging,
Till we all put on the boxing gloves and lead the strenuous life.

But if you're inclined to travel
Down to Utah's salty gravel,
Where bliss is not in quality, but quality, of wife,
You can marry seven cousins
And leave widows by the dozens,
For you're not a saint in Utah till you lead the double life.

Also, if you've the endurance,
To go dabbling in insurance,
(Kindly note the smoke and sulphur of the late titanic strife),
You will find that cares substantial
Lurk along the path financial—
Do not boast that you're the man to lead the Equitable Life.

Wallace Irwin in N. Y. Globe.

What is the Matter?

Of late years when our city and town churches become pastorless, generally they experience considerable delay, much sampling and some confusion in securing a pastor. Should it be this way? Are such conditions a necessity? If so, what has made it so? Surely it is not according to the divine plan, for it certainly interferes with the peace and fellowship of the churches.

What is the matter? Has the pew outgrown the pulpit? Or is it a craze for vanity and strangers? It is something.

Perhaps we are not depending enough upon the Lord to help us, and hence we are left upon our own resources to manage and direct our churches.

Some years ago a man came to me and told me that his church was ruined. He was much distressed. I asked him to explain. He said their pastor had resigned. Well, I said, that need not ruin your church. The blessed Lord does not make the life of His churches depend upon one man; you can secure another pastor, and since your present pastor will leave you, that is the thing for you to do, and you should attend to it at once. Oh, he said, we cannot find any man who can fill his place. If we should try to call another pastor, our folks would vote for half a dozen men and we would be thrown into confusion.

Oh, sir, we are ruined, and I don't know what to do. I said, if this is your condition you need the guidance of the Holy Spirit; He can make you be of one mind, and lead you out of your trouble.

He looked at me with surprise and pity, and said, do you believe in that sort of sacred foolishness? I said, yes, if it may be called sacred foolishness. Well,

he said, that ends it, so far as you are concerned. He and I were the poles asunder. I may be wrong, and others who think with that man may be right. I hope that I have none too little confidence in the wisdom of men, but I am sure that they are not wise enough to direct the church of Christ properly, and that they never have and never will succeed well, save as they are directed by the Holy Spirit. I see what confusion they have brought into the church life and management, and I do not trust them.

I may be allowed to conclude this article by saying that I think that much and most of our confusion in the management of church affairs comes of our failure to look to God for guidance. No improvement till then.—Jno. P. Shaffer, Roanoke, Ala.

The Big Meeting.

W. O. Lewis.

"I wish you were a Christian," said a certain pastor to a young woman in his congregation.

"I am," she said, "and have been for some time."

"Have you ever thought of joining the church?"

"Yes, I expect to join when you have the next big meeting."

This illustrates the conception of soul-winning that exists even in the minds of many of our church members. They seem to think the big meeting time is about the only time to work for the salvation of souls or to bring people into the church as if God would only hear prayer for sinners about two weeks out of a year.

What was the ideal of Christ and his apostles in this matter? The churches met no less often than once a week and labored to win the lost at every service. Every believer was taught that his main business in life was to extend his Master's kingdom. This means that every man was to labor to bring himself and every other man on earth into complete subjection to the King. Everything else was viewed in the light of this great purpose. Believers were forbidden to go to law with each other before unbelieving judges lest they should make it hard to win the lost. I Cor. 6:5. Paul encouraged prophesying because it would be more likely to turn the unsaved to God. I Cor. 14:24, 25. The apostle made no provision for an annual revival. If the word evangelist had acquired any technical meaning at all—and I think it had—it meant one who preached and worked as a helper to the apostles, but without the authority of an apostle. They travelled and preached in destitute places or remained in one place as the case demanded. They did the work a foreign missionary does now. Timothy and Philip were evangelists, though Philip was a member of the church in Jerusalem. He held a meeting in Samaria and preached to the eunuch in the desert. This work was somewhat different from holding a meeting in a well established church.

Note some of the effects of this departure from New Testament aims and methods.

1. Many do not expect to see people converted except at the big meeting time. God seldom disappoints those who expect nothing from Him.

2. Much stress is laid on deepening the Spiritual life of the church members. What for? It should be with a view to soul-winning. A pastor should train his members to win others, and he cannot wait until he gets all well trained before he puts them to work. It requires a higher type of living to win people to Christ at the regular services of the church than at revival meetings.

3. It is commonly believed by many people that certain methods are to be used only in the big meeting and by evangelists. Anything that it is proper for an evangelist to do, it is proper for the pastor to do. There is a tendency to identify the methods and the rerevival. This sort of thing encourages some ministers not to try to land a fish every time they preach. They say they have no evangelistic gifts. But he who has no such gifts has no right to preach. And many have it and do not know it because they think evangelism is the same as a certain method.

The sum of all this is that more emphasis should be put on soul-winning in the regular services of the church.—Central Baptist.



Our
Southern
Baptist
Editors.



Reading from left to right.
First Row—J. N. Prestridge, Baptist Argus; J. C. Armstrong, Central Baptist; T. T. Eaton, Baptist Standard. Second Row—Bruce Benton, Baptist Chronicle; A. J. S. Thomas, Baptist Courier; John A. Oates, North Carolina Baptist; T. T. Bell, Christian Index. Third Row—Josiah W. Bailey, Biblical Recorder; J. L. Walker, Western Baptist; C. H. Nash, Southern Baptist Witness; E. E. Folk, Baptist and Redactor. Fourth Row—W. T. Amis, Temple Messenger; R. H. Pitt, Religious Herald; R. K. Malden, Word and Way; T. J. Bailey, The Baptist.

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

EDITORIAL

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

Pastors urge your people to attend the State Convention at Sheffield.

Every Baptist in Alabama ought to attend the State Convention at Sheffield.

Make your preparations to go to the State Convention at Sheffield without fail.

Rev. D. P. Lee is now on his new field at Blocton, Ala. We are glad to have him in the Birmingham district.

"It is sad to note how much richer our vocabularies are in words that set forth sins than in those that set forth graces."—So wrote Archbishop French.

