

ALABAMA BAPTIST

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Paragraphs

We are getting members here all along. Occasionally we get in a good Methodist. They make good Baptists, too. I have decided that Methodist fire and Baptist water make first class steam.—R. S. Gavin, Bessemer.

I am pleased to say that my work is progressing nicely. The Lord has given me a grand hold on the city and I have much to be thankful for. I often feel hungry to see my old time friends.—W. A. Whittle, Evansville, Ind.

Our meeting went on as we had planned. Bro. C. C. Pugh won all hearts by his strong and faithful preaching. Our church is much revived. Last Sunday we had the largest Sunday school I have seen here. At night I baptized five. We have lately had several accessions by letter.—J. M. Provence, Tuskegee.

Decatur:—Since my last note we have received five more into our church. The Lord is blessing us. We hope in twelve months' time to begin work on a new brick house on our new one thousand two hundred and fifty dollar lot. I hope we may have a great convention at Sheffield. Let us come up in full force and do large things.—A. A. Hutto.

Albertville:—We have a wide-awake B. Y. P. U. membership, and they are most all earnest workers for Christ and for the salvation of souls. We expect a revival in our church soon. I ask all the christian people to pray that each member may try to win souls for God in this revival. God bless you and your paper. I love to read the Alabama Baptist next to my Bible.—Douglas R. Parker.

Rev. H. W. Fancher, who recently returned from Cambridge, where he was enrolled as a student at Harvard University, recently assisted Rev. J. W. Wilkes in a meeting at Montevallo. The church was revived and five are awaiting baptism. Bro. Fancher has accepted a call to the Second church at Rome, Ga., and took charge Sunday before last. He will be missed in the work in Alabama.

Paul Price has recently conducted successful meetings at Greenwood, Miss., and Newton, Ga. At present he is in a meeting at Camilla, Ga., and goes from there to New Albany, Miss., for July 16. His vacation will be spent near Old Point Comfort, Va., and the next evangelistic season will begin Sept. 10. Brethren desiring his assistance for meetings in the fall can address him at Urbana, Ohio.

Bro. C. C. Pugh asked to be relieved from preaching the sermon Wednesday night, July 10th, introductory to Baptist Ministers' Conference at Sheffield, as he had to preach the convention sermon, and had other work in the convention. I have relieved him, and appointed Rev. W. A. Taliaferro, Greenville, in his place, and he has accepted. Please insert this explanatory note, and make change in program.—Geo. E. Brewer, Chairman Committee.

I will conduct a meeting at Ansley, Ala., beginning July 1st.; at Indian Creek, beginning July 2nd; at Lebanon beginning July 3rd; at Mount Zion beginning July 4th; at Inverness August 1st. Will report the results of these meetings later. I am looking forward for a general uplifting in the hearts of my people and they all express themselves as wanting to get nearer to the Lord, farther from the world. Pray for me and my work.—C. L. Matthews, Ozark.



REV. R. T. WEAR,
One of North Alabama's Most Successful Preachers.

Rev. R. T. Wear was born near Mt. Hope, Lawrence County, Alabama. During the civil war while at home on a furlough he professed faith in Christ and joined the Cumberland Presbyterian church. After an earnest, prayerful study of the New Testament he, with his youthful bride, united with Town Creek Baptist church and was baptized in August, 1869. In October, 1870 he was licensed to preach, and in November, 1871, was ordained.

Town Creek church in 1872 extended to him a call and he has since that time served as pastor with the exception of one year, 1886. Three years ago this church extended him a call for life. The church having only monthly meetings he served Russellville Baptist church for a number of years and was instrumental in building their present house of worship. As a result of his labor at Mt. Hope, Ala., a beautiful church has been erected.

Bro. Wear is well known in North Alabama, and is held in high esteem by his brethren. In the community where he has spent the best part of his life he is universally loved. In the hour of sickness and death he is called, both far and near, irrespective of denomination.

A postoffice called Soldiers' Home has been opened for the convenience of the old soldiers and others. Mrs. A. J. Brooks is the postmistress.

The Birmingham delegation will leave for "State Convention" at Sheffield Wednesday, July 19, at 12:20 noon, reaching Sheffield at 7 p.m. in time for night services of "Ministers' Conference." The Southern Railway Co. have agreed for a party of twenty or more to give a separate coach, going through via Jasper and Parrish without change. Fare for round trip \$5.32 on certificate plan; i. e., full fare going, one-third returning. Every church in District of Birmingham should be well represented.

We praise the Lord for a successful meeting of eight days at Pollard, Ala. Thirteen united for baptism, three by letter. I believe others will join as a result of the meeting. Elder G. W. McKae, of Atwood, did the peaching and the Lord blessed his labors for good both to pastor and people. Pollard church started less than three years past with six members and no house. Now it has a nice house complete, painted and all paid for with forty-nine members and a good Sunday school. It gives to missions.—I. L. Taylor.

Paragraphs

Dr. J. B. Moody has accepted the position to which he was elected in Hall-Moody Institute, Dean of the Theological Department, and will enter upon his work immediately. His large experience, ripe scholarship and splendid teaching ability especially fit him for this position. Brother Moody has the confidence of everybody and will no doubt make this department very popular.

The Alabama Baptist has received Vol. III, No. 2 of the quarterly bulletins of the Marion Military Institute. This issue shows that the Institute is enjoying a large growth. A modern Manual Training shop and an electric light and power plant are among the material advances made within the year. Chief though is the noteworthy work the Institute is doing in college life and government. The bulletin contains interesting extracts from the Government Day address at Marion by President Woodrow Wilson of Princeton University and by Professor Thornton of the University of Virginia.

The death at Tuscaloosa last week of Mrs. Joshua Foster, wife of the lamented Dr. J. H. Foster, and a member of one of the most distinguished families in the South, caused great sorrow throughout the state. For more than fifty-one years she has been a consistent member of the Tuscaloosa Baptist church, where she has done a great deal of work. At the time of her death she was the oldest living member of that church. She was a sister of Maj. R. J. Bacon, of Baconton, Ga., and an aunt of A. O. Bacon, United States Senator from Georgia. She was a mother of the following, all of whom survive her save the former: T. J. Foster, Mrs. J. M. Dill, of Bessemer; Prof. S. B. Foster, of Orange, Tex.; the Rev. James H. Foster, of Anniston; Miss Ellen Foster, of Tuscaloosa; Prof. C. C. Foster, of Waco, Tex.; Judge Henry Bacon Foster, of Tuscaloosa, and Prof. Edwin H. Foster, of Tuscaloosa. She is also survived by twelve grand-children. We extend our sympathy to the bereaved family.

Thomasville:—For ten days Brother R. S. Gavin, of Bessemer, has been with us in a meeting, and truly they have been days of blessing. Splendid congregations greeted him at every service, and listened to some of the sweetest and simplest gospel sermons we have heard in many a day. They were all excellent but two deserve special mention. One on "Our Troubles," and the other on the "Unpardonable Sin." The last named was one of the most powerful appeals I have ever heard. As a result of these meetings ten were received for baptism, four by letter, one restored, and the church greatly strengthened and revived. I want to add here that all our business men closed their business houses and attended the day services. I am informed that on several days every business house in the town was closed during the hour for service. It was fitting that a special sermon should be preached to them on Tuesday, and it was greatly enjoyed. We commend Brother Gavin to any pastor that wants help in his meeting, as a strong and forceful preacher, and a deeply pious and consecrated man.

Now, Brother Barnett, if you want to see a strong and united church and a happy pastor, take the Southern and come to Thomasville, and if you don't come before we expect you we will give you the cut of a handsome new church building for your columns.—G. L. Yates.

NEGLECT.

Sermon by Rev. T. O. Reese, Pastor Geneva Baptist Church.—Text: Hebrews 2:3.

"How shall we escape if we neglect so great salvation?"

A Welch minister, a man of God, beginning his sermon, leaned over the pulpit and said, Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here he could not answer it. If a devil from hell were here he could not answer it. Death-like stillness reigned—every eye was riveted on the speaker. He continued, The question is this: "How shall we escape if we neglect so great salvation?"

Neglect! What an ugly word that is. How staggered and crooked the letters look; how untidy the word. It is all surrounded by weeds and briars, and is almost buried in dirt and filth; but let us cut away the weeds and briars and dig away the dirt and take a look at the word. Neglect; the Universal Dictionary gives as a definition, "To treat without regard or attention; to treat carelessly or heedlessly; to slight, to despise, to pass over, to defer." In religion, business or anything else it is the synonym for decay and death.

If the farmer neglects his crop the grass and weeds get it; the vultures get his horse and cow; and not infrequently the sheriff gets him before the year is out.

If the merchant neglects his business he is soon without a business. His stock runs down, his customers leave him and he is soon closed up.

Let a pastor neglect his church and his pastoral duties, and soon he will lose his grip as pastor, or the church will die on his hands—and on the other hand let a church neglect her pastor—never speak an encouraging word to him, never show him any appreciation, and soon his spirit flags, his enthusiasm subsides and the work drags.

Nothing cuts you to the heart so quickly, or pains you so severely as to be neglected by a friend. Nothing wounds the loving wife so easily as neglect on the part of the husband.

See those little waifs yonder in the street; their clothes dirty and ragged; their face, neck and ears black, their hair disheveled and tangled. I see written all over them, "Neglect."

I have now in mind a man in Oklahoma Territory, who, two years ago had a cancer starting on his lip. I saw him as he consulted a cancer doctor; the doctor told him that he could and would cure him for a certain sum of money—I saw the man take his son to one side and consult with him. They were unwilling to pay the price, and walked away—but all the time this, the most insidious disease known to man, was poisoning his blood and fastening its virulent roots into the very vitals of his life. Yet he neglected. Terrible, you say, but O, how much worse to neglect salvation; so great salvation? Great because it introduces a great Saviour. Great because it saves sinners from great depths of great sin! Great because it rescues a soul of great worth from a great hell, and makes it possible to spend a great eternity in a great heaven!

How shall we escape? Here is a man who says I am a good sort of fellow, I am honest, I pay my just debts, I never defraud anybody. I am going to escape through honesty. Impossible, man; you cannot escape through honesty. Honesty is alright so far as it goes, but we must not counterfeit it and try to pass it off for salvation.

Here is another who says, I am going to escape through self-righteousness. I never get drunk, I never steal, I am honorable, I do not need Christ, I am a little god myself. Impossible; your robes of self-righteousness are as filthy rags in the sight of God.

Last fall while crossing the bay, aboard the "Crescent City", going from Apalachicola to Carabelle, I witnessed a scene which will ever be fresh in my memory. A slight gale had been blowing for several hours; the bay was one wild waste of waves. From the deck of our steamer we saw a man in a small row boat, trying to row himself to a large schooner that rocked in the pass three miles away. He had been working around the schooner, in his boat, and

a gust of wind had drifted him away; despite all efforts he was drifted ashore and spent the night sleepless and without food. When we saw him he was trying to reach the schooner—he was trying to row right into the teeth of the wind. He was almost completely exhausted—he would bend forward, grasp his oars with new energy, then pull with all his might; his boat would shoot a few feet forward, but a mad wave would strike his frail boat and beat him back. He had given up by the time we reached him; he had dropped his head on his knees and was rapidly being drifted ashore. The captain steered by him and the man threw out his line and tied on to the steamer and within a few minutes the poor unfortunate man was safe aboard the schooner, rejoicing with his fellow sailors. I said, there is a man in the boat of self-righteousness. He takes in his right hand the oar of honesty, in his left hand the oar of morality and he pulls away, trying to row himself into the harbor of safety; but the wind is against him, the waves are against him, the tide is against him. He is being drifted back—drifting into hell itself—the old Ship of Zion pulls up and throws out the scarlet rope of rescue, the scarlet rope of salvation; tie onto it and be landed in the harbor of heaven.

My friends, there is no way of escape, absolutely no way of escape, if we neglect the salvation that Jesus has wrought out by his sufferings and death on Calvary. "There remaineth no more sacrifices for sins."

"How shall we escape?" Escape what? Escape the eye of an insulted and angry God. Escape the judgment of the last great day, when the earth shall rock to and fro like a drunken man, when the moon shall wave herself in a way of blood; when the old earth shall put on her flaming shroud of death, and when by the up-held torches of burning worlds, we shall see the wreck and overthrow of all things!

