

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Paragraphs

Sumpterville, Sumpter County, Ala., is without a doctor, and is wanting one. Good people and good community.—M. A. Dixon.

Rev. J. I. Stockton, of New Decatur, called by en route to Kansas to assist Rev. W. B. Earnest in a protracted meeting.

I am sick at heart from hearing of so many brethren who write: "Haven't the means to go to the convention." Yours, &c., W. B. C.

Miss Battle, a daughter of the late General Cullen Battle and sister of Dr. H. W. Battle, of Greensboro, N. C., a teacher of Haywood Institute, a lovely Christian woman born at Tuskegee, recently died and was buried at Petersburg. Her death comes as a great blow to Dr. Battle and we extend to him and the bereaved friends our hearty sympathy.

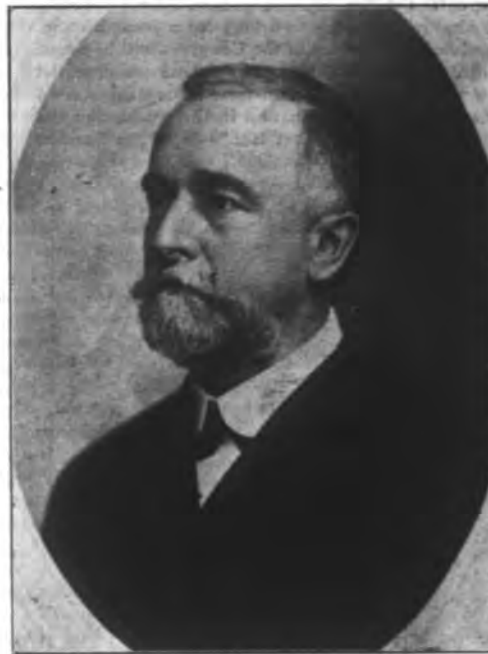
I came from Alabama to this place some eight months since. I am well pleased and am doing well and have greatly improved in health. There are many good openings in South Florida for teachers, preachers and physicians. This is a fine country and I am sure there are many poor people in Alabama who if they were here could soon own nice homes. Our chief pursuits are cattle, orange and vegetable raising. Any one wanting vegetables or oranges who will write me I will gladly refer them to parties who handle the best. If this meets the smiles of our editor, I will try and write a long letter.—G. W. Dawson, Nocalee, Fla.

I ask the prayers and sympathy of the readers of the Alabama Baptist in the sad bereavement of death of my beloved wife, which occurred at East Godelle on June 28th, after an illness of only two weeks.—W. W. Wester.

A district meeting was held at Mount Pisgah near Brookside on July 7, 8 and 9. There were a number of preachers present and the addresses and discussions were interesting and profitable.

The Atlanta Journal under date of July 8th, says: For the first time, tomorrow, Cartersville Baptists will worship in their new church. The pastor, Rev. John E. Barnard, will conduct services. The building and grounds cost about \$20,000. Work was started on the building about a year ago. The church, which is imposing in appearance, was constructed of brick. One feature of the interior is the arrangement of the Sunday school room, this being separated from the main auditorium by folding doors. The opening of these doors increases the seating capacity of the auditorium. The building of a twenty thousand dollar church was thought at the start by members of the congregation to be an impossibility, funds apparently not being available. With \$5,000, however, secured from the United States government for property destroyed during the civil war, the building fund was started. It was largely through the efforts of the pastor, Rev. Mr. Barnard, that the new church was started and carried to completion.

Mayor John Weaver, who is doing such a valiant work for civic righteousness and public good as mayor of Philadelphia, is a Baptist, a member of Temple Baptist church.



REV. J. A. MILLER, SHEFFIELD.



FIRST BAPTIST CHURCH, SHEFFIELD, ALA.

The State Baptist Convention, which meets in the First Baptist church in Sheffield July 21-24, promises to be the most successful from every standpoint in the history of the organization. The various committees having the matters of finances, homes for the delegates, etc., in charge report satisfactory progress, and everything will be in readiness when the delegates begin arriving on Wednesday, July 19. The Rev. A. J. Miller, pastor of the First Baptist church, will deliver the address of welcome to the delegates when the convention is called to order.