Hon. Joseph O. Thompson, collector of internal revenue, sent his check for \$2.00, saying: "I have just read your 'warning,' so I make haste to get on the safe side." We hope others will be equally prudent and send in their remittances.

The Alabama Baptist Convention will be held early in July at Sheffield. Secretary Crumpton is making a special effort to go up to the Convention with his board free of debt.—Christian Index.

Yes, and he will accomplish it if the pastors give their earnest support.

There has been in recent years no more interesting and revolutionary venture in publishing than that which is now giving life to the so-called Unit Books. The scheme calls for a series of reprints of classical and entertaining works at the uniform price of two cents for each unit of twenty-five pages, with a slight addition for variation in binding.

We regret to have Brother Lenton Barrett leave Alabama, as he was a link binding us to Wilkes County. He writes: "Please change my paper from Lanette, to Aabi, Ga., where I go to take work as missionary for Houston Association and superintendent of Houston High School." Brother Barrett is well equipped for his double service.

The vast multitude of books which no man can remember, increasing in bewildering ratio, and none so bad that some critic does not laud it, makes one almost despair. He is forced to the thought as a refuge: "I do not need to know everything." But necessity always brings its relief. Now is the beginning of an age of digests of literature.

Friends of Miss Willard and the Woman's Christian Temperance Union, as well as individuals and churches interested in the principles she advocated, will, it is believed, be glad to unite with White Ribboners in contributing to the Frances E. Willard memorial organizing fund, the raising of which will be made one of the leading features of twentieth century effort by the National W. C. T. U. All contributions sent to Mrs. Harriet W. Brand, Treasurer of the National W. C. T. U. Rest Cottage, Evanston, Illinois, will be gratefully acknowledged.

This week the editor of the Recorder begins a 'three months' vacation, having worked twelve years on this paper. He is grateful to our readers for their many kindnesses and their general good-will; and he hopes to return to his post equipped to serve them far more worthily than in this twelve-year period of learning how. The Recorder will be under the supervision of Mr. Livingston Johnson and its faithful and able manager, Mr. John S. Pearson. We hope Will Bailey will have a glorious rest and come back to his desk strong and eager to carry on the reforms for which he has made such a vigorous fight.

Dr. W. E. Hatcher says: The corresponding editor of the Argus cannot attend the London Congress. He is profoundly thankful to the loved friends who offered him money for putting him across the sea, and the trip would be a renewal of years, but duties at home sternly forbid his going. He will at least seek to the utmost extent of his opportunity to entertain the Argus readers while the editor, the father of the Congress, pats his colossal bantling into full action in the metropolis of the world." All we have to say is the World's Congress will miss a rare treat in not being able to meet and hear one of America's greatest Baptists.

HE THOUGHT HE STOPPED THE PAPER.

It is said an acquaintance met Horace Greeley one day, and said: "Mr. Greeley, I've stopped your paper." "Have you?" said the editor, "well, that's too bad," and he went his way.

The next morning Mr. Greeley met his subscriber again, and said: "I thought you had stopped the Tribune."

"So I did."

"Then there must be some mistake," said Mr. Greeley, for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before."

"Oh!" ejaculated the subscriber, "I didn't mean that I had stopped the paper; I stopped only my copy of it, because I didn't like your editorials."

"Pshaw!" retorted Mr. Greeley, "It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the 'Tribune' by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

THE NOVEL AND THE SERMON.

The following paragraph we read in a popular weekly: "A minister who recently preached against the prevalent habit of reading fiction would doubtless have disapproved a recent incident in New York, when Will N. Harben's Southern novel, The Substitute, came into a new prominence through having been used in the pulpit of a well known church to illustrate the minister's sermon. The clergyman read aloud to his congregation several pages from the book, including the powerful scene between Hillyer, the merchant, and his adopted son, in the murder he long ago committed in hot blood, and tells him of his ceaseless remorse and his desire to make amends. The pathos of the recital, and its appeal to the best qualities in human nature, evidently seemed to one clergyman, at least, quite as good moral material as he could find for his morning's discourse."

Too many preachers are converting their pulpits into advertising mediums for the publishers by making some book of the day the subject of their discourse, but God have mercy on the preacher who finds the best material for his sermon in the latest popular novel. We doubt the efficacy of library sermons to help or save sinners.

WHERE TO ECONOMIZE.

The British government is distressed over the prospect of a deficit in the Imperial Treasury variously estimated at from \$15,000,000 to \$35,000,000, which it professes not to know how to meet except to make another raise in taxes, which are already ruinously high and burdensome. How bad economic conditions are in "merry England" may be judged from such facts and figures as those given by Jack London in his book on the London poor, "The People of the Abyss," wherein it is declared on indisputable authority that over seventy per cent. of the population of England are on the verge of poverty, while millions actually are over the verge. By a recent investigation it was found that two thousand

men, women and children in a single district of London were homeless and compelled to sleep in the streets. Yet in the face of the threatened treasury deficit, and the festering squalor and misery of the great cities, it never seems to occur to British statesmen and government financiers that it might be possible to pare off a few millions from the annual war budget. Here, indeed, as in almost every other nation, economy and retrenchment get no hearing. It is all rather the other way—more warships must be had no matter if the millions starve and the nation seethes with industrial misery and discontent. Great Britain's war budget for the next fiscal year is estimated at \$144,500,000, and her naval budget for the same period is placed at \$184,445,000, or a total of over three hundred millions for war purposes. To such folly and madness is the world committed with its naval programmes and its preparations for wars, the most of which would never come were it not for the preparations.

PROGRAM

The Convention of Alabama Baptists at Sheffield, July 21-23.

Friday Morning.

9-9:30—Prayer service, "The Convention's need of the Holy Spirit"—W. G. Curry.

9:30-10—Organization, Report of Program Committee.

10-10:15—Welcome Address, ten minutes—A. J. Miller. Response, five minutes, speaker to be appointed by president.

10:15-10:30—Reading Reports:

1. State Board of Missions.

2. Ministerial Education.

3. Trustees of Our Schools.

(a) Howard College.