"How shall we escape?" It seems to me that the Spirit of God never inspired a man to ask a more solemn question. Samuel Johnson says that "Hell is paved with good resolutions." One of the saddest regrets of the lost will be, "Lost opportunities." There will possibly be many in hell, who never committed a fraud or perpetrated a libel, or committed a theft, but whose damning sin was procrastination!

You offer a poor man money, and of course he will take it; offer a hungry man bread, and of course he will take it; offer an ambitious man honor, and he takes it; offer a sick man health and he takes it. Yes he roams over mountain crag and by seashore in search of it; offer a drowning man a life boat or a life preserver, offer it to him as he struggles in the black waters, and he fastens onto it with a deathly grasp and is rescued. But here is a man, a woman, a boy, a girl, exposed to an awful hell; here they stand on the very brink of eternal damnation; the minister holds up a crucified Saviour, the Spirit strives, Christ knocks at the door of the heart, with his nail-pieced hand, but with heart of flint and face of steel, they rush right over the blood-stained cross into the jaws of hell.

On the morning of the destruction of the City of St. Pierre, a native heard the rumbling of the volcano that threatened the destruction of the city. He at once harnessed up his mules and began to flee for safety. He drove past the house of the American minister, and warned him of the threatening calamity and advised him to flee with him to safety, but the minister smiled; the idea of an eruption! To quiet the fear of the people the governor of the island had moved into the city; scientists had declared there would be no eruption. But a few hours later, the mountain trembled and fire and hot lava rained down upon the city, and the body of the American minister together with 3,500 others were found on the streets, crisp and mutilated—the victims of procrastination.

On the morning of the assassination of Julius Caesar, just before he started to the Senate where he received the fatal wound, a friend gave him a note revealing the plot to take his life. He carelessly put it in his pocket. How sad! See him lying in the corridor dead in his own blood—I am tempted to stoop down and write with my finger in the coagulated blood, "Neglect."

I am sure that every one of you expect, at some

time, to live a different life and make heaven your home; but is there not danger in your putting it off too late? Friend, your immortal soul hangs in the balances. Why neglect, why procrastinate, why put it off another day, another hour, another minute? Jesus is ready and waiting to save you this moment. Yea, he reaches down, as it were, from the cross—his arms saturated in blood, and with pathos and solicitation in his voice saying, "Come unto me," and "Him that cometh to me I will in no wise cast out." Multitudes are this moment writhing in the lake of fire simply because they did what you possibly propose to do—delay a little longer. Awake! Arise! Neglect no longer! Come to Jesus now, ere it may be too late.

Late, late, so late! and dark the night and chill!

Late, late, so late! but we can enter still,

"Too late, too late! ye cannot enter now."

No light had we; for that we do repent;

And, learning this, the Bridegroom will relent.

"Too late, too late! ye cannot enter now."

No light, so late! and dark and chill the night!

Oh, let us in that we may find the light!

"Too late, too late! ye cannot enter now."

Have we not heard the Bridegroom is so sweet?

Oh, let us in, though late, to kiss his feet!

"No, no, too late! ye cannot enter now!"

Baldwin County.

Baldwin County is the largest county in Alabama but until recently the population has not been large. The count, however, is developing very rapidly, the lands are being occupied by a thrifty people, many of them from the North. The new railroad from Bay Minette to Fort Morgan is nearing completion and this will be a wonderful stimulus to the development of the county. The county is being extensively advertised by those who are interested in the lands and excursionists are constantly coming to investigate with a view of locating. Many of them are locating.

As Baptist mission territory the county had been neglected for some years until about seventeen months ago. In February, 1904, Brother J. D. Wilkes was sent as a missionary to Baldwin. He located at Daphne and the territory he has been trying to supply with the gospel extends south to Bon Secour, about forty-five miles, and west to the Florida line. He found the church at Bon Secour with seventeen members and in a disorganized state, having been without a pastor for a number of years. They had made only one report to the Mobile Association in years. Under the earnest and consecrated efforts of Brother Wilkes their membership has increased to seventy and they are supporting him for one Sunday a month. At Daphne he found a church that had been without a pastor for ten years except for a short period about five years ago. They were satisfied in doing nothing. The old building which was thought by many not to be well located was torn down and a new meeting house erected in the village. It has not been finished but will be in the near future. It will be a splendid house when completed. By the time of the meeting of the Mobile Association last October Brother Wilkes had gotten twenty-five of the members of the old church which was known as the Bay Shore church. I had the pleasure of assisting Brother Wilkes in a meeting at the Daphne church recently and there were twenty-four additions, a number of them heads of families. The church now has sixty-two members and will support Brother Wilkes for one Sunday a month. Brother Wilkes has also organized a church at Point Clear and expects soon to organize another at Barnwell. He has baptized sixty persons since the meeting of our association last October and will add considerably to this number before the association meets again. He has done a very remarkable work. Now is the time for us to go in and possess the land. We need at least two more preachers for Baldwin county. One other missionary should be put in the field at once. Wilkes has more demands than he can possibly meet. He is a faithful worker and a consecrated brother but he needs help.—W. J. E. Cox.

THE ALABAMA BAPTIST

THE DIVINITY OF CHRIST.

Henry W. Fancher.

On the top of a hill outside the walls of ancient Jerusalem a great crowd had gathered to see three accused criminals crucified. One of those who were to be put to death was the religious reformer named Jesus, who had announced himself to be the king of the Jews. For this reason, the eyes of that concourse were fixed on Jesus, the entire band of soldiers sat down and watched him, and the passing throng reviled him, wagging their heads, saying, "Thou that destroyest the temple, and buildest it in three days, save thyself; if thou art the Son of God, come down from the cross." Jesus was thus mocked and reproached by the world, while completing for the world its only redemption. Many unexplained freaks of nature attended the crucifixion of this religious leader. A thick darkness fell upon the whole earth; the veil of the temple was torn in two; all creation trembled; the rocks were rent from their places; the graves were opened and gave up their dead. Near by the cross stood the Roman centurion watching the King, and when he saw the earthquake and the things that were done, he was much afraid, and said, "Truly, God's Son was this one." And yet, not everyone seems able to accept the divinity of Christ as readily as did the centurion. For this reason we offer the following thoughts for consideration to those in doubt.

Since it is the custom of our courts of law to suffer no man to be condemned before he has made a statement for himself, it is but proper and fair that we ask, in opening this query, what Christ said of Himself. The world cannot form a thorough opinion of any person without first hearing the person's own testimony concerning himself.

In his little book, "The Nature of Goodness," Dr. Palmer has said truly, "The knowledge that I am an I cannot be conveyed to me by another human being, nor can I perceive anything similar in him. Each must ascertain it for himself. Accordingly there is only one word in every language which is absolutely unique. That is the word I. Obviously, then, the meaning of this word cannot be taught. Everything else may be."

In other words, we would say, you may learn that Professor Palmer is an excellent teacher of ethics, and you may ascertain his ability as a scholar of language and history, but what the "Ego" of the man is no human being can know. So it is with Christ. No man could say what he was. He had to announce that himself. Listen to some of his claims: "He that honoreth not the Son honoreth not the Father which sent him." "I and My Father are one." "I am the way, the truth and the light." "He that believeth in me, though he were dead, yet shall he live." "And I, if I be lifted up from the earth, will draw all men unto me." "Before Abraham was, I am." We see from these passages that Jesus taught that he was equal and pre-existent with the Father, and that he was the only Saviour from sin. So distinct and unmistakable was his claim of equality with the Father, that the Jews began one day to stone him, and on being asked for which of his good works they stoned him, they said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, maketh thyself God." Either Christ was or he was not sincere in teaching his divine origin, and it must be either true or false. There can be no middle ground with such bold and definite demands before us.

If these claims are true, and Christ knew that he was not the Son of God, what was his purpose in thus falsifying to men and blaspheming the name of Jehovah? What could he hope to gain by it? Was it wealth? He was poor from his youth. He had not where to lay his head, and at his death he had no goods which he could bequeath to his widowed mother. He could have been a king of wealth, if he had sought it, for he was the master of disease of the most dangerous kind, but he would have no pay for all his cures.

Did he seek the renown of intellectual ability and attainments? Nations would have sat at his feet to drink in the world's best wisdom, for people were saying, "Never man spake like this man." Doors were open to Him in every sphere of life, if He de-

sired the gifts of earth. If the purpose of this God-man was unholy and to deceive men, explain, if you will, the intense longing of His heart; the plain and simple life that He chose to live; the trials and sufferings that He patiently endured; and His tender and passionate love for a sinful race. Why the bloody sweat of the garden? Assign a reason for that prayer of the cross—"Father, forgive them; for they know not what they do." Name the cause of that plaintive cry over wicked Jerusalem! You cannot find a low and mean ambition in such evidences as these.

Was His intention to deceive the world and make men worship Him as God, and yet He did not follow the customary and most natural course of action? Why did He not take advantage of the opportunities of His day? There was never a riper time for one who aspired to the Jewish throne than then. Israel was living in hope of the coming Messiah and an early establishment of a temporal kingdom; and so intent were they in their desire that they would have crowned Jesus king of the nation on several occasions, by force, had He not stolen secretly away. He could have accepted the rare offers of the political realm. He could have resorted to the use of the sword, as did Mohammed, to execute His plans and extend His kingdom, and every Jew would have died for the cause. Jesus was not a Titus Oates, that infamous and unprincipled wretch that robbed himself in an episcopal garb, called and had himself called the Christ. Who had people committed to prison at the point of his finger, from whom they fled as from a blast, and whose very breath was a pestilence. There is not to be found in all Christ's life and teaching a low ambition, a mean desire, or an unholy aspiration.

Was His claim to divinity due to mental weakness? Was He only deceived in thinking He was the Son of God? Do you say that it was due only to fanciful imagination of an ambitious fanatic? You must explain then the most difficult and unaccountable phenomenon, namely, the marvelous success of His life, that ever confronted the students of philosophy. With this theory before you, account for that masterful sermon on the mount; Christ's insight into human nature; His knowledge of things divine; His clear revelation of God, the Father, and the future state of the soul; and the wisdom he displayed in replying to those who sought to entrap Him, and in solving the most intricate problems of life that the simplest minds might take in his meaning. If you set up this low standard for Jesus Christ, by which you propose to account for those things that attend his life, the world will shout into your ears, in the language of the men of His day, "Whence hath this man this wisdom and these mighty works?" Away with such a base and unfounded speculation. The day has come when no sane and intelligent person can hold such a baseless doctrine and be respected as a scholar.

Let us go a step further and see if we cannot find something in the inner life and character of Christ to support His divine claim. To be sure we are not able to understand every message that comes to us from the silent voices of His inner self, but we can catch enough of the glow of the marvelous symmetry and beauty of His life to give us to understand that there is a fathomless depth of hidden love, wisdom and bliss beyond. How are we to satisfy reason on the point of His purity of life, seen throughout His earthly mission? That He was holy and clean in every deed, word and thought, no one will dare deny. The fiercest battle in which Satan ever engaged was with the Son of Man. He was tempted at all points like as we are, yet without sin. The devil desired to sift Him as wheat, but on every hand he met with signal defeat. All the artillery of hell was turned loose upon Him, but unto the very end He remained the same loving, tender, and sinless Christ, and His dying breath was a prayer for the salvation of those that had caused his death. His sworn enemies used every means of finding some fault in Him, but do what and all they could, there was no true accusation brought against Him, and when He stood before Pilate on His trial of life, His enemies could only say, "He is worthy of death, for He blasphemeth the name of God." We are not left here to a general interpretation, for Christ gave a plain statement

about the matter. Hear the challenge that He flung into the ears of His foes! "Which of you convinceth me of sin?" Neither sacred nor profane history records such a boastful and superhuman defiance coming from the lips of any man before or since the day of the world's Messiah. No rational mind could venture such a challenge unless it were sinless. For an impostor to do so would be but to throw other barriers in his way, and to make success more difficult. Jesus made this high claim for Himself because He did not shrink from the most acute and minute examination; He rather sought it.

There are some who, though agreeing with us that Jesus is the best man the world ever knew, cannot ascribe to Him divinity. These face a problem which no scientist or theologian can solve. Was Jesus man, and only man and yet lived a sinless life in a sinful world? Then, in the name of all reason and justice, why have not other men lived upon such an exalted plane? Was His sinlessness due to any influence that was brought to bear upon His youth while he lived in Nazareth? If the soil of that small town grows such healthy plants, why are there none flourishing there today? It is not held by any class of scholars, deserving respect, that the moral phenomenon, seen in the life of Christ, can be explained with ordinary principles. If ordinary principles cannot account for this moral perfection, name the extraordinary.