Paragraphs

Wednesday evening there will be preaching by a visiting minister. Thursday morning the ministers will organize for business, and at night there will be preaching. Friday morning the convention proper will open in the First Baptist church, and at the same time the Woman's Missionary Union will meet in the Cumberland Presbyterian church. The business of the convention will be dispatched Friday, Saturday and Monday. Sunday all the Protestant pulpits in Sheffield, Froloence and Tuscumbia will be filled by visiting delegates.—Sheffield Reaper.

The next Fifth Sunday meeting of Cullman Baptist Association will be held with Bangor Church, Bangor, Ala., July 28-30, 1905. We invite Drs. Crumpton, Montague, Barnett, and any others that will, to come up and help us to make it a grand success for the Lord's cause. Bangor is 37 miles north of Birmingham on the L. & N. R. R.—J. E. Creel, Clerk of Cullman Association.

Although the State of Alabama is about the bottom on the educational roll of States, it is a noteworthy fact that the students of an Alabama institution have attained the highest distinction at a university whose standard of scholarship is unsurpassed by that of any in the world. The Alabama Baptist has received a copy of a letter from the Chairman of the Faculty of the University of Virginia which says: "During the past six years the University has awarded as many academical degrees to graduates of the Marion Military Institute as it has to those of any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than to those from any other college or university of the State of Virginia."

Rev. H. W. Williams has begun his work at Commerce, Ga. The Atlanta Journal says: He was welcomed by a full membership of the church and a large congregation heard him at his opening service. Mr. Williams is a very able minister of the gospel and the entire city is highly pleased with his acceptance of this church. The First Baptist church is a very strong church, both numerically and from a financial standpoint. Its present membership is about three hundred and fifty members, while it claims a following of about five hundred people. It has possibly one of the best Sabbath schools within the bounds of the Sereptia Association.

President J. L. Johnson, Jr., of Hillman college, made a capital and practical report on Sunday Schools, accompanying it with diagrams on the blackboard by Field Secretary Leavell, showing three ways in which the old fashioned four square meeting house could be transformed at but little expense into a more sightly edifice and with added class rooms for Sunday school purposes. Pastors were urged to arrange for Sunday school institutes with State Field Secretary Bird, and an annual convention in each association. The work of Bro. Bird for the past year is highly commended. Twenty new churches were organized through his labors. The address of Bro. Johnson following his report was helpful and earnest.

The Baptist World Congress.—A Talk With the Secretary.

On Monday I ran up against Dr. Whitley, who had just arrived in town in furtherance of his duties as co-secretary with the Rev. J. H. Shakespear of the World Baptist Congress to be held in London next month. Although eager to plunge into work, he readily spared a few minutes to talk on the subject that is uppermost in the minds of British Baptists.

"A big thing? This Congress is going to be the biggest thing that has ever taken place in the history of the Baptist church. Just think of it. Exeter Hall will hardly be large enough to hold the delegates. In fact, we shall only be able to reserve about a hundred seats for the outside public, and these have been spoken for many times over."

"Then what must the outside public do?"

"Read the newspaper reports and attend the big demonstration in Albert Hall, or the smaller demonstration in eleven of the Metropolitan boroughs. Representatives? They are coming from all quarters of the globe. Some have already arrived. Others are on the way. The secretary of every Baptist board of missions in America and Canada is coming up—a proof," he added, with a grimace, "that they are not indispensable in the work of their office."

"Any great men coming?"

"Plenty of men great in their own localities, though probably little known in England."

"John McNeil—"

"We know John McNeil in England."

"No, you don't. Not this John McNeil. He comes from Winnipeg. Capital man, fine preacher, had a remarkable college course and a most successful pastorate. By the way, is it not astonishing how many Canadians are Scotchmen? They are all Mac-something or other. Clever men are the Scots," he mused, pensively.