(b) Judson.

(c) Scottsboro.

(d) Healing Springs.

4. Orphans' Home.

5. Board of Directors.

6. Trustees' Report.

7. Statistical Secretary's Report.

11:00—Convention Sermon—C. C. Pugh.

Friday Afternoon.

2:30-2:45—Prayer Service, "Need of Revivals"—C. C. Heard.

2:45-3:30—Report Committees.

3:45-5—State Missions.

1. Hear from State Secretary.

2. Missions in My Section, five minutes talks—C. T. Starkey, R. L. Quinn, R. E. Paulk, W. T. Cobbs, I. M. Thompson and G. W. Palmer.

Friday Evening.

8:00—Judson College—Richard Hall and R. G. Patrick; Southern Baptist Theological Seminary Representatives present.

Saturday Morning.

8:30-9—Prayer Service, "Prayer for the Children in our Homes and Schools"—H. R. Arnold.

9:00-9:30—Miscellaneous Business.

9:30-10:30—Our Academies.

1. Scottsboro—Vergil Bandin.

2. Healing Springs—John Riffe.

10:30-12—Howard College—A. C. Davidson and A. P. Montague.

Saturday Afternoon.

2:30-2:45—Prayer Service, "More Laborers"—J. W. O'Hara.

2:45-3:15—Miscellaneous Business.

3:15-4:00—Ministerial Education—Arnold Smith and J. A. Hendrix.

4:00-5:00—Orphanage—C. S. Rabb.

Saturday Evening.

8:00—Report:

1. Foreign Missions—A. G. Mosley.

2.—Home Missions—J. W. O'Hara. Discussed by representatives present.

Page For Preachers.

Sunday Afternoon.

Temperance Mass Meeting—O. F. Gregory.
Discussed by Dr. G. W. Young, Secretary for
Anti-Saloon League and S. E. Wasson, State Secretary
for Anti-Saloon League.

Monday Morning.

8:30-9:00—Prayer Service, "Prayer for Our Mis-
sions"—J. B. Jones.
9:00-9:15—Miscellaneous Business.
9:15-10:00—Woman's Work; Report, J. W. Vesey;
discussed by W. D. Hubbard.
10:00-11:00—Sunday School; Report, W. R. Ivey;
discussed by Golson Gates.
11:00—Sermon—Jackson Gunn.

Monday Afternoon.

2:30-3:30—Young People's Work; Report, C. C.
Pugh; discussed by L. O. Dawson.
3:30-4:00—Our Publications—Representatives pres-
ent.
Adjournment, Benediction—W. B. Crumpton.
J. D. Colley, Sec. Com.

Program for Baptist Ministers' Conference of Ala-
bama, to be held in Baptist Church at
Sheffield, Ala., July 19-20.

Wednesday.

8:00 P. M.—Sermon—Rev. C. C. Pugh, Auburn,
Ala.

Thursday.

9:30 A. M.—Devotional Exercises—Rev. G. L.
Gregory, Dudleyville, Ala.
10:00 A. M.—Work and Need of the Holy Spirit—
Rev. C. A. Stakely, Montgomery; Rev. J. W. E. Cox,
Mobile, Ala. General discussion.
11:30 A. M.—Exegesis. Hebrews vi:1-6.—Rev. O.
F. Gregory, Montgomery.
Miscellaneous Business.

Afternoon.

3 P. M.—Devotional Exercises—Rev. L. M. Brad-
ley, Avondale.
3:30 P. M.—Jesus as a Teacher—Rev. A. C. David-
son, Birmingham; Rev. Austin Crouch, Woodlawn.
4:45 P. M.—The Pastor's Place in the Sunday
School—Rev. L. O. Dawson, Tuscaloosa; Rev. R. H.
Tandy, Florence.

Evening.

8 P. M.—Devotional Exercises—Rev. O. P. Bent-
ley, Wilsonville.
8:15—Need of Evangelism—Rev. J. L. Gross, Sel-
ma; Rev. J. V. Dickinson, Jasper.
9:30 P. M.—Brief Reports from Pastors.
Miscellaneous Business.
Where two brethren are named on a subject both
are expected to prepare a paper or deliver an ad-
dress.

GEO. E. BREWER,
SAM H. CAMPBELL.

HUNTSVILLE—Our annual protracted meeting
commenced the first Sunday. The Lord is graciously
blessing us. We have had sixteen conversions,
and just as many have joined the church. We con-
sider ourselves fortunate in having with us our
former pastor, Rev. A. G. Moseley, who is doing the
preaching. He is little in stature but big in intellect,
and full of the spirit. He preaches to a crowded
house every night and has the best of attention and
all present are delighted with every sermon. Our
pastor, Rev. H. E. Rice, knows just what to say to
move the sinners.—Sincerely, W. E. Pettus.

The coming International Christian Endeavor
convention will be held in Baltimore, July 5-10 next.
Practical phases of the work will have careful dis-
cussion at the eight conferences each morning. At
the main sessions, the great themes of missions and
evangelism will have large space. The most notable
special feature will be the International Festival of
Praise, the first evening of the convention. Rev.
Carey Bonner will come from London to conduct
this service. The praise of the nations will be sung
in many native melodies and some of the noblest
musical utterances of the race, closing with Han-
del's master chorus, "Hallelujah," by a choir of 2,000
voices, orchestra and organ. A cantata will be sung
at the Junior rally by 1,000 Baltimore children.

C. O. D.

Thomas Henry Biggerson
Longed for a degree.
"Like to sign
This name of mine
"With a tail of L. L. D.,"
Said he,
"Or a Ph.D., or a plain A. B.,
Or any other letters would give me glee."
And he gave away
All his cash one day
To a school and a college and a libraree.

Thomas Henry Biggerson
Looked for his degree—
Watched the mail
Till hope would fail,
For a note to give him glee.
You see,
He fully expected he would be
At once created an X. Y. Z.,
Or an L. L. D.,
Or a plain A. B.;
But the poor man wasn't even 1-2-3.