Christianity's Challenge.

This question is met by the suggestion that Jesus needed and received for the mission with which he was charged, special perfection from God—protection for His intellect, His conscience, and His heart; and not only protection, but extraordinary divine influence, in illuminations in inspiration, in guidance, and in the nurture of the inner nature." Certainly, unusual gifts demand unusual sustenance; and it is obvious that God Almighty can withhold or bestow His own gifts; and He can bestow upon whomsoever and in whatever measure He pleaseth; but if Jesus was man, and only man, why has not God given the world other such men? We naturally and rightly expect that under similar conditions—much more under happier combination of circumstances—that God would accord a like protection and influence to men in every age. What God did do for one man, He certainly could do for other men. If he could, and would not, you are unable to explain this phenomenon, without doing great injury to the character of God, without impeaching His justice and holiness. Such partiality, shown in the bestowal of gifts, cannot be fairly charged against benevolent, good men, to say nothing of God.

If we will turn now to the work of Jesus, we shall discover there many facts that will help to substantiate our proposition. Effects can only grow from adequate causes. Great thoughts are not born in shallow brains. Wonderful achievements do not spring from common properties. Fine institutions are not established and buttressed by the world on nothing. These are not the results but of efforts commensurate with themselves. Here is Christianity. From whence is it? What is it? Christianity is Christ at work in men. It is a force, a prodigious force. It lies embedded in more than nineteen centuries of history; it bears no mean record; it is the best of the race. "Buddhism and Brahminism are older, and are linked with more peoples. Mohammedanism, not so old, has to do with greater multitudes. The adherents of these systems have outnumbered the adherents of Christianity. Numerically they are in the lead. But if you weigh men, or weigh nations, there are no numbers of either that can be put in the scale against Christendom without kicking the beam." The religion of Christ is both aggressive and ennobling. It does not thrive amid moral abomination, neither does it clasp hands with superstition. It not only makes its way through the blackest of heathendom to the minds and consciences of nature's untutored sons, but it is fostered by the greatest intellects and embraced by the best hearts of the most highly civilized nations on the globe. It has been in the fiercest discussions and those that engaged the best thinkers since the day of the Galilean Prince, and still it lives, flourishing and expanding today as never before in its history. Christianity is not fiction. It is no dream

THE ALABAMA BAPTIST

of an enthusiast, no mere conjecture, no concocted favor, but a "fact, a palpable and undenied fact." There are other facts besides Christianity. All false systems of religion are facts, "perpetual and influential, too, but only over stagnant and dead peoples." The history of the best nations, however, cannot be written without writing the history of Christianity. "It gave the world a new departure, and to history a new date—A. D. (Anno Domini)—the year of our Lord." What is that in our dates and superscriptions but the assent of the leading civilizations to the fact that with Christianity came a new era, from the beginning and progress of which, it cannot be separated. Other religions do not welcome light, neither can they bear it; while the more carefully we examine the work of the church of Christ, richer and more glorious do her treasures appear. These systems of morals—often of immorality—are not worthy of a comparison with Christianity. They are often inconsistent with the most apparent laws of science, while Christianity frequently plays the part of a tutor, and leads the student of research to a clearer and holier light.

It is not only profitable to study the general work of Christ upon the world, but it will serve our purpose to look into some particular manifestations of His power. Jesus was a worker of miracles, and history knows none that equal them. He healed the sick, restored sight to the blind, cleansed the leprous, made the lame to walk, and raised the dead to life. Nations looked upon His miracles in wonder and amazement. It was doubtless due to this demonstration of power, more than to His doctrine, that multitudes flocked after Him. So perfect was his grip upon humanity, through this expression of His strength, that His enemies in consternation said, "What do we? For this man doeth many miracles." "Behold, how ye prevail nothing; lo, the world is gone after Him." Only holy men and prophets have wrought miracles, but these were all done with an acknowledged dependence and derived power. This was not true of Christ. He knew no weakness, He felt no lack of power. Hear Him when He speaks and mark the tone of authority.

Having rebuked the devil for his loud cries, Jesus said, "Hold thy peace, and come out of him." Because Christ had said to the wicked man, "Man, thy sins are forgiven thee," the Pharisees murmured against Him. Then it was that Jesus answered, "But that ye know that the Son of Man hath power upon earth to forgive sins, (he said to the sick of the palsy.) I say unto thee, Arise, and take up thy couch, and go into thine house." Jesus stood at the mouth of the sepulchre, and, the stone being removed, he cried with a loud voice, "Lazarus, come forth." If He was merely human, why such confidence in His own strength—strength to work wonders? This uneducated mechanic, we have noted already, challenged the world upon His moral perfection and purity of character. We are now to bear in mind that He challenged the world also upon the nature and worth of His miracles. He said to the doubting Jews that asked to know if He were the Christ, the Son of God, "If I do not the works of my Father, believe me not." This challenge is still before the enemies of our Lord and King today, and the world looks on and wonders.

Lastly, a strong argument in our favor can be called from the testimony of both friends and foes. What does the world think of Christ? Let us hear, first, some of the statements made by those that do not accept the supernatural origin of Christ.

Strauss, who summarily, rejects all miracles and prophecies as simply impossible, nevertheless, says of Jesus: "He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart."

*Rosseau, in the same confession where he speaks of the gospel as "full of incredible things," "repugnant to reason," says, "Is it possible that a book at once so simple and so sublime should be the work of man? Is it possible that the sacred personage whose history it contains should be himself a mere man? Where is the man, where is the philosopher, who could live and die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."



THE CZARINA SURROUNDED BY HER FAMILY.

The newspapers and magazines are filled with stories of Russian generals, diplomats, and statesmen. War is an awful thing and Russia has found little sympathy throughout the world in the fight that she is waging, for somehow she has created fear and distrust and the powers all seem glad to see her humbled. Turning from war and its horrors we herewith present a charming family group of the Czarina and her lovely children. Let us pray that as a mother her heart may be touched and that she will use influence with the Czar to make a peace which will be lasting, for soon the peace plenipotentiaries will reach America to see upon what terms the war can be stopped. Diplomats may dicker but in the last instance the woman who stands above surrounded by her children will be one of the greatest factors in the settlement of the Russo-Japanese conflict. The world is looking to her to say the right word to her royal consort.

And Renan, repudiating the supernatural in the recorded life of Jesus, and compelled in the repudiation to speak of Christ as acting on "false views," with much "self-deception," a miracle worker and exorcist in spite of himself, and only for the purpose of innocent fraud, nevertheless says of Jesus: "He founded the pure worship, of no age or no clime, which shall be that of all lofty souls to the end of time." "Repose now in Thy glory, noble founder! Thy work is finished. Thy divinity is established."

What does all this mean? Are these the enemies of Jesus that have been speaking thus? Can it be so? Recall, if you please, some of the utterances? "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." "Repose now in Thy glory, noble founder! Thy work is finished. Thy divinity is established." Is Jesus man, and only man, and yet these utterances are drawn from the mouths of His foes? Whence have all logic and reason flown that men can hold to such contradiction of ideas?

If we can gather such support from Christ's opponents, what may we expect when we listen to the confessions of His followers?

Shakespeare, the master poet, at whose poetic shrine the peoples of the cultured nations bow, once said: "I commend my soul into the hands of my God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Saviour, to be made partaker of the life everlasting."

Dr. Tupper, a prominent clergyman of Denver, Colorado, wrote Mr. William E. Gladstone, asking him for a statement concerning the divinity of Jesus Christ. This was his reply: "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ."

In short, there are wise and noble sons from the cold North, to the Sunny South; from the jungles of benighted India, to the plains of civilization's best culture; from the most unlearned, to the giant think-

ers of our time; there are thousands of these that are gladly speaking today, and saying with the apostle Peter, "Thou art the Christ, the Son of the living God." And I cannot think that it is begging the question to claim that these have the right to speak and that their testimony outweighs all other, for they not only know about Christ, but they know Him, whom to know is life eternal. Their knowledge is not only theoretical, but practical as well. We may question Mr. Gladstone's ability as a logician, his right to true statesmanship, his position as a scholar, his power as an orator, but only God Almighty, the Omniscient One, can know the secrets of his inner life and the experiences of his inmost soul. Here, man must stand still and learn.

After what we have said and all that can be said, the question remains a personal one, which each individual must solve for himself and before his God. This cannot be done by reason alone, for faith must play a large part. Like all those consecrated souls that are living God most perfectly before the world, let us join the poet, and sing:

"Strong Son of God, immortal love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

Facts and figures concerning the Baptist Collegiate Institute, Newton, Ala., at the close of the seventh session:—Total number graduated, 34; Total number of graduates who are members of the church, 34; first grade teachers, 15; second grade teachers, 42; third grade teachers, 70; Ministerial students, last year, 11; Medical, preparatory, in all, 11; special in music, 6; law, preparatory, 3; telegraphy, 7; finished in college, in two years, 3; in college, 12; teachers of elocution, 1; teachers of music, 1; number of boarding pupils, last year, 182.

Our Women's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 South 12th St., Birmingham, Ala.
 Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.
 State Organizer and Leader of Sumbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.
 Treasurer—Mrs. N. A. Barrett, East Lake, Ala.
 Secretary—Mrs. D. M. Malone, 736 South 29th St., Birmingham, Ala.
 Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

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

PROGRAM

Of the Thirteenth Annual Meeting of the Woman's Baptist Missionary Union of Alabama.

To be held in the Cumberland Presbyterian Church of Sheffield, July 20th and 21st, 1905.

Thursday, July 20th.

9:00 a.m.—Reception to messengers.
 9:30 a.m.—Devotional exercises, The Holy Spirit—Mrs. Robert H. Tandy.
 Appointment of Committee on Enrollment.
 Address of Welcome—Mrs. Fanny Chitty.
 Response.
 Address of the President.
 Report of Committee on Enrollment.
 The Year's Work—Report of Secretary; report of Treasurer; report of State organizer.
 Music.
 Our Work in Japan—Mrs. J. W. McCollum.
 The Orphanage—Mrs. J. W. Stewart.

Collection.
 Prayer.
 Adjournment.

Afternoon Session—2:30 P. M.

Prayer Service—Ruth.
 Reports of Associational Vice Presidents. Three minutes talks.
 State Missions—Mrs. J. W. Vesey.
 Work on the Foreign Field. Object for Special Effort—Hospital at Yang Chow, China.—Our Missionaries.
 Home Missions. Object for Special Effort—Mountain Schools—Rev. A. E. Brown.
 Symposium on Young People's Work, led by Mrs. T. A. Hamilton.
 Margaret Home—Mrs. Charles A. Stakely.
 Home for the Women of the Train-in-School.
 Reports of Committees.
 Unfinished business.
 Prayer.
 Adjournment.

Friday, July 21st—9 A. M.

An Hour With Associational Vice Presidents and a Conference of Workers.

To the Convention.

Let all who intend going to Sheffield notify Mrs. Malone promptly. Every society is entitled to two representatives. All vice-presidents are delegates, being officers of the W. M. U.

Please instruct delegates in order that they may be prepared to make pledges.

Attention, Sisters!

We have a most urgent call to our duty, in raising funds for our state mission work before the convention.

Alabama did well for home and foreign missions at the Southern Baptist Convention. Let every society come to Brother Crumpton's aid and help to swell the collection for our state work.

Don't put this important matter off. There is only one week before the convention.

Let us do our very best to help Brother Crumpton in this great work of our Master.

An Interesting Meeting.

The Woman's Missionary Union of the Birmingham district, held its regular quarterly meeting at Pratt City

Baptist church, Friday, June 30th.

The meeting was well attended. The program was interesting and well rendered.

Mrs. W. W. Bussey, in charming manner, gave a review of the life of Matthew T. Yates, which was followed by echoes from the convention.

Mrs. Barrett presented the claims of the "Margaret Home" and asked for pledges. The societies responded with enthusiasm and \$48.00 was quickly pledged, with others to be heard from.

After adjournment a delightful lunch was served in the church by the Pratt City ladies.

The afternoon session was given up to the Howard College Co-operative Association.