"Any questions of doctrine coming up?"

"Not directly. You see, this Congress is for consultative purposes only. We have no administrative or legislative powers. But doctrine will be touched incidentally in the subjects. 'The Bible and Theology,' a theme which points to constructive work in Bible study. Principal Marshall will deal with the Old Testament, and the Rev. John Thomas, of Liverpool will lead off with the discussion. The New Testament will be in the hands of Professor Evans, of Pennsylvania, and Principal Henderson will start the discussion. The Higher Criticism is not assigned as a definite subject, but Dr. Edgar Young Mullins, the president of Louisville Seminary—the largest in the world belonging to any denomination—will probably touch on it in his paper on "The Trend of Modern Thoughts," the discussion on which is to be opened by Rev. J. G. Rawls, now of South Australia.

"What will be the outstanding feature of the Congress?"

"To the general public, the unveiling of the statue of Mr. Spurgeon. For the purpose of the ceremony the statue will be conveyed temporarily to Exeter Hall, where the unveiling will take place. Dr. Maclaren performing the ceremony. Dr. Strong's official sermon in the Metropolitan Tabernacle will, undoubtedly, attract widespread attention, and the closing demonstration in the Albert Hall will be the great event to the outside world.

"Of course the social side of the Congress will not be overlooked, and in this connection the great event will be Dr. Maclaren's garden party in the grounds of Regent's Park College. To this function all the delegates, with their hosts and hostesses, and a few outside guests will be invited."

"What about hospitality?"

"The response so far has been very encouraging. In five days we have received offers of 250 beds, and others are coming in every day, but we shall require at least 1,000, and we should be glad if your readers would help us in the matter. It is no small task to provide accommodation for such a large number, and we are compelled to appeal to many friends outside our own denomination."

"What do you expect will be the outcome of the Congress?"

"A large question not easily answered. For one thing, the unification of the Baptist communities. We have never had an international Congress before.

Even in America, where State Congresses are held regularly, there is little cohesion. The White Baptists, who are numerically strong, have no organ, and practically little co-operation. The Baptists of America are divided into three sections, the Whites of the North, the Whites of the South, and the Blacks of North and South. But in recent years there have been signs of a coming together, and this Congress will help that movement. Then, it will give to all Baptists a wider horizon. It will enable us to realize that we are not a collection of scattered communities, but a living organism bound together by a vital principle, and working for a common aim. The educative influence of the Congress will be great. It will show the world that we are not an unimportant community. As a matter of fact, we are the second largest religious denomination in the world, and the world has not realized that fact."—H. M., in London Daily News, June 21.



A Distinguished Alabamian.

Taken From Argus.

During the editor's absence we take the liberty of clipping the following from the Baptist Times and Freeman, London, England. This paper also gave an excellent double-column picture of Dr. Prestidge:

"Rev. John Newton Prestidge, D. D., was born in Alabama in 1853, so that even Dr. Osler would not chloroform him for a few years yet. He studied at Howard College in that state, one of the numerous institutions founded and maintained by Baptists, and graduated at the Southern Baptist Theological Seminary, of which he is a most devoted alumnus. He held three pastorates in Kentucky and Texas, but his peculiar gifts only found full play when he was invited to conduct The Baptist Argus, a new weekly paper published at Louisville. In nearly every country where Baptists are found his name is now interchangeable with that. America has numerous excellent papers, with rather localized circulation. Dr. Prestidge struck out a new line and opened out communications with editors all over the world. Another great feature is the lavish illustration; any one who preserves the portraits printed week by week may well have a gallery of leading Baptists in every land. He is intensely Baptist, to take his own phrase, and it is distinctly due to him that the idea of this Baptist World Congress is now more than an idea. He was most fitly chosen chairman of the committee in the South, secretary of the joint committee, and vice-president of the Congress for America. No one will be more popular at Exeter Hall than this fine specimen of a gentleman of the Old South."

BIG MEN FROM EVERYWHERE.