Thomas Henry Biggerson
Now has his degree;
Each thing sent
His establishment
Bears mystic letters three.
You see,
There was no more cash in his treasury,
And he went down into bankruptcy;
So the credit men,
With a large, fat pen,
Write "T. H. Biggerson, C. O. D."
—Baltimore American.

One Sunday's Work.

The following words are from a young pastor:
"I had a good day yesterday. My program for
the day was as follows:
9:30 a.m.—Attended Sunday school, taught a class,
also spoke to a young lady about her duty to be
baptized.
11:00—Preached.
11:30—Rode four miles to a school house and
preached. Also talked Christ to one man, to four
young men together, also to two girls together, and
to four children together.
6:15 Attended B. Y. P. U.
7:00—Preached. —Exchange.

Luther's Idea of a Minister.

Ten qualifications were claimed by Luther for an
efficient minister of the gospel:
1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. A good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. Be ready to stake body and soul, goods and
reputation, on its truth.
9. He should study diligently.
10. Should suffer himself to be vexed and criti-
cised by every one.—Ex.

For the New Preacher.

Don't take sides; never unless justice and right
compel, but never under any circumstances till you
are firmly in the saddle and fully informed.
Don't forget that, until you have "grappled them
to yourself with hooks of steel" in the helpfulness
and sacrifice of years, you are only an incident in
the church life, a fly on the wheel of its activity, or
at most a new coachman.
Don't think that the church revolves around you
as its owner and czar. "We preach not ourselves
but Christ Jesus as Lord, and ourselves your ser-
vants for Jesus' sake."
Don't forget that the new brethren have been
holding their own opinions for a good many years
and are naturally prejudiced in their favor.—Ex.

Preaching to the Deaf.

He that hath ears, let him hear, and he that is deaf
can now hear by telephone, and has no excuse for
staying away from church. A clergyman in Strat-
ford, Conn., has a number of deaf persons in his
congregation. He found that, curiously enough,
they could understand what was said to them by tel-
ephone. So he set up a telephone apparatus on his
pulpit desk and ran wires to a pew near the front of
the church. There sit the deaf, holding receivers
with a light handle like that of a lorgnette. This
deaf pew, however, is not necessary. Telephone con-
nection will be made between the pulpit and any
pew. A great boon to the really deaf, but rather
vexatious, perhaps, to the persons who are so deaf
that they can hear all the jokes at a theatre perfect-
ly well, but cannot follow the sermon.—With the
Procession, Everybody's Magazine for March.

Out of Place.

In going to and fro in the earth, a preacher of our
acquaintance came into a certain church house
where a conspicuous and unusual part of the pulpit
furnishings was an ample rocking chair. He looked
upon it and received instruction. The vision of the
easy chair followed him, and he found himself un-
able to get away from the idea that that chair was
out of place. He could not reconcile himself to the
notion that a preacher in the pulpit before a congre-
gation with the solemn responsibility of preaching
Christ to the people, could possibly be in a rocking
chair mood. It was no doubt a very innocent
thought that placed that rocking chair in the pulpit.
We haven't the slightest idea that those who did it
had any thought of the incongruity of the matter,
but certainly if there is ever a time when a man
should be free from all the sense of ease and aban-
don and nonchalance that go along with a rocking
chair, it is when he comes into the pulpit as the
bearer of the words of life. If there is ever a time
when he should be intense and anxious and burdened
and as far as possible from the the rocking chair
mood, it is in the pulpit. If we were in the audience
and should see the preacher of the hour come to his
pulpit and throw himself into a rocking chair with a
condition of mind to take notice of, and enjoy the
easy swing of the chair, we should feel a sense of
disappointment. We are certain that there would
come to us the disagreeable impression that we were
not to hear then and there anything worthy of the
name of preaching.—Word and Way.

A young preacher, officiating at his first funeral,
knew it was customary for the minister to announce
that those who wished should step up to view the
remains, but he thought this was too hackneyed a
phrase and said instead: "The congregation will
now please pass around the bier!"—Scissors.

Mother (reproachfully, to her small son). "Jamie,
where have you been all afternoon?"
Jamie (uneasily). "At Sunday school, mamma."
Mother. "Then how is it you are wet and smell so
of fish?"
Jamie (in desperation). "Well, you see, I've been
studying about Jonah and the whale, and—well—I
guess it came off on my clothes."—Harper's Weekly.

In a certain town of Connecticut a deacon of the
the church charged with soliciting subscriptions for
a charity recently experienced considerable difficulty
in getting the townsmen to contribute.
To one of his neighbors the deacon said:
"Oh, come, Richard, do give something."
"Sorry, deacon," answered Richard, "but I don't
see how I can."
"Why not? Isn't the cause a good one?"
"Oh, yes, the cause is good enough; but I owe too
much money."
"But, Richard, you owe God a larger debt than
anyone else."
"That's true, too," drawled Richard, "but God ain't
pushin' me."—Selected.

Diseases of Men Treated by an Expert.



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Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., is in possession of a system of treatment for the diseases peculiar to men that is unequalled in the field of medical practice. Every afflicted reader of this announcement should sit right down and write him, and learn more about this great method. By it he has cured thousands of men—men who are nervous, broken down, energy and ambition gone and who had about given up all hopes of life, and he wants to receive a letter from every man in this condition, or who suffers from any other disease peculiar to his sex. Diseases of this nature require the skill of an expert, and as Dr. Hathaway has had 25 years of experience he is competent to thoroughly understand your condition and knows what to do to effect a cure from the very beginning. He will counsel and advise you free of charge, and taking into consideration his high standing as a specialist, you can readily appreciate the value this would be to you. Write him right now. Delays are dangerous. The address is J. Newton Hathaway, M. D., 90 Inman Bldg., Atlanta, Ga.

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Respectfully,
Rev. W. M. COLE,

Blountsville.

MY TRIP TO SOUTH ALABAMA—I started on it May 20th; stopped at East Lake and heard the Junior class of Howard College acquire themselves in their declamation contest with credit both to themselves and to the institution. I went from there to Thomasville, spending a day with my son and preaching, by request of the pastor, at night to the saints of Thomasville. Bro. Yates is doing a good work there. His people know his call, and seem to be gladly following his leadership. I heard some talk of a new church house.