Rev. J. A. Hendricks made an address on the importance of the work of Howard College.

Ensley will be the net place of meeting.

Dr. Willingham's Letter.

Richmond, Va.

Dear Sisters:—
 In presenting the recommendations of the Foreign Mission Board to the W. M. U., 1905-06, I desire to return thanks to the consecrated women of our convention, who have so nobly helped in this great work of the Lord. I trust that the year upon which we enter may be more glorious than any of the past for the advancement of the Master's Kingdom.

You will notice that we have asked you to try to impress upon our people the duty of systematic and proportionate giving. If we can get our people to give regularly, and as God has blessed them, surely our work will get a mighty impetus forward.

You have greatly helped in getting subscriptions for the Foreign Mission Journal and in circulating good tracts. The Journal is furnished at the low price of thirty-five cents a year; in clubs of ten, at twenty-five cents, and we supply free just as many tracts as you wish. I appeal to you to help in circulating information. In this way we find greater interest is awakened in our work.

Our Board asked that you try to raise this year \$60,000, but at the convention in Kansas City the sisters decided that they would try to raise \$63,500. We rejoice in this. The gift of \$5,000 at the convention by one sister has set a noble example. We hope that many others will give as God has blessed them.

The W. M. U. has been trying to secure funds to pay for the expenses of mission schools. We hope that you will consider this question. These schools are doing a great work in training future workers in the foreign fields. As the number of converts multiply, we will need, more and more, trained workers to take charge of the new converts and churches.

For the past year the Christmas offering amounted to \$11,787.01. This year we hope that the amount will go to \$15,000. While this is a large increase, yet we know that our sisters can do great things when they set their hearts and hands to accomplish a work for the glory of our Lord.

While we press forward, let us pray the Lord that this may be a year in which many thousands of souls may be won to the Lord. With best wishes,
 Yours fraternally,
 R. J. Willingham.

RECOMMENDATIONS

Of the Foreign Mission Board to Woman's Missionary Union, Adopted at Annual Meeting, Kansas City, Mo., May 12, 1905.

We rejoice in the excellent advance made by the sisters in their contributions during the past year, and also in the noble help they are giving in stirring up the hearts of our people, and in inspiring many to deeper interest in the great work of world-wide missions. Trusting that they will be led by the Spirit of God in the work for the year, we make the following recommendations:

1. We ask you to join us in urging upon churches and individuals the duty of systematic and proportionate giving, and so far as you can, bringing this important subject to the attention of the leaders in our churches, and getting them to put it on the hearts of others.

2. That you will in every way possible disseminate information, by getting subscribers for the Foreign Mission Journal, distributing tracts, and in writing letters to friends and in conversation putting in something about this work. The list of subscribers for the Foreign Mission Journal has greatly increased. This is due in large measure to the earnest efforts of our sisters.

3. We ask that you try to raise enough to pay the expenses of the women of our board in foreign lands. To this end we hope you can raise during the year at least \$60,000. It may be well for you to divide this amount among states and associations, so as to get these more deeply interested in the work. The salary of missionaries is \$500 or \$600 according to their location.

4. The Woman's Missionary Union is trying to secure funds to pay for the expenses of our mission schools (not including the Theological schools). Bands, societies and individuals are requested to give sufficient amounts to pay for teachers of for the expenses of scholars. Information in reference to this department of the work can be gotten from the secretary of the Woman's Missionary Union.

5. We greatly rejoice in the large Christmas offering for last year, and hope that this coming year it will be larger than ever. This offering goes to the rapidly developing work in China. We ask the sisters, in taking their offerings, to request the pastors to make special talks, so that not only the members of the society but other sisters will gladly give, and thus enlarge the Christmas offering for that great work.

HOLD THE HELM.

Hold the helm; for the night is dark,
 And the waves are running high;
 O'er a rough sea sweeps your laden bark,
 And the wild winds 'round you fly.
 Hold the helm!—for your all is there
 Hold, with a manhood's hand and prayed!

Hold the helm; for the light is dim,
 And the shoals are thick around;
 God grant that your gallant bark may swim,

And your haven safe be found!
 Hold the helm; for your cargo's dear;
 And your chart shows that the reefs are near.

Hold the helm; for a sailor knows
 That the helmless ship is lost;
 O'er the surging seas she but wildly goes.

On the breakers to be tossed;
 Hold the helm, with a tireless hand—
 Till your port be reached, and you safely land!

Hold the helm, till the "Day-Star" rise,
 And the morning gives its light;
 Till th' fog doth lift, and th' bright'n-ing skies

Show the storm has lost its might;
 Hold the helm; and thy ship will be
 True to its pathway o'er life's sea!

—R. I. Draughton.

March 24, 1902.

In Memory of Brother J. B. Collier, Died March 27th, 1905.

On the night of March 27th, our beloved brother, J. B. Collier, was taken from us and numbered with those who await the first call of the resurrection morning.

We are blessed with the assurance that he is enjoying peaceful rest from his labors, that nothing can disturb him now, and some sweet day we shall meet him again.

Comforted with the great hope we have, we sorrow only as those who themselves have sustained a heavy loss. Nevertheless, whereas, we deeply mourn our bereavement, be it resolved:

First, That our sympathy with the wife, children and other relatives is the expression from sad hearts which realize we together are separated for awhile from one who deserved the love of family and his host of friends.

Second, That our own loss is greater than we can determine in a short while, for he had been faithful during the entire membership, being a charter member, and we shall cherish his memory with an endeavor to work with the earnestness and purpose that characterized his successful efforts.

Third, That with one accord we return thanks to God who gave to us the life fraught with rich influence and blessed with good fruit.

SOUTHSIDE BAPTIST CHURCH,

Eldred M. Stewart, Pastor.
 Rev. A. F. Dix, R. M. Hendley, Miss N. J. Osburn, Miss J. Spear, Committee.

MONTGOMERY:—Southside Baptist Church. My pastorate began here five months ago. The view I have of the field, therefore, is not guess work, but it is a careful survey of the situation. I am happy over the co-operation, interest and love in the church. This is genuine encouragement for the future. God is going to continue blessing his children here as they stand together in His name. The people are preparing for the salvation of the host about us, and while we are hopeful God is smiling on us.

There are personal reasons for happiness on the part of the pastor and his family. Many kindnesses have been shown us. All along we have been remembered with substantial treats, and they have been in addition to prompt payments of the salary. Last Monday night members of the congregation gave us a very delightful surprise. They came to our home, about fifty strong in a procession headed by a wagon loaded with good things for the pantry. Never before in my experience have I seen, heard of, or read of the like. They pounded us bountifully. Then they had a splendid program for the evening, recitations, music, and an old time watermelon cutting. It is good to be here. My prayer to God is that His blessings shall be upon these people. What they do, I believe, spring from the love they have for Him.

I realize, with other pastors, if one serves God faithfully he will not find the path always strewn with flowers. There are thorns to encounter, and in some instances they have hurt. Surely, sometimes I have wondered why they are allowed. But we are not beyond their reach in this world. Christ bore the crown of thorns, and should we who are in easier reach because of our imperfection, falter at their touch? But if there were difficulties, their sad features are forgotten and now only the sweetest memories remain of dear old Sheffield, my first pastorate, and Columbia. My prayers will continue to God for those churches. Now in the new field we are happy. It is a privilege, too, to be appreciated, that here I can have the association and advice of Doctors Stakely and Gregory, and the other pastors, O'Hara and Jenkins.

We expect to be well represented in Sheffield at the convention.—Fraternally, Eldred M. Stewart.



The Beautiful Catalinas.

Santa Catalina Island.

I have sailed through the clear, limpid fords of Norway, floated on the bosom of the Bosphorus, glided along the shores of Greece and moored alongside of the famous Blue Grotto at Capri, but all were forgotten when I landed at Avalon on Santa Catalina which is a park in the ocean—a mass of verdure and wild flowers, apparently adrift in the blue Pacific.

It has the beauty and everlasting June of the elder lands, and the open-hearted people of the new. Such an island is nowhere else to be found. And Avalon has no counterpart—an American town in a Greek environment.

The island lies out in the Pacific, twenty-six miles from the coast. Avalon is the only town of importance and its chief resort; it nestles in a crescent bay, from which the hills stretch away into a deep, broad canyon. The marks of the ancient inhabitants—for the island is sown with mounds and kitchen middens—show that, even if the aborigines were less appreciative in the matter of scenery, they did not overlook the perfection of the climate; and perhaps the plenty of the surrounding sea was as pleasing to them as it is to the sportsman of today. For it is to the sea that Avalon owes many of its unique charms.

But not to the sea alone does Avalon owe its attraction, although the beach bathing is quite good. Back from the beach are the picturesque golf links and tennis courts; and from the town a coach road leads to the inner island and its scenic beauties. Here is the land of the wild goat, for hunting the wild goat is one of Santa Catalina's pastimes, requiring a permit, as well as a guide and gun, ere begins the quest for that elusive animal, over precipitous heights and down into dismal ravines. So popular has this sport been of late years, that the goat population has greatly decreased, and it may become necessary to bring to the island tame goats.

Discovered in 1542.

Santa Catalina was discovered, according to a chronicler of the period, in 1542 by Juan Rodriguez Cabrillo, a Portuguese explorer in the service of Spain, and named by him San Salvador after one of his caravels. Sixty years later the name was changed to Santa Catalina by Sebastian Vizcaino in commemoration, it is said, of the day of his arrival there, the day, now long gone, when it was presented by Philip Third of Spain to one of his generals, the ownership of the island has passed through many hands.

Its Present Owners.

Catalina is twenty-five miles long with an average width of four miles, and a superficial area of fifty-five thousand acres.

The island may, after the completion of the Isthmian Canal, be required by the U. S. Government for defensive purposes, but in the meantime, aside from the Standard Oil Trust, no such revenue, in proportion to investment as accrues to those owning Santa Catalina, results from any known enterprise.

A number of steamers convey throngs of tourists

to and from the island at \$2.50 for the round trip, the journey occupying about twelve hours, while a trip of a like distance, on Thames or Seine, costs but fifteen cents! But to Santa Catalina Island none come without the consent of the Banning Brothers; for they own it absolutely throughout its eight by twenty-two miles, its wharves, buildings, streets, hotels and shores, save the few feet occupied by the United States post office, whither the thousands of visitors to Avalon, the sole port of the island, daily repair for their mail.

The great host visiting Santa Catalina each year increases. Four steamers are now required, where once a single small tug sufficed. With the capital accumulated from this bonanza, the Bannings are exploiting coal mines, and also black marble quarried upon their island, which has been rightly named "the Gem of the Pacific."

New Kingdom of the Rod.

It is primarily a kingdom of the rod and reel. Santa Catalina Island, the home of the tuna, is one of the most famous fishing resorts in the world. The tuna weighs from 100 to 250 pounds, and to land one takes anywhere from ten minutes to ten hours. No

prettier sight ever gladdened an angler's eye than to see a school of tunas rushing through the bay of Avalon, leaping ten or fifteen feet into the air, in pursuit of flying fish.

Black sea-bass weighing from 100 to 400 pounds are also caught here with rod and reel. Yellowtail ranging from seventeen to eighty pounds are caught from the wharf, fighting more desperately than any salmon, and next as a game fish is the white sea-bass. The fishing at Catalina is not merely a matter of tradition; the Tuna Club of 250 members meets every year, new records are established, and the gold medal is duly awarded.

The fisherman who can not count among his experiences a tussle with a jew fish or a leaping tuna has a sensation yet to learn. And it might be mentioned that one phase of the piscatorial art is here reduced to a question of marksmanship. In the East "shooting fish" is purely metaphor, but in the bay of Avalon you may shoot fish to your heart's content, and on the wing at that.

Marine Gardens.

The beach at Avalon is lined with the gay stands of the boatmen, who control a fleet of power launches suitable for game fishing on the smooth waters, or for visiting the marine gardens.

Seated in a glass bottom boat, as it is rowed about the harbor, one may gaze down into the depths and behold the weird mysteries of the sea; no imagination can picture the beautiful, strange, fantastic visions that are here revealed beneath the surface, where great rocks jut into the ocean and many wonderful and beautiful pictures are presented to his admiring eyes.