On Thursday morning I boarded the early train for Carson and here was met by Pastor Riffe and we headed for St. Stephens. How glad my heart was made at the hearty welcome of this good under shepherd and of the flock of his care, for whom your scribe had for ten years preached. St. Stephens is a small band depleted numerically by the withdrawal of quite a strong constituency, who went into the organization at Leroy.

As we passed through the Leroy community, we risked the displeasure of the house keeper by crawling in at a window, led by the pastor, and feasted our eyes on the beautifully adorned and splendidly equipped inside of their magnificent house of worship. Limited time forbade us visiting the homes of all our old and beloved brethren in this community. A noble band are they. We reached St. Stephens, spent a day and night with Pastor Riff and the dear old people to whom for ten years we had broken the bread of life. How the heart thrills within the old pastor's bosom when he strikes hands, after two years of absence with those whom he loved, and for whom he prayed and labored so long. We are happy to find them in the hands of a man like Brother Riffe, "who utters no uncertain sound, but speaks forth the words of truth and soberness." I am sure if they follow their present leader's counsel they will hear the Father's ultimate approval.

Your scribe had previously been solicited to preach at St. Stephens but found the school here in the midst of its closing exercises, so declined to do so.

From this place, on Friday we went to Frankville, the main point of destination, and at which place I had been invited to preach the sermon at the dedication of the beautiful temple of the Lord which the old Union church had built for the master. Nearly nineteen years ago I had preached the first sermon in the old house; and on Saturday before the first Sunday in June I preached the last sermon, before the church moved into her new quarters.

On Sunday the sun rose and kissed with glorious morning light without intervening clouds, the birth day of a new life for the old church. Yesterday the name had changed from "Union" to Frankville.

From early morning till 11 o'clock the people came, hailing from Jackson, Leroy, St. Stephens, Saltpa, across the river, and from Cohenton, Healing Springs and Bladen Springs, and out of all the "regions round about." The new house was packed, the surrounding grounds were full, biggies were drawn up to the windows and filled with occupants, and back of the pulpit out doors, a con-

siderable space was covered with colored people. Indeed, 'twas a joyous occasion, an answer to prayer—and the fruitage of hard work and diligent application on the part of those who in past years planned and the present administration backed, aided and encouraged by the invincible building committee, led by their untiring chairman the inimitable and only "one Geo. W. Granade." If I begun to utter words of praise and approval, I would not know which one to begin with, nor where to end. All, all seemed enthused by the success crowning their undertaking. And what shall we say of the old pastor? Only this, his heart was full well night to bursting with joy. With the exception of those from Jackson and Healing and Cohenton, all the communities represented were his old fields of labor. At eleven o'clock I preached the dedicatory sermon.

Well, it wasn't much preach, but was done by a happy-hearted preacher to a happy-hearted throng, who were bound together by ties that for twenty years had grown stronger and stronger. And amongst which were many scores whom, under the Spirit of God, I had led to the Saviour, and whom in obedience to His command, I had buried in baptism into His death. The sermon closed with a debt of five hundred dollars resting on the shoulders of the building committee, and within thirty minutes the pastor had raised the money, by the "free will offerings of the people," the debt was cancelled, and in a prayer of thanksgiving and breathing, the spirit of fervent consecration and devotion, led by Bro. Wyndan, of Healing Springs, this magnificent new edifice was given to "God and His service."

This thought was emphasized previously, by the pastor, "God and His Service."

After the prayer and benediction the great congregation repaired to the grove and proceeded to do ample justice to nine barbecued hogs and two beeves and many other excellent edibles provided by this people who are learning to devise largely along all lines. Then, the writer preached again to a packed house, and several asked for prayer, which prayer was led by the pastor; then the benediction, and then the occasion passed into history—always to be remembered as an oasis in the life of "ye scribe."

From here we went to Whistler, Ala., spent two days with our son, and then home again, after ten days of hard travel, and four sermons preached; and now, not to rest, but with renewed energy to serve the people over whom He hath sent me as "overseer of the flock." May God help me to lead this people into broader fields, onto higher plains and into brighter hopes.—Wm. A. Parker, Sr., Albertsville.

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CHILDREN'S PAGE

The Elephant and the Tiger.

An elephant and a tiger met
Within a jungle cool;
The tiger saw his own neat dress
Reflected in a pool,
And being vain and frivolous,
Remarked, with a caustic smile:
"My dear old country Reub, yo'r
clothes
Are sadly out of style,
Your trousers bag about the
knees,
Your coat is quite too
loose;
Such lack of style
Is simply vile,
And merits no excuse."

The elephant good-naturedly
Replied: "My city dude,
I must admit my garments are
Old-fashioned quite, and rude.

But still I would not swap with you
Though you should offer boot;
I do not care to own or wear
A striped prison suit!
However, you would better leave;
I might—in sudden spunk—
Denude your back
And deftly pack
Your clothing in my trunk!"
—James Ball Naylor in St. Nicholas.

Proved His Teacher Wrong.

Little Willie's father found his
youthful son holding up one of his
rabbits by the ears and saying to him,
"How much is seven times seven,
now?"

"Bah!" the father heard the boy say,
"I knew you couldn't. Here's another
one: Six times six is how much?"

"Why, Willie, what in the world
are you doing with your rabbit?" asked
the father.

Willie threw the rabbit down with
disgust. "I knew our teacher was lying
to us," was all he said.

"Why, how?" asked his father.

"Why, she told us this morning that
rabbits were the greatest multipliers
in the world."—Ladies' Home Journal.

His Musical Instrument.

A tall, lean man from the country
went into a Kansas City music store
yesterday, says the Kansas City
Times, and, stepping up to a clerk,
asked to be shown some brass horns.
He spent fifteen minutes looking at
three horns. Then, pointing to a big
one, he asked its price.

"Seventy dollars," replied the clerk.
"And that one?" pointing to another.