In these abysmal depths may be discerned red, white, blue, purple and lavender colored crabs ambling from rock to rock; gold-fish, too (perch), may be seen threading forests of sea weed; the curious leopard-shark—so-called because spotted like a leopard—majestically hovering in search of its prey; the uncouth sheephead, the hideous sculpins keeping to the bottom of the sea, and writhing lamer-eels, ever opening and shutting their ugly mouths.

Only thus can the curious sharks' eggs be viewed, or the abalone—clinging to the rocks with vise-like grasp, sea anemones; great crawfish—miscalled "lobsters" by the natives—crawling about the sandy bottom, and occasionally even that mystery of the sea itself, the self-propagating sea-hare, may be observed.

Nowhere else is so interesting a study of the ocean and its denizens to be had as in the Bay of Avalon—a modern experience, since but lately has the glass-bottomed boat, by rendering the marvelous picture visible, laid bare to the gaze of thousands of human beings these beauties of the marine world.

The crossing over to the island in itself affords much diversion, especially to those new to California. Spouting whales may be seen in the distance, slowly wending their way—according to the season—northward or southward. Schools of black dolphin disport themselves, overlapping each other, while flying fish invade the steamer's deck and make surprise on all sides.



THE ALABAMA BAPTIST

The Human Interest.

Even the most beautiful scenery grows tiresome to me after awhile and I long for the touch of my fellows, so I "chummed" all the time at Catalina with a boatman who piloted me over the marine garden; what a fellow he was and what a rover. All countries were open to him and he had been many things—a gentleman's son in England, acquainted with universities, a farmer in Canada, a ranchman in Colorado, an orange keeper in California, a boatman at Catalina, and a gentleman everywhere—a long life to you my two days' friend. May the road be good to you wherever you be for I know ere this you have left Avalon. And then there was the good German landlady with her little home perched on the hillside. She had been the only woman to meet the incoming boat soliciting lodgers, and being a Southerner I pushed by dozens of men who were fighting for guests and followed after my hostess who amused me greatly by informing the insistent hotel porters that "I belonged to her and to let me be." And what a nice, clean room she gave me and how human was the story of her struggle for a living since the death of her husband. No whining but a bold statement of facts—and then there was the proprietor of the restaurant who cooked my fish for me. What a cook he was and how he drank in my praise of his ability and then his story of his fight for his daily living. Yes, I have a glorious memory of one of God's most beautiful spots and also a sweet memory of some of his creatures. If you ever get a chance go to Catalina Islands.

Frank Willis Barnett

Lighting the Fire at the Top.

J. W. Willis.

While this is an obvious blunder, it is one often made by men who ought to know better. It is a short cut, less trouble than beginning at the bottom, not so apt to soil one's hands, and produces quicker results in a spurting flame. For generations the South lighted all its educational fires at the top, building colleges and universities, so called, with the result that no depth of heat was attained and the fire at best was but a feeble flicker; while every child not in reach of the college or university was left in cold and callous ignorance. We are today suffering the consequences of an inverted system of education in the shameful illiteracy of our people. Wisdom has at last penetrated to the hearts and brains of statesmen and philanthropists alike, and every possible effort is being made to improve the common schools. Here and there you find a few men, more learned than wise, who think it would be a reflection upon their alma maters to entertain a single idea not pumped into their minds by those revered institutions fifty years ago, who look upon the public school with suspicion, fearing, doubtless, that it will render their grade of culture less unique, as it certainly makes their type of culture more grotesque. God speed the day when the heart of learning will be generated at the bottom, for only then can the flames rise high. Baptists must learn this lesson in the education of our people along missionary and denominational lines. We light too much fuel at the top, and too little at the bottom.

To change the figure of speech, we are doing too little sowing and consequently the harvests are becoming increasingly difficult. We are depending more upon the inspirational power of great sermons and great speeches to move men and women than upon the educational power of wise teaching and training among the children. Aside from what Mrs. T. A. Hamilton is doing in the Sunbeam work to educate Baptists for the next decade, no effort worthy of the name is being made in Alabama for the rising generation. What is true here, is largely true in other states. The energies of all our organizations are exhausted in the effort to gather fruit from an unsown field. Preachers are working heroically to educate congregations who are too old to learn and who ought to have been trained in their childhood to do those things in which they are just receiving their first lessons. And preachers and sec-

retaries are finding out that seeds sown at harvest time are largely wasted. About all the educational work that is being done in our churches is being done on the full grown men and women and ninety per cent. of it is wasted.

Going back to my first illustration: I believe the time has come when our missionary organizations will have to do something more than take collections. A collection from the church simply lights the fire at the top and the flame flashes up and out. By no means discontinue the collections, but let the preparations for collections begin with the child in a systematic and long continued course of instruction.

No church receives any lasting inspiration and strength from a great spasm of missionary fervor engendered all at once by a fine speech, manifesting itself in a collection from three to five times larger than ever given before. A church is bound to react from any sort of unnatural spurt—and such missionary zeal is not natural to the average church. The pastor wears himself out in a frantic effort to prevent a reaction, but when the rebound comes, he is overwhelmed. The fact that our mission boards are forced to live on this sort of thing, makes their task one that is stupendous and cumulative in its difficulties. Our secretaries blow themselves dizzy in their efforts to keep the fire burning, but it is kindled at the top and all the fuel is below, and fire has a stubborn way of burning upward and not downward. I believe it would be wise for all our boards to spend a large part of their income in creating and distributing a literature for the training of children in missionary and denominational matters. We have no literature such as this for children. With such an instrument at hand our churches could and would fall into line with the wise suggestions of appointed leaders and take up a work of education worthy of the name. Whatever is done effectively must be done under a common leadership, with one common instrument, supplied from a common source. We naturally think of our Sunday School Board as the proper agency for supplying this literature but our other boards could well afford to spend many thousands yearly in helping on the movement. Our Sunday schools are powerless to assume this work as long as they are tied to the international series of lessons. We have let a great idea lead us almost into the wilderness. I think it is time for Baptists to halt and do something of their own until they get a system of Bible study that will adequately teach the Bible and that will leave room for a thorough training of children along missionary and denominational lines. Ten years, absolutely devoted by our mission boards, to the absorption of half their income, to the education of a new generation, would be regarded in another ten years of such boundless liberality and consecration to the cause of missions as are now wholly beyond our powers to conceive. Start the fire at the bottom and the flame may be slow in rising but when it comes there will be beneath it the heat to give it permanency and increasing power.

Montevallo, Ala.

Dr. Dawson's New Question.

I have just read Dr. Dawson's editorial on "A New Question for Alabama Baptists," and it has my unqualified endorsement. There is one point, however, connected with the question which Dr. Dawson touched rather lightly and I can understand why he did so. It is rather a delicate matter for a pastor to mention but some one ought to speak out on the subject. The pastor by all means ought to attend his state convention and his church or churches ought by all means to do as Brother Dawson says a certain church in Virginia does, pay the pastor's expenses. It is generally a burden to the pastor but it would not be to the church or churches. It is the work of the church that the pastor goes to look after and the church ought to pay his expenses. Laymen who are able to bear the expense of attending the state convention will stay at home but expect the pastor to go and pay his own expenses. Is this right, brethren? I do not believe it is. Raise the money privately, if you have not the amount in your treasury, and send your pastor to the state convention. I have only said here what I have long believed.—W. J. E. Cox.

Our June Advance.

For some six or eight years June has been the largest month of the year in the receipts of the Sunday School Board, each year leading all previous years and setting a new standard for itself as well as for the other months. And yet with each succeeding year it has advanced in receipts and volume of business giving the largest day and week and month in the history of the Board.

The June just closed is not only no exception, but surpasses all others in such way as was never known before. On what is called "big day" (the Wednesday preceding the last Sunday of the month), the advance over last year for the same day was far more than three hundred orders and far more than four hundred cash letters, and far over twelve hundred dollars in receipts; the week itself went ahead of the same week of last year by twenty-five hundred dollars, and the whole month made a gain over last June of more than five thousand dollars.

We have had great advances in the past, but never equal to this in so short a time. The gain is in volume of business and comes from all the states, with Texas, Arkansas and Missouri among the foremost. Everyone who has sent, or has in any way influenced others to send orders to Nashville has contributed to this great showing and shares in all the Board is doing.

The Board has paid to the Foreign Mission Board the two thousand dollars promised at the convention for the Chinese Publication Society. Our field work is moving with increased force and with promise for larger usefulness. Everything is in excellent shape with the finest of prospects for the year.—J. M. Frost, Nashville, Tenn., June 30, 1905.

Brother Crumpton's Notes.

Two Good Books: Brother Barnett, you published a good notice of Bro. G. A. Nunnely's book "Bible Studies in Words." I need only add: It will be valuable for Bible readings and social services.

Our missionary women will do well to read "Holding the Ropes."

It will be a great help to those who want to make the missionary meetings interesting. It is good reading for anybody.

At Tupelo for a day. I want to look in upon the "Mud Head" (old soldiers know what that means) Baptists to catch some ideas. They tell me they are an enthusiastic body. I want to study how to get a stir up among our people about our convention.

See the Treasurer.

A brother writes: "I have just been to see our treasurer. He has some money in hand and will collect up some more before the 15th. I think the sum will be right good."

Let everybody see the treasurer. Don't keep any money over. Good collections in June. I shall be happy if the next fifteen days bring good mails.

Am glad to see you are "whooping up the convention." I am just going over to the Mississippi Convention.—W. B. C.

"Whither the Tribes Go Up."

That was the word of olden time, when the people of the Lord were turning their faces towards Zion for the annual convocation. Ours is movable Zion. This time we turn our faces toward the valley of the Tennessee and Sheffield is the city. How I would regret to miss this "going up." My sympathies go out to him who longs to start on the appointed day and is hindered. But the more is there sympathy for the fellow who could go and doesn't want to. If the heart is not thrilled at the thought of the fellowship, the counsel and the enthusiasm that this gathering will give, it is time to ask if we are not "strangers" or "proslaves" and not the sons of the kingdom by blood. Let's all go. Let's overrun the land. Let's go in and possess it, for it is a goodly land. Let's go early and have time to walk about Zion and march her bulwarks before the feast begins. Then let's make Thursday and Friday and Saturday and Monday great days in the Temple. And the Sabbath, the great day of the feast, how that valley will ring with Baptist preaching!

A. G. Mosely, Evergreen, Ala., June 26, 1905.

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

EDITORIAL

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

The "Woman Question" is being agitated as never before. But strictly speaking there is not any more "A Woman Question" than there is a "Man Question," for whatever touches one affects the other. And it is high time for men to realize that no race has ever risen above the condition of its women and if they hope to rise out of their ignorance into knowledge they must join hands with what they are pleased to term "the weaker sex."

Lots of fun is being poked at those who are agitating for "woman's rights," and the mere mention of "the new woman" always calls forth a broad grin from a male audience.

The "woman question" is here to stay, and the last word on it will not be said until the last woman has disappeared from the earth.

It is not a new question, for in the golden age of Pericles, the "woman question" was one of the leading topics in Athens: Socrates was pretty level-headed and he loved fair play for in spite of his wife's bad temper he said to a friend that for a long time he had believed that the female sex were in nothing inferior to men, save in the strength of their bodies, or perhaps in the steadiness of their minds. And his one exception simply proves the rule, for every child knows a woman has a right to change her mind.

We believe in "woman's rights!" And we believe one of the first things she has a right to have is a good education, but there is no denying the fact that up to date she has not had a fair chance. For even parents have discriminated against their daughters, for in nine cases out of ten if it was impossible to educate both their boys and girls, the boy was sent to college and the girl stayed at home. And if both boy and girl could be educated, "any old school" was thought good enough for the daughter, but great care was used in selecting one for the son.

Perhaps this is done on the theory that all the girl has to do is to sit around and grow and some man will come along and marry her. We need to do some missionary work with parents along these lines. It is an idea that is born of the devil—that because a girl is going to marry she can do without an education.

A woman who remains single might, but it is a crime for a wife not to receive the richest available cultivation. It may be because of deep-rooted prejudice in the male mind that Greek and geometry will not help a mother to keep her baby still, and this criticism has in it an element of truth, for a knowledge of paregoric is better. But the trouble with this argument is that a baby won't stop growing and the time will come when it will pass from the paregoric age to the school age and then to the age of manhood or womanhood, and then God pity the parent and child if both be deficient.