"Sixty."

"How about the other?"

"That's a fifty-dollar horn."

"Wal," drawled the countryman,
pitching a dime on the glass case,
"gimme a good ten-cent jew's harp."

Business Honor.

"I chanced to be walking down Liberty
street, in New York," says an artist
whom the Detroit Free Press
quotes, "during that hard storm we
had a few weeks ago, the wind struck
a small newsboy about eight years
old and scattered his papers right and
left in the mud. As he picked up the
few that were near him I heard him
say, 'Dat busts me!'"

For some foolish reason I laughed.

"Turning on me he asked savagely,
'Wot yer laffin' at?'"

"'Not at you, my boy,' I hastened
to explain, and then, to put myself
right, I said, 'Here's half a dollar to
start you in business again.'"

"He thanked me. 'You aint' such a
bad guy,' he said, as he scooted rapidly
in the direction of Park Row.

"This was not the last I saw of him.
As I was hurrying to reach the ferry
I heard the patter of feet. He over-
took me and asked breathlessly, 'Say,
mister, do you go by dis way every
night?'"

"'No,' I said. 'I do not live in New
York. Why?'"

"'Cause,' he explained, 'I wan ter
give you a paper every night till I
square myself wid yuse.'"

"Now is there a man," continued the
artist, "who wouldn't like to help a
boy of that sort, or who doesn't be-
lieve that with half a show he would
develop rapidly into an honorable and
successful business man?"

Johnny's Thoughts.

By Elizabeth Flint Wade.

Sometimes when I'm tucked up in bed,
I think how queer 'twould be
If a tree was named a river, and a
river named a tree.

For then when I went out to
play,

My mother dear would have to
say,

"Don't climb a river, Johnny, and
don't fall in a tree!"

And then I think of something that
would be as funny, quite:

Suppose the night was called the day,
and day was called the night.

Then mother dear would have to
say,

"Come, Johnny, go to bed, 'tis
day,

And boys must be up early as soon as
comes the night!"

And next I think if everything was
named by this strange rule,

The school would be the circus, and
the circus be the school,

And mother dear, would have to
say,

"Come, Johnny, you must haste
away,

If you're not late at circus, I'll take
you to the school!"

And then I think a thought which
makes my eyes grow round and
big

Suppose a pig was named a boy, and
a boy was named a pig.

Then mother dear would have to
say,

When ended was the long, dark
day,

"Now, Johnny dear, all night you
must be a good little pig!"

And then I turn about in bed, and oh,
it gives me joy,

To think that I am not a pig, but just
my mother's boy.

And that when I come home
from play,

She'll smile and gently say,

"Here comes my little Johnny, my
dear—not pig—but boy!"



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TRACTS FREE.

"Rules for Young Christians" ought to be in the hand of every young Christian. A package sent free by J. W. Beeson, Pres. Meridian Female College, Meridian, Miss.

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FLORENCE—We in the northwest section are rejoicing over the fact that Dr. A. J. Miller, the popular pastor at Sheffield, is here to lead our forces in the entertainment of the state convention. In such a time as this it is a great pleasure to have a leader ripe in experience and skilled in the art of hospitality, upon whom you can depend for a wise plan and competent direction. We are looking forward to the coming of the Baptists of the State with peculiar pleasure and we are sure they will bring a great blessing to our entire section. A large number of pulpits will be open to us for the Sunday of the convention, and we shall expect a number of the best preachers to furnish the sermons for that day.

In general, the Baptist cause in the tri-city is progressing nicely. The Tusculumbia saints are jubilant over the efficient leader the Lord has given them in Bro. J. O. Colley, and are enthusiastic in the extensive improvements they are making in their building. The improvements will cost some \$4,000 or more, and will give them practically a new church with modern equipments.

At Sheffield, Dr. Miller has made a noble start and has so thoroughly won the hearts of his people that you can easily hear splendid echoes of his work. Growing congregations, larger Sunday school attendance, interesting young people's meetings, and new electric lights in the church. The Sheffield brethren have been planning for months for the convention, and they will give you a royal welcome when you come.

At East Florence, Bro. J. B. Jones, assisted by our big-hearted county missionary, has just closed a very successful tent meeting in which there were fourteen additions to his church. The meeting was attended by large crowds and was greatly enjoyed by all who attended. The day service of the meeting was held at Florence Wagon Works, at the noon hour, for the benefit of the men who work there.

In his short pastorate here, Bro. Jones has greatly endeared himself to his people; and they consider him a strong preacher, and an excellent pastor. The First church is still reaping the blessings of the Dawson meeting. That genial soul left a lingering influence here, which has helped us to love one another better and to work more earnestly for lost souls. The Lord has heard our prayers and some are being added to our number. But, I cannot close this sketch, already too long, without telling you that Bro. R. E. Paulk, who wears the ennobling title of county missionary, is happy in his work and is preparing for an extensive series of tent meetings in which we are praying for the salvation of many souls.

When you come to the convention, Mr. Editor, we shall show our appreciation of the recent improvements in your excellent paper by giving you a list of new subscribers and a number of renewals.—Robert H. Tandy.

HEALING SPRINGS—I have just returned from Healing Springs, Washington county, Alabama, having been invited by Bro. Crumpton to attend the trustee meeting of the "Healing Springs Baptist Institute." As you know about a year ago this

school property was turned over to the State Baptist Convention and placed under the direction of the state board of missions. During the last session several hundred dollars in improvements were added to the school through the efforts mainly, of Bro. Crumpton. The school is located in the midst of the level pine district of Washington county, a section destined to become a good fruit and truck growing country. While the county is yet sparsely settled, yet it is occupied by, almost exclusively, a Baptist population, and nothing will serve better to make it forever a Baptist county as the maintenance of this school among them.

It is to be hoped some day that the Baptists of Alabama will wake up to an appreciation of the great work of educating their own people, largely in their own schools. I can think of nothing that would mean more to the Baptist boys and girls of Alabama, to the Baptist colleges of the state, and to the denomination as a whole more than the establishment and maintenance of schools of the Healing Springs class located in a dozen or more places in the state. I devoutly hope some day to see the Healing Springs school the representative Baptist school of Southwest Alabama. To the Baptists of this section especially let me say, we have in this school something to pray and work for.

On my return I reached home just in time for the prayer meeting service, and not having prepared any special service, I told them of my trip, of the possibilities and great needs of the school, and of the work that Crumpton was doing and some of his big plans for the future, and without any suggesting or intending to suggest it, the one deep, earnest cry of every heart that evening was for God to bless the school, its teachers, its trustees, and so earnestly did the brethren pray God to bless our toiling, and as some think, tireless Crumpton. One more thought. My brethren, when we go into the prayer service lets have something to pray for and lets all pray for it, and it won't be long before we will be doing something along the line of our praying. We will hear more of the Healing Springs school later. Truly, S. A. Adams.

Whereas, our Brother, J. D. Ray, tendered his resignation to accept the pastorate of the Tabernacle Baptist church of Birmingham; We, the Second Baptist church of Selma, in conference assembled:

Do most cheerfully bear testimony to his Christian character, consistent life, his energy in the pastoral work, his faithfulness in presenting the truths of the gospel, and do most cordially commend him to our brethren. We earnestly invoke God's blessing upon him wherever he labors.

We tender him with regret. Resolved, That this tribute to him and his work among us, be noted on the records of this church, a copy sent him, also a copy furnished the Alabama Baptist for publication.

R. W. McMULLEN,
 Church Clerk.

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"Yes, my child, if you don't use

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Mortgage Sale.

Under and by virtue of the Power of Sale contained in a certain mortgage executed by Amanda Clark to the undersigned, on June 24th, 1904, which mortgage is recorded in Volume 374 on page 104, in the office of the Probate Judge of Jefferson County, Alabama, the undersigned will sell to the highest bidder, for cash, in front of the Court House door of said County, during the legal hours of sale, on Monday, July 27th, 1905, the following described real estate, to wit: Lot No. 10 in Block 4 in Howell's Addition to Woodlawn, a map and survey of which addition is recorded in Map Book 1 on page 337, in the office of said Judge, and said lot is situated in Jefferson County, Alabama. Said sale is made for the purpose of paying the debt secured by said mortgage, default having been made in the payment of said debt.

Sidney Hart, Mortgagee.
 Kerr & Haley, Attorneys. 6-21-05

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Notice of Final Settlement

The State of Alabama, Jefferson County, Probate Court, 21st day of June, 1905.
 Estate of J. M. Webb, Deceased. This day came G. D. Ross, administrator of the estate of J. M. Webb, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.
 It is ordered that the 21st day of July, 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.

6-14-05 S. E. GREENE, Judge of Probate.

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EUREKA.

Eureka Springs, Ark., March 15, 1904. Enclosed find 50 cts. for box of Tetterin. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good.

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FREE

HOUSEHOLD HELPS.

A bag made of Canton flannel, with the fleecy side out, to fasten over brush or broom will effectually clean walls and ceilings showing dust and cobwebs. Two such bags had best be used if the paper is delicate, as the dust from one might grime more than clean.

A tablespoonful of amonia to a quart of water is the best medium for cleaning windows, lamp chimneys or any kind of glassware.

Ink stains may be easily and quick-removed from the fingers by rubbing them with the head of a sulphur match which has been well moistened.

Add a little turpentine to the water with which the floor is scrubbed. It will take away the close smell and make the room delightfully fresh.

Marks that have been made on paint can be removed by rubbing first with a slice of lemon, then with whitening and washing with soap and water.

Equal parts of amonia and turpentine will take paint out of clothing, even if it is hard and dry. Saturate the spots as often as necessary, and wash out in soapsuds.

To wash a glass which has held milk, plunge it first into cold water before putting into warm. The same rule holds good for egg cups or spoons from which eggs have been eaten.

Iron rust may be removed by holding the spot over a bowlful of water to which a little amonia has been added and applying (with a glass rod or small piece of wood) 18 per cent. muriatic acid. The instant the stain disappears immerse the spot in the water, thereby preventing the acid from destroying the texture of the cloth.

To restore the gloss finish on woolen goods removed by washing, lay the cloth on a table or flat surface and brush it over the way of the cloth with a brush wet with very weak gum water. Place over it a sheet of paper or a piece of cloth and put it under a weight or press until dry. On this way a dull spot, so often left after having washed out a stain, will be restored to its original gloss again.

For a quick and hot application remove the chimney from a lighted lamp, slip into an old stocking and apply to the pain. If steam is required, wrap a damp warm piece of flannel about the chimney.

To remove grease spots from silk, the French chalk process will be found to act well; or a still more simple method is to take a visiting or other card, separate it, and rub the spot with the soft inner part. It will disappear without taking the gloss off the silk. Be careful and rub the silk on the wrong side, as the cards sometimes will soil delicate colored silks. If this precaution is taken the spot can not be seen on the right side of the silk.—Ledger.

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THE ALABAMA BAPTIST

Cartersville, Ga., June 8, 1905. Dear Bro. Barnett:—Since several of our Southern papers have referred to the call I received to Immanuel Church, Little Rock, Ark., and some of them said I entered upon my work first of April, I wish space enough to give the final result of this call which was extended me the first of January, and that without any solicitation from me.

Three weeks after the call was made I visited the field and told the Immanuel brethren that on account of the then existing circumstances in Cartersville I would be doing wrong to leave the work here at that time for any other field, but it was likely that I could better leave the work here when we had completed our new church house, which would be about the first of May. On the first Sunday in May I tendered my resignation of this church and insisted upon its acceptance and begged the church to call my successor.

The church here was unanimous and very determined not to accept my resignation. I made a visit to Little Rock and spent ten days with the brethren there. Upon my return here from that city I found the brethren still unwilling to give me up as their pastor. On May 28, the church here took up the matter again, declining to accept my resignation and by unanimous rising vote increased my salary one-third the amount they had been paying me, the increase to begin immediately. It is now definitely settled that I will remain in Cartersville.