The idea that a mother is simply a housewife still holds good in Germany but we are outgrowing it in America. A woman asked a German if there was any probability of the University of Berlin ever opening its doors to womanhood. He replied: "No, madam, if it does the men will all withdraw." But here in America, women are received into nearly 200 out of our 300 colleges on an equal footing with men. We Americans have learned that a woman may know Greek and Latin and have a smattering of the sciences without forgetting how to sew on a button or do a hundred things with a pin that a man can't do. It has been well said, the great want of the world at the present day is a generation of great mothers—women who will glory in the God-given privilege of holding within their keeping the characters and destinies of unborn generations.

Motherhood is a glorious vocation, and should be accepted reverently and in the fear of God. It is through such mothers—devout, dutiful, strong, intelligent—that the redemption of the world is to come.

Competitions have arisen such as our fathers did not dream of. Vassar, Bryn Mawr, Wellesley and other colleges have been placed on a firm basis and are bidding for all girls who can pass the entrance

examinations. Our denominational colleges for women not only have to compete with these heavily endowed institutions of other sections, but they are compelled to compete with the state.

The time will come when denominational schools cannot hold their own with the richly endowed secular and state ones unless the members rise to the need and give more liberally. Every Alabama Baptist has cause to be proud of Judson's past, but to assure its future usefulness we must all join with Dr. Patrick and the board of trustees and give them the needed money to carry out their plans. We are praying that the Sheffield convention will rise to its opportunity and devise such means as may be necessary.

"NOT NEEDED AT SHEFFIELD."

It was so a brother beloved answered a request from his pastor to attend the convention. Such a feeling keeps hundreds of people away from the great meeting every year. As a matter of fact a mere handful of men would be all the actual needs of the convention would call for, the polity of our churches being so simple and the authority of our general meetings being so limited. But what a dead, powerless thing such a convention would be! There is a mighty force in the mere matter of numbers. We venture the assertion that if one thousand messengers should go to Sheffield the work of all our benevolent agencies would be quadrupled next year. Those present would not only be transformed by the enthusiasm of such a gathering but they would carry back to the churches such a conception of the work as would wake those slumbering bodies to exertions that would surprise them all.

Texas paid a fearful price for her convention. Preachers and laymen felt that "they were needed" to save their organized work from destruction, and so by the hundreds and thousands they went early and stayed late. They had their storms of dissension, but there were also high tides of the missionary spirit and Texas came to believe she could do anything and what she actually does is the joy of all the saints.

God forbid that bitter divisions should come to our Alabama Zion, but we have often felt that if something would happen to make us all feel the need of going to the convention we could afford to pay almost any price for the blessing.

The kind who are ambitious to serve on committees and occupy places of prominence might stay at home until they are converted, but earnest, eager learners, who want to get all they can to fit themselves for service, who want to do what they can by presence and prayer to forward the convention's work, these are needed by the scores, hundreds and thousands. An enrollment of even five hundred at Sheffield would put a new front on our missionary enterprises. How shall we get it? Believe that you are needed and pack your grip? That's all.

OUR ONLY GREAT SERMON.

Upon one occasion the associate editor of this paper preached a great sermon. It was the only great sermon he ever preached and he therefore remembers it well. The text was inspiring! "Canst thou find the sweet influences of Pleiades or loose the bands of Orion?" It was sonorous in sound and uplifting withal. The preacher had done much careful study by way of preparation and was consequently loaded to the muzzle with many startling scientific facts and wonderful astronomical theories. Feeling good to begin with and stimulated besides by a great congregation of sympathetic listeners, he laid the matter out with a vigor that impressed the people and surprised himself. All in all it was a great occasion.

But in the audience sat that great Christian philosopher and scientist Joshua H. Foster, Sr. A more helpful hearer never looked into a pastor's face, and a more childlike, teachable heart never came to the house of God for instruction. Deeply versed in the word of God, His works were also to him an open book and astronomy was his specialty.

When it was all over this grizzled but kindly veteran of the cross took the preacher by the hand and said, "Pastor, this and that in your sermon did us good, but perhaps it would be well for you to know that the scientific positions you took today were abandoned by astronomers some years ago." The learning of the scholar combined with the love of a father made an end of that great sermon then and there.

What's the use? Shall we break our necks trying to keep pace with the scientists who shift their places almost every day? Shall we stretch this part of the Bible and squeeze that to make it fit the latest declarations of learned men? We accept "the latest results," of science with what grace we can, and just as we have fitted ourselves comfortably to the situation and explained it to our people some fellow who has been at work in an unheard of den emerges with a new set of facts and things go to smash again.

A wee bit ago to deny the theory of evolution was to proclaim oneself a fool. Accordingly much time and study were spent upon it and not only volumes but whole libraries were written to help the Bible keep on speaking terms with this "new truth" (begging Dr. Eaton's pardon). And just as all things are satisfactorily arranged the wise men are beginning to tell us that the theory of evolution is false and its worship a fad!

What's the use? The observatories and laboratories of the world announce thus and so today. They prove the Bible a fable, God a myth and Heaven a dream. So, then, we will not pray tonight. But the papers will bring the story of other discoveries before breakfast tomorrow and today's knowledge goes to the trash pile. So there you are!

Some things abide forever. Man's piteous condition and desperate needs, God's love, Christ, the cross, the empty tomb, the Ascended Lord. These themes and the like will keep us busy. We will never know all about any one of them, but what we do know we will tell. What a blessed thing it is to preach the Gospel of a changeless love to men made dizzy by the shifting scenes of a changeful world! Oh, angels of God! do you not wish you could do it?

Good reports were read at the Fifth District Sunday school last week at Huntsville. First place among the excellent reports was accorded the school of the Dallas Avenue Baptist church which reported the largest number of conversions from the Sunday school, every teacher, the pastor, superintendent, secretary and every delegate being present at the convention. The increase in attendance the past quarter has been 33 per cent. No wonder when every teacher was present every Sunday during the quarter.

At the risk of declining what has not been offered me, I write to say that I shall ask the Sheffield Convention to elect another secretary in my place. I think I can afford to retire after a service of twenty years, seventeen as secretary and three as assistant. This notice will give the delegates the opportunity of selecting one without hasty action, which might be regretted.—W. A. Davis.

The laying of the corner stone of the First Baptist church at Montgomery last week was an event of great interest not only to the Baptists of Montgomery but to the brethren throughout the state. Dr. Stakeley, and his devoted flock are to be congratulated. The church on completion promises to be one of the handsomest and best equipped in the South. It will be built of white marble.

NOTICE—All delegates to the Baptist State Convention to be held in Sheffield July 21-24, 1905, will please notify the undersigned, pastor, and chairman of the committee on entertainment. Failure to comply with above request will inconvenience all concerned.—A. J. Miller, Sheffield, Ala.

THE ALABAMA BAPTIST

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 continued.

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. Pault, 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—Virgil Bouldin.

2. Healing Springs—J. N. 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.

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 Missions"—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 Gholston Yates.

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 of press.

Adjournment, Benediction—W. B. Crumpton.

J. D. Colley, Sec. Com.

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

Wednesday.

8:00 P. M.—Sermon—Rev. W. A. Taliaferro, Greenville, 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. Bradley, Avondale.

3:30 P. M.—Jesus as a Teacher—Rev. A. C. Davidson, 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. Bentley, Wilsonville.

8:15—Need of Evangelism—Rev. J. L. Gross, Selma; 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 address.

GEO. E. BREWER,
SAM H. CAMPBELL.

Sheffield:—As the time draws nigh for the convening of the great Baptist hosts of Alabama, in Sheffield, our people, always hopeful, are growing positively enthusiastic over the coming convention. They are looking forward to the privilege of entertaining, in their homes, and welcoming this host of God's workers into this community with unfeigned pleasure. While it will be a new experience to some of us we are glad of an opportunity to show to the Baptists of Alabama that we appreciate their coming, and expect to reap a spiritual harvest from this great convention of Godly men and women. Our homes are open, our hearts are glowing with prospects of a glorious gathering of the greatest convention we have had in years. Nestling, as we do, in the beautiful valley of the Tennessee, and fanned by the cooled breezes floating down from the heights of adjacent mountains, giving us an ideal temperature, we feel that we are fittingly located by nature to be the host of so representative body of men and women as compose the Baptist State Convention of Alabama. Our fear is that being in the extreme northwest corner of the state, many may be deterred from coming on account of distance. But we do hope this will not keep any from coming. Entertainment for all has already been provided, and the reputation for hospitality enjoyed by our people will not be forfeited. Not only the Baptists of the Tri-cities, but our entire citizenship have joined hands and hearts and homes to welcome the convention. On, on, on to the convention at Sheffield.—A. J. Ivie, Chairman Entertainment Committee.

Our New Field.

By A. Y. Napier.

A martyred child is buried near the wall on the left just outside the west gate of this city. Its death was caused by the hardships occasioned by the flight of missionaries during the Boxer uprising in 1900. I have heard the missionaries criticised, in the home land, for leaving their fields on account of danger. The Master said: "When they persecute you in this city flee into the next." To remain would be rash and would be courting needless death. To leave is to be obedient and prudent and often to save a valuable life. Rev. E. J. Cooper made his escape via this city. The exposure incident to the trip and the violence of the natives resulted in the death of his wife and his child. He is today at work in that field, which lies to the north of us.

All the work of Southern Baptists in the Empire was then approximately near the seashore. However some of their missionaries hazarded their lives for the sake of the gospel. Their own fields had an inadequate number of workers, but their hearts were moved because of the destitution of the inland and a few were praying that God would lead our people to enter the interior.

Over in the States God was preparing and leading one of the South's choicest young men to give his life to China. W. Eugene Sallee was graduated from the Rochester (N. Y.) Theological Seminary in 1903,

and in May received his appointment from the Board. After a study of and work in China, it was his conviction that Southern Baptists ought at once to enter one of the unoccupied fields in the interior. He sailed in October. A letter from the Board had preceded him directing Rev. and Mrs. Lawton to join him in locating and opening a new mission.

Let me introduce these two noble co-workers to my Alabama friends. Mrs. Lawton, nee Miss Ida C. Deaver, is a native of Pennsylvania. Having lost her mother when seven and her father when fifteen, she was warmly welcomed into the home of her uncle, Rev. A. R. Miller, D. D., a member of the Central Pennsylvania Conference. Miss Deaver was graduated from the Dickinson Seminary in 1887. Some years afterward she received a degree from the Millersville State Normal. After teaching several years in the Quaker State she was appointed in 1896 by the M. E. Church a missionary to China, and subsequently located in Ching-Keang, where Brother Lawton had the good fortune to meet, to woo and to win her. They were united by marriage October 14, 1898. God has blessed their home with four children who are bright and blessed rays of sunshine.

On a farm in Barnwell County, S. C., Oct. 3, 1869, W. W. Lawton was a substantial farmer and a deacon in the Allendale church. His mother was a woman of great piety and a leader of the sisters of the association. This son was named Wesley Willingham. It was an event in the boy's life when he first left home to attend Patrick's Military Institute, then located at Greenville, S. C. Brother Lawton tells me that President J. B. Patrick, the father of Professor B. F. Patrick, Auburn's efficient commandant, and of Dr. R. G. Patrick, Judson's presiding and directing genius, received and cared for him as though he were a son. He next entered Furman and was graduated in the class of 1901. The following fall the Louisville Seminary welcomed him and the matchless Broadus and his co-workers put upon him their stamp. Our school of prophets conferred the degree of Master of Theology on the missionary in 1894. He was appointed to the foreign field that year, and in the fall crossed the Pacific with a party of missionaries, of whom Miss Willie Kelly, of Alabama was one.

Brother Lawton first located at Soochow. After a few months, as our station at Chenkeang was short of three families, he moved to that point, and has continued to work in connection with that station until he received the request of the board to assist in locating and opening a new field in the interior.

After a trip last spring of 1,000 miles through the section of country lying south of Hankow, and after thorough and prayerful inquiry, Brethren Lawton and Sallee entered Cheng Chow Sept. 4th, 1904, having decided before reaching this point that they would locate here. They found the natives very friendly and in a week they had rented property near the heart of the city. Mr. Sallee remained on the ground and Mr. Lawton returned to bring his family, and on Oct. 4th the first foreign family moved into this city.