Last Sunday was a great day with us. We received fifty new members into the fellowship of our church. This makes 125 additions to our church during the past ten months. We will enter our new church edifice permanently the first Sunday in July. Our dedication service will be July 19-30. Among the many visitors on this occasion, we want the editor of the Alabama Baptist with us.

It rejoices my heart to note the many gracious revivals throughout Alabama, especially did I read with interest in last week's Baptist the account of the splendid meeting recently conducted with Blue Mountain church, Anniston, by Brother J. W. Daunaway. This church is where we conducted a mission and captured the whole community for the Baptists while I was pastor of the First church at Anniston. The Blue Mountain church was sent as a colony from the First church less than two years ago. I rejoice to see them thriving so well.

You have made a wonderful improvement in the Alabama Baptist. It is worthy of the patronage of every Baptist throughout the State. May the Lord bless you in your efforts to make it a great paper. Yours for the Master, John E. Barnard.

CARROLLTON:—We left the old red hills of Georgia behind us some weeks ago to enter upon our new work at Carrollton, Aliceton and Pickensville. The good people of the above communities just opened wide their homes and hearts and extended us a more than hearty welcome to every good thing they could possibly offer. The Ladies' Aid Society, having an eye to the comfort of the pastor and family freely presented the parlor with new matting on floors and hall, also some new furniture to complete their work. The

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Earnest Workers not to be excelled by the ladies purchased a nice new stove for the preacher's kitchen. The parlor has been treated to a liberal supply of paint, and one of the brethren has donated enough paint to give our yard fence a coat of white. When this is done, we will have the prettiest preacher's retreat in West Alabama. How can the pastor of such people fail to love them for what has been done for his comfort?

We are getting wide-awake on missions over here. After making countless sacrifices to build and finish a \$1,400 house of worship at Aliceville, which is paid for, they freely responded to our first appeal by giving \$50.00 for missions. Our first collection at Pickensville amounted to over \$20.00 for State missions. Carrollton can be counted on to do her part along the line of contributions for all good purposes. We have smashed all former records to pieces in our gifts to God's work. This is but the beginning of greater things. I have the hearty co-operation of the brethren in every good work. The people of Pickens county are cultured and refined. It would be a difficult matter to find a better class of citizens anywhere, Georgia not excepted. One reason why I have fallen in love with my people over here is because they talk, look, and work, give and take just like Georgians, with the love for "goobers" eliminated.

We left many sweet friends across the Chattahoochee in order to accept a work that called for one of the first changes in my pastorate. We believe that God was in the move, and that He will smile on our work in this section. It was my pleasure some weeks ago to hear a strong gospel sermon by the Bishop of Reform, Dr. D. O. Baird, who has won a warm place in my heart already. Last Fifth Sunday, in company with Bro. M. B. Curr, I visited and preached for Pastor J. M. Mills at Hebrew, a few miles north of Carrollton. Bro. Mills is an earnest and consecrated young man, and he well deserves the confidence and co-operation of the four churches he is serving. I met Bro. Kerr, another one of our young ministers a short time after I moved to Alabama. The brethren all speak very kindly of Bro. Kerr, and commend him for the good work he is doing for the Master. With best wishes for the Alabama Baptist, as well as kindest regards for my friends, the editors—E. P. Smith.



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MONTGOMERY NOTES.

The white marble walls of the magnificent edifice being erected for the First Baptist church, are steadily rising, and the building is rapidly taking shape and form. It will be a thing of beauty, without and within. Bishop Stakeley is happy, and visits the spot daily, or oftener, to cheer the workmen, and satisfy his own eyes, that the desire of his heart, and labor of his life, is actually being accomplished.

No extra meetings have been held at the First church, but the teachers of the Sunday school have realized their personal responsibility and the blessedness of being soul-winners, and on Decision Day, had the pleasure of seeing a large number of their scholars decide to follow Christ. Consequently Dr. Stakeley has frequently stirred the baptismal waters, and about forty have been added to the church. Happy pastor, to have such a corps of fellow-workers for the truth.

At Clayton Street, Pastor O'Hara was assisted in a meeting by Rev. L. M. Bradley, and God nicely blessed his earnest labors there; about forty baptisms and many others restored or received by letter. They are all pleased with the work of Bro. Bradley.

Rev. E. M. Stewart, at Southside, has had no special meeting, but is steadily winning the hearts not only of his own people, but of the community round about Southside church.

On Sunday, June 4, a presbytery consisting of Pastors O'Hara, Stewart and Gregory ordained Bros. Charles A. Griffith and G. J. Thrasher as deacons of Adams Street Baptist church.

Rev. Paul Price.

From May 21 to June 1, a meeting was conducted at Adams Street Church by Evangelist Paul Price. The attendance was excellent and attention was deep and earnest. I have not heard a word of unfavorable criticism of Bro. Price or his methods. He is not sensational, does not use any of the "knock down and drag in"

plans by which Baptist churches have been and are being crowded with the unconverted. He is not an exegete, but an earnest heart to heart talker. He magnifies the old doctrines of man's lost condition, God's wondrous provisions of salvation, the responsibility of the individual, and the absolute necessity of making a choice of eternal life, or hell, and of the judgment to come. He has the way of making each hearer feel that he or she is personally addressed and often brought tears to the eyes of his hearers. Bro. Price is a fine musician and sweet singer in Israel, and his solos, to which he played his own accompaniments, were much enjoyed. He is a gentleman, an earnest Christian, and magnifies his office as evangelist, a work in which he has been successfully engaged for the past seventeen years.

As to results, that God alone can estimate. A number were added by letter, and others professed to have accepted Christ as a Saviour. The pastor expects to baptize some of the fruits of this meeting on Sunday, June 18, and others are expected to follow.

I must not close without heartily congratulating you on the marked improvement of our paper. Keep it up, you are on the right track.

O. F. GREGORY.

Montgomery, June 15.

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IV. The "Riches of His Grace" revealed in Christ, 5:18.

V. The Mysteries of His Grace Revealed in the Dispensations, 9:11.

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