Cheng Chow is on the Pe Han railway, in the edge of the great plain and on a direct line about 700 miles northwest of Shanghai. It is a little north of the center of the Honan Province, which contains twenty-two million people, in which we are the only missionaries of any Baptist Board. We hope through new stations to join hands with our Northern Baptist brethren at Kankow and with our own Southern Baptist co-workers in Central and Northern China. Our neighbors, the missionaries of other Christian agencies, are distant from us on the north, east, south and west respectively about seventy-five, forty-five, ninety and one hundred miles. If we work only the territory inside of the half way points, we have over two million people dependent upon us alone for the bread of life.

Eugene Sallee and I are studying the language. In this great section there is only one male missionary who can proclaim good tidings of salvation to these hearts. Among all these hundreds of thousands of sick and suffering there is not a single foreign physician who ministers to their needs. "Ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that you through his poverty might become rich."

Cheng Chow, Honan, via Hankow, China.

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Sunshine

No music of earth
Has nobler worth
Than that which voices a smile.
The girl who laughs—life needs her;
There is never an hour so sad
But wakes and thrills
To the rippling trills
Of the laugh of the lass who's glad."

He had lost all respectability and was a common gutter drunkard. His family had disowned him and would not recognize him when they met him. Occasionally he would get a job at the stables where Dr. Davis kept his horses. One morning the doctor laid his hands on his shoulders and said: "Jim, I wish you would give up the drink." There was something like a quiver on the man's lips as he answered: "If I thought you cared I would, but there is a gulf between you and me." "Have I made any gulf, Jim?" "No, you haven't." "If you had been a millionaire, could I have treated you more like a gentleman?" "No, you couldn't." "I do care, Jim." There were tears in the eyes of the man now. "I do care, Jim," with tender little emphasis on the Jim. "Doctor Davis, I'll never touch another drop of liquor as long as I live." Jim is today a respected man.—Scottish Reformer.

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the fields
and moors,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest day,
No stars for the longest night?
Ah, yes, for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of the earth,
God's love is the same forever,
If the skies are bright or dim,
And the joys of the morning lasts all day
When the heart is glad in Him.
—Exchange.

A recent number of Medical Talk has an article on the evil physical effect of "whining." Complaints, says the writer, are usually made in a minor key. This monotony rasps the vocal cords, taxes nasal nerves and muscles that should not be brought into play at all in speaking, and tends to shallow, uneven breathing. The whiner, too, is almost without exception a more or less idle, lazy person. The habit of whining itself tends to sap initiative impulse and increases phlegmatic tendencies. Habitual whining, not healthy, vigorous fault-finding where fault really exists, but the helpless, futile complaining of a narrow nature too indolent to make any effort to right the causes of complaint, has a definitely deleterious physical effect on the whole constitution. Add to this fact that eternal fault-finding is more than likely to wear out the staunchest friendship, and take the light from the loveliest countenance, and the full effects of this insidious and prevalent habit will be better appreciated.

"Get the whine out of your voice, or it will stop the development and growth of your body. It will narrow and shrink your mind. It will drive away your friends; it will make you unpopular. Yuit your whining; brace up; go to work; be something; stand for something; fill your place in the universe. Instead of whining around, exciting only pity and contempt, face about and make something of yourself. Reach up to the stature of a strong, ennobling manhood, to the beauty and strength of a superb womanhood. There is nothing the matter with you. Just quit your whining and go to work."

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FREE It tells how to pick out a good furnace; how to set it up yourself; how we sell a No. 50 Leader Steel Furnace for \$40. Freight prepaid anywhere east of Omaha. It's free. Write today. Hagg Warming & Ventilating Co., 720 Tacoma Bldg., Chicago

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A simple question, but one which has puzzled the greatest medical minds. There are many theories, among them the germ theory. Thousands of dollars have been spent in search of the elusive "bug," which causes cancer. Recently a fund of \$100,000 was spent by experimenters at Harvard University, but nothing new was discovered. The cause is interesting only from the fact that it may lead to the discovery of a cure. Instead of spending his time searching for the cause, Dr. D. M. Bye, of 416 Main street, Dallas, Tex., set about to perfect a cure for the disease. Nearly thirty years of experience in the treatment of cancer and malignant diseases led to the discovery of the Combination Oil Cure, which is soothing and balmy, safe and sure. Many very bad cases have been cured and it is used at home in most cases with perfect success. A book on the subject is sent free to those who write.

Mortgage Sale.
Under and by virtue of a power of sale contained in a mortgage executed by John F. Knight and his wife on the 6th day of May, 1904, to the undersigned, recorded in Vol. 170, page 103, in the office of the Judge of Probate for Jefferson county, Alabama, I will proceed to sell for public outcry, for cash, in front of the court house door at Birmingham in said county on Saturday, August 12th, 1905, the following described real estate, to wit: The southwest quarter (SW 1/4) of the southeast quarter (SE 1/4) of section 13, township 18, south, range 3, west, in Jefferson county, Alabama. Default having been made in the payment of the debt secured by said mortgage, said land is sold for the purpose of paying same, as well as the costs and expenses of sale. This the 8th day of June, 1905.
J. T. Sellers, Mortgagee.
A. C. and H. R. Howze, Attys. 7-12-05

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RESULTS University of Virginia, Charlottesville, Va. July 15, 1902.

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.:
Dear Sir—In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academic degrees to graduates of the Marion Military Institute as it has to those from any other college in the country, and academic and professional degrees to more graduates from the Marion Military Institute than those from any other college or university outside the State of Virginia.
Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.
Very respectfully,
P. B. BARRINGER,
Chairman of the Faculty.

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Dean of College Faculty University of Pennsylvania.

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Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

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HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracaibo.

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An Organized Movement to Fight Tuberculosis.

An organized movement has been inaugurated in Alabama for the education of the people for the prevention of tuberculosis. The subject received much consideration at the recent annual meeting of the State Medical Association in Montgomery. Later Dr. Eugene D. Bondurant, of Mobile, president of the State Medical Association, called a mass convention to assemble in Montgomery to discuss tuberculosis and at this convention, which was addressed by a number of distinguished medical men and laymen, a committee was provided for to outline a plan of action. This committee as appointed by Dr. Bondurant consisted of Dr. Charles H. Mohr, Mobile; Dr. C. C. Jones, East Lake; Dr. W. M. Wilkerson, Montgomery; Mr. Frank P. Glass, Montgomery, and Mr. Eli P. Smith, Birmingham. At a subsequent meeting held in Montgomery the committee organized by the election of Dr. Mohr as chairman and Mr. Glass as secretary. A state anti-tuberculosis league was formed and placed temporarily in charge of a provisional executive committee consisting of Dr. Charles A. Mohr, Mobile, chairman; Dr. W. M. Wilkerson, Montgomery; Dr. C. C. Jones, East Lake; Dr. Seale Harris, Union Springs; Dr. W. H. Sanders, Mobile; Mr. Eli B. Smith, Birmingham; Mr. Frank P. Glass, Montgomery, and Mr. Albert Parris, Selma. Under the resolutions adopted the membership fee in the league is fifty cents per year, the funds to be used in disseminating literature in behalf of the cause. The league is to hold two conventions yearly, at one of which officers are to be chosen. A publicity committee was also created consisting of Mr. Eli P. Smith, Birmingham; Mr. Frank P. Glass, Montgomery, and Mr. Erwin Craighead, Mobile. Mr. Eli P. Smith, Birmingham, was elected treasurer of the league.

The following resolution, which was adopted, outlines the purpose of the Anti-Tuberculosis League:

"Resolved, That an anti-tuberculosis league be and is hereby formed, membership open to all, who will contribute 50 cents a year; that the purpose of the organization shall be to institute and perpetuate a systematic educational crusade for the prevention of tuberculosis and also for the formulation, with the co-operation of the State Medical Association, of such legislation as may be deemed advisable to advance the cause and to extend the organization along practicable lines; that the league shall have two meetings annually, at the first of which officers shall be elected to serve one year, and that a general discussion of the subject of tuberculosis shall be held at each meeting; that a committee consisting of three laymen and four physicians shall be appointed by the chairman of this meeting, said physicians to be in affiliation with their respective county medical societies, whose duties it shall be to attend to all business and perform all proper functions of the body until said league at its first annual meeting shall provide for an executive committee, consisting of three laymen and four physicians, who shall succeed the committee provided for by this meeting."

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of The Alabama Baptist who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send today and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.



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A NEW CHURCH—We closed a meeting at the Talladega Mission two weeks ago, in which there was great interest manifested on the part of the unconverted, and Christians were edified and strengthened.

We had with us Brethren T. M. Caloway, T. M. Nelson and J. W. Haynes. Bro. Caloway did most of the preaching. We had services only at night and the meeting continued two weeks. There were thirteen additions by baptism and ten by letter. The interest continued up to the close. About thirty came forward for prayers at the last service. We were loathe to close but hope to hold another meeting later.

After obtaining permission from the First church, the members of the mission met on Sunday, July 2nd, for the purpose of organizing themselves into a church. Brethren T. M. Caloway, J. W. Haynes, and two deacons from the First church, Brethren G. A. Joiner and P. S. Williams, met the pastor, as a presbytery and council. After prayer by Bro. Haynes, the pastor read the names of those going into the new church. There were twenty-eight names, being all members of the mission, and three by letter making in all thirty-one. Bro. T. M. Caloway was chosen moderator, the pastor was appointed clerk, and to answer all questions the council saw proper to ask. All questions being satisfactorily answered, the moderator called for the reading of the Article of Faith and Church Covenant, which being previously prepared was very impressively read by Bro. G. A. Joiner, after which they were unanimously adopted by a rising vote.

The Moderator then extended the right hand of fellowship to the pastor, thus admitting the new church into fellowship with sister churches. It was named, by a unanimous rising vote the Second Baptist Church of Talladega.

The election of clerk and deacons was deferred to another conference. Bro. Caloway then spoke to the church on the subject of organization. He said that a church was more than an organization, that it was an organism, something alive. His talk was short but terse and very helpful along the line of Christian activity. His concluding remark was very effective as he appealed to the young church to remember the mother church. That they should cultivate that tender feeling toward the First church that ought to exist between a daughter and her mother, assuring them that the First church would be ever ready to advise and help them when help was needed. We feel greatly encouraged, the work has had many hard struggles in the past, but the membership seems to be of one accord now in their desires to do something for the Lord. Pray for us and may the Lord bless us all.—J. H. Pope.

DOTHAN:—This is to introduce to the Baptists of this great state my beloved friend and brother, Rev. C. N. James, the new pastor at Columbia. On last Friday (June 30th) it was my pleasure to go with Bro. James and his "elect lady" to Columbia and introduce them to the brethren. What I said to the Columbia saints I wish to repeat to the entire brotherhood. I have known Bro. James for seven years. I was with him in College seven years. I have seen him where men were tried and I know him to be a Christian gentleman and the soul of honor. He is an A. B. of Ouachita College, Arkadelphia, Ark., and a Th. M. of Southern Baptist Theological Seminary, Louisville, Ky. He has served for two years as pastor at Morrilton, Ark., and comes from that field to Columbia. It has never been my pleasure to hear him preach, but his work in school and in the literary society convinced me that he is a man of ability. I wish you knew him as I do, for I don't believe a truer, better man ever lived. I pray God's blessings upon him and his excellent people.—Sam H. Campbell.

(We welcome Brother James to Alabama.—Ed.)

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Mrs. George J. Steese, of 701 Coburn St., Akron, Ohio, tells in the following letter of another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Soap, assisted by Cuticura Ointment, after physicians, and all else had failed: "I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was eaten away, her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's face and body was as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever."

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Rest for Mothers.
Instant relief and refreshing sleep for skin-tortured babies, and rest for tired, fretted mothers, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great skin cure, and purest of emollients.

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Send names and addresses of young people able to attend a business college, marking with a cross the names of those you have heard speak of attending and we will send you one containing words and music of over fifty old favorite songs. Please mention this paper. Address either place.
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SAFE, PERMANENT, SURE CURE
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For the Higher Education of Young Ladies
Faculty, 13 gentlemen and 25 ladies.
Enrollment, 257 pupils from 29 states.
For illustrated catalogue, apply to
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With forward face and unreluctant
soul,
Not hastening to nor turning from
the goal;
Not mourning for the things that dis-
appear
In the dim past, nor holding back
in fear
From what the future veils; but with
a whole
And happy heart that pays its toll
To youth and age, and travels on with
cheer.

"So let the way wind up the hill or
down,
Though rough or smooth, the jour-
ney will be joy;
Still seeking what I sought when
but a boy,
New friendship, high adventure, and a
crown,
I shall grow old but never lose life's
zest,
Because the road's last turn will be
the best."
Henry Van Dyke.

PELL CITY:—Our cause here is getting in more hopeful attitude. Congregations have grown to the filling of our house. Sunday school is increasing in numbers and interest. A general desire for a gracious revival exists among our members. But the special mention I want to make: Last week my married daughter came out from Birmingham to keep house for me, her health being bad in the city, and her husband, Mr. E. A. Drake, accepting a position with the Pell City Manufacturing Co., I procured a nice little cottage and we moved into it Friday morning. In the meantime, my good sisters were astir, seeing the brethren and friends. That evening two of them drove around to the little parsonage in their buggy and called for the pastor. He promptly answered the call. And beautiful to see! Sacks of flour, meal, rice, sugar, etc., packages of coffee, oat meal, soda and so on, ham, lard, and, in fact, every item necessary to completely fill the larder. Then the noted preacher's favorite, chickens of the frying size—in fact, they still come. Had to stop writing this to receive a fine, fat frier and put him in the coop. How thoughtful this kindness of my good people. How timely this supply of table comforts. The Lord will richly reward those who contributed to our comfort.
My Coosa Valley church is making a good beginning in the work. This is a large membership, a fine people, located in a rich farming district. I hope the Lord will give us a rich and abundant harvest of spiritual things this season.—L. M. Stone.

NOTICE OF FINAL SETTLEMENT.
The State of Alabama, } Probate Court,
Jefferson County, } June 21, 1905.
Estate of Mary L. Griffin, deceased.
This day came D. N. Talley, administrator of the insolvent estate of Mary L. Griffin, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.
It is ordered that the 25th 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.
S. E. GREENE,
Judge of Probate.

Summer Excursions.
Write to J. N. Harrison, District Passenger Agent, Southern Railway, Birmingham, Ala., for copy of Summer Home Folder, descriptive of the many delightful resorts located along the line of the Southern Railway. Excursion tickets on sale now.

Summer Excursion Rates via Central or Georgia Railway.
Summer excursion tickets at greatly reduced rates are now on sale at all coupon ticket offices, to mountain and seashore resorts in the North, East and South, via all-rail routes and via Savannah and steamship lines.
For rates, schedules, routes, descriptive matter, etc., apply to your nearest ticket agent.
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Young Men Wanted

How would you like to secure a commission as an officer under Uncle Sam? If you are between the ages of 17 and 35 years, possess the necessary common school education, are moral, persistent, and can pass the required physical examination send me four one cent stamps to pay postage, and I will mail you a personal letter, literature, etc., that will tell you of the qualifications required for positions leading to promotions of high rank as an officer in our army or navy.

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A High Grade School. Prepares for all colleges. Christian influences. 50 students, limit.
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To introduce the FORBES PIANO throughout the South, we offer 100 instruments at absolutely factory prices, to be distributed in separate districts. Write at once to know if your district is taken. The FORBES Piano is guaranteed in every respect—tone, action, workmanship, finish and material—and as a special effort to have these taken at once, we will place one in your home on your own terms, and if not entirely satisfactory will remove it without costing you one cent. Send your name on a postal today. Do it before your district is taken.

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Summer Suggestions

Ice Cream With Milk.

Scald one quart of milk, add two tablespoonfuls of cornstarch mixed smooth with a little cold water and cook for ten minutes. Remove from the fire, add one cupful of sugar with two eggs well beaten, place again in the double boiler and cook until smooth. When cool add one tablespoonful of flavoring and freeze.

Neapolitan Ice Cream.

Scald one quart of sweet cream and pour over one cupful of sugar and the well-beaten yolks of three eggs, cooking the mixture in a double boiler until smooth. When cool add one teaspoonful of vanilla extract and one-half a teaspoonful of lemon. Partially freeze, then beat in the stiffly-whipped whites of three eggs and continue freezing.

Frozen Lemonade Dressing.

This dressing is delicious with lettuce salad but must be served as soon as turned over the lettuce. Boil one-quarter cupful of sugar with half a cupful of water for ten minutes and when cool add the juice of three lemons. Pour into a glass or mold and bury in ice and salt for an hour or until it is frozen like frappe.

Currant Sherbet and Catsup.

Boil one pint of sugar in one quart of boiling water half an hour, add one pint of currant juice with the juice of two lemons and freeze when cold. For the catsup, use three pints of currant juice with an equal amount of sugar, half a pint of vinegar, one teaspoonful each of ground cinnamon, cloves, pepper and nutmeg. Boil twenty minutes, bottle and seal air-tight.

Lemon Fizz.

A delicious effervescent drink is made by pouring two quarts of boiling water over the grated yellow rind of three lemons and the juice of six with half a pound of granulated sugar. When lukewarm add half a compressed yeast cake (dissolved in a cupful of lukewarm water, cover and stand overnight; then put in self-sealing bottles and keep in a cool place. It is ready for use in a day.—Selected.

Orange Snowdrift.

Pour into a serving dish a smooth cornstarch. Just before sending to the table, place on top orange cut small and bananas sliced. Heap over the whole, sweetened whipped cream in which a generous quantity of shredded coconut has been stirred.

Pineapple and Orange Jelly.

One cupful each of pineapple juice, orange juice and water, three tablespoonfuls sugar, if oranges are very sweet, one and a half tablespoonfuls dissolved gelatine. Strain. Add three-quarters of a cupful pineapple cut in small pieces. Mold. Serve with whipped cream.

Pineapple and Orange Delight.

Take two cupfuls pineapple juice and pineapple cut in small pieces, two cupfuls orange juice and orange sections cut small, four cupfuls sugar, and juice of one lemon. Simmer until clear. Skim out fruit, cook syrup until thick, pour over the pineapple and orange. Serve icy cold in sherbet glasses with lady fingers.

Pineapple and Apple.

Four cupfuls pared, cored apples cut in cubes, two and one-half cupfuls sugar, two and one-half cupfuls water. Stew. When almost tender, add four cupfuls pineapple cut small. Let simmer until perfectly transparent. Skim out fruit, boil syrup until thick and pour over.

Ready:

Womens' silk shirt waist suits for spring.

Womens' tailored suits in mo-hair for spring.

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MENTION THIS PAPER

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Either one of these remarkable preparations sent, prepaid, on receipt of price.

Little Jap Foot Ease

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Any paid-up subscriber to the Alabama Baptist who gives either preparation a fair trial, and is not satisfied, can have money refunded on request. Address

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If you are a persevering, moral young man, between the ages of 17 and 35 years, possessing a good common school education, and passing the necessary physical examination.

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on a pair of Wm.-de-Walk \$8.50 shoes with the certainty of getting \$4.00 worth of service and comfort.

A dressy shoe made for the substantial gentleman who has a cure where his dollars go.

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suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

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Agents wanted to represent a large sick, accident and death benefit Society; big commission contract and choice territory. Ministers and teachers can make lots of money working for us. Write for information at once. Address J. W. COOPER, President, Salisbury, Mo.

TEXAS B. Y. P. U.—I have just returned from a gracious meeting of the B. Y. P. U. held near LaPort, on the bay, twenty-five miles below the city of Houston and thirty-five miles north of Galveston. The grounds are beautiful for a new place. Many pretty shade trees. Of course there is much work to do yet to put the encampment in first class condition, and it will take some time and money. The management is in good hands, a noble set of young men, christians, most of them Baptist preachers, and they prove by their works that they have the cause of the great master at heart, as well as the comfort and pleasure of all who belong to and attend this branch of the church work. The bathing is fine, a convenient bath house for both ladies and gentlemen. And they surely made good use of it at least twice a day and some of them three times a day.

The services began at 9 o'clock a.m. with song and devotional, followed with lectures on Sunday school work, its various phases, by Rev. B. W. Spillman. He is interesting, instructive, unique. He is a great man in more ways than one. From day to day until the finish we had him. But your readers know him.

Rev. W. H. Johnson, Sunday school missionary, was with us much of the time. He is a forceful teacher, making many strong and powerful arguments, with clear illustrations.

One of the very best was Rev. W. B. Riley, pastor of the First Baptist Church, Minneapolis, Minn. His preaching was deeply spiritual. He is a consecrated man to his calling.

Rev. J. N. McCollum, of Japan, on "Japan as a Strategic Point in the Evangelization of the East," and on other subjects was very strong and clear. His heart is in his work.

Young Brother Levell of your own state or Mississippi, was with us only one service. He is a live wire. Spoke on B. Y. P. U. work. Dr. Gambrell and Geo. Truitt; everybody knows who ever heard them what to expect (something good). They just seem to be thrown in for "good measure heaped up and running over."

Three services a day was the order. 9 a.m. to 12 o'clock; 3 p.m. to 4 o'clock; 8 p.m. to 10 o'clock. All of the people camped out, using tents. Some of them did their own cooking and some took their meals at the restaurants. Sail boats and steam yachts were at the call of any who wished them, making trips anywhere about the bay for fifteen miles. Why not the Baptist Young People of Alabama have them a nice encampment down on the bay somewhere near Mobile? to spend ten days in summer time.—J. K. Jenkins.

NOTICE TO NON-RESIDENTS.
The State of Alabama, } Probate Court,
Jefferson County, } June 21, 1905.
Estate of Edmund G. Taylor, deceased.

This day came J. C. Kyle, administrator of the estate of Edmund G. Taylor, deceased, and filed his application in writing and under oath, praying for a sale of certain real estate therein described for the purpose of paying the debts due thereby, on the ground that the personal property of said estate is insufficient to pay said indebtedness. And alleging further that the following heirs of said deceased are non-resident of the state of Alabama, viz.: Fannie Taylor, a sister, and George M. Brady, a nephew, both of whom reside in Baltimore, Md., of sound mind and over the age of twenty-one years; Belle Byers, a niece, who resides in Baltimore, Md., of sound mind, but her age is unknown to petitioner. Petitioner further alleges that he has reason to believe that James H. Brady, Jr., of Baltimore, Md., is also an heir at law of said estate, but does not know his age or whether he is of sound or unsound mind. And further, that he is also informed and believes that there are other heirs at law of said decedent, but their names are unknown to petitioner, although he has made diligent inquiry to ascertain the same. So far as petitioner has been able to ascertain these other heirs at law of said estate are nieces and nephews of said deceased and reside in Baltimore, Md.

It is therefore ordered that the 10th day of August, 1905, be set as a day for hearing said application and the testimony to be submitted in support of the same. It is further ordered that notice of the filing of said application and of the day set for hearing the same be given by publication once a week for three successive weeks in The Alabama Baptist, a newspaper published in this county.

B. E. GREENE,
Judge of Probate.

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We call your attention to the decree of the court in the compromise case of the Bank of Commerce of Bessemer, wherein the Savings depositors received 40 per cent. and the commercial or "open" depositors about 67 per cent of their deposits. This was a case of a commercial bank receiving savings deposits. It was announced that the "open" (commercial) depositors of the Bessemer Savings Bank would be paid another dividend of 20 per cent.—the savings depositors receiving nothing. This is a case of a savings bank receiving commercial deposits. The Alabama law is that when a bank does both a savings and regular banking business and becomes insolvent, those depositors who did not receive interest on their deposit have a preference over those having money in the bank for savings.

The Citizens Savings Bank is the only bank in Birmingham confining its business strictly to savings accounts. Our charter prohibits our accepting commercial business, so every depositor stands on an equal footing here.

Don't you think a strictly savings bank is best for savings deposits?

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The Strength of a Bank is in Its Individual Loans

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I immediately commenced to improve, and now I feel like a new woman, and wish to recommend it to all sick women, for I know that it will cure them as it did me."

Cardui is a pure, medicinal extract of vegetable herbs, which relieves female pains, regulates female functions, tones up female organs to a proper state of health. Try it for your trouble.

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Home School For Girls.

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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 27th, 1924, which mortgage is recorded in Volume 374, on page 196, 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 17th, 1925, 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. 6-21-25

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One of the finest farms in Etowah county, 300 acres. Fine for corn, cotton, grain, hay and stock raising. Good residence, plenty of fine water. Four tenant houses. Located in the famous Big Wills Valley, 1 1/2 miles from the railroad. For sale, half cash and balance easy payments. Write at once to

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