London, July 11.—A great conference of Baptists from every quarter of the world, representing nearly 5,000,000 communicants, was formally opened in the Metropolitan Tabernacle today. America is represented by several hundred delegates and large delegations are also on hand from the West Indies, China, New Zealand, South Africa, Australia, France, Italy, Germany, the Netherlands, Sweden, Russia and other parts of the world.

It is the first time that the world's Baptists have assembled as a united body. More than a century ago such a project was mooted, but the great continental war caused the matter to be dropped. A little over a decade ago this idea was revived, but it was not until last year that definite plans were laid for the conference. The response from Baptists in all parts of the world has been such as to surprise even the most sanguine promoters of the movement.

The conference is to make no attempt at legislation, at drafting or revising creeds, or even at passing any votes. Its chief object is the unification of the Baptists of the world, the denomination of Baptists now being composed of some fifteen different methods of service. The gathering will discuss the promotion of every factor tending toward individualism, the separation of the church and state, and the democracy of church government.

"Stundists," this being the name of the Baptists' faith in Russia, is also certain to claim much attention. Religious liberty for this growing denomination will be sought under the present government of the czar.

Dr. Maclaren, of Manchester, presided over the formal opening of the conference today. Addresses of welcome were delivered by Sir Hugh Gilzean-Read and other eminent Baptists of the United Kingdom, and responses were made on behalf of the delegations from the different countries. Rev. Latham A. Crandall, of Minneapolis, responded for the delegation from the United States, and similar service was performed by the Hon. John Dryden on behalf of the Dominion of Canada.

Prominent among the scores of delegates from the United States and Canada are E. Y. Mullins, president of the Southern Baptist Theological Seminary; Rev. Augustus H. Strong, D. D., president of Rochester Theological Seminary; Rev. P. S. Henson, D. D., pastor of Tremont Temple, Boston; Rev. Henry L. Morehouse, D. D., of New York, secretary of the American Baptist Home Mission Society; Rev. A. J. Rowland, D. D., of Philadelphia, secretary of the American Baptist Publication Society; Rev. R. J. Willingham, of Richmond, Va., secretary of the American Foreign Mission Board; Rev. J. J. McNeill, of Winnipeg, Man.; Rev. A. A. Cameron, of Ottawa, Ont.; Rev. W. J. McKay, editor of the Canadian Baptist; Rev. J. G. Brown, secretary of the foreign Mission Board for Ontario and Quebec, and Rev. W. F. Stackhouse, superintendent of Baptist missions in Manitoba and the Northwest.

Known Gifts of John D. Rockefeller.

General Education Board.....	\$10 000 000
Chicago University.....	12 000 000
Rush Medical College.....	6 000 000
Yale University.....	1 000 000
Institute for Medical Research.....	1 825 000
Barnard College.....	1 375 000
Southern Educational Fund.....	1 126 000
Harvard University.....	1 000 000
Baptist Missionary Fund.....	2 000 000
Teachers' College.....	500 000
Vassar College.....	400 000
Brown University.....	325 000
Cornell University.....	250 000
Bryn Mawr College.....	230 000
Newton Theological Seminary.....	150 000
Adelphi College.....	125 000
Syracuse University.....	100 000
Smith College.....	100 000
Y. M. C. A., New York.....	100 000
Y. M. C. A., Brooklyn.....	100 000
Wellesley College.....	100 000
Columbus University.....	100 000
Dennison College.....	100 000
Furman University.....	100 000
University of Nebraska.....	66 666
Indianus University.....	50 000
Y. M. C. A., Washington.....	50 000
Minor Gifts.....	1 000 000
Prior to 1902.....	7 000 000
To Churches, etc., estimated.....	3 000 000
Total.....	\$51 272 666

The American Version.

An article appeared in the Christian Advocate under the above caption, which I wish to briefly notice. He starts off by saying "that it has many excellent qualities, but that it has one defect that must forever hinder its use among us" (Methodist) and then makes the bold assertion that "it is a sectarian version," and then says that it might just as well have translated baptizo immerse as to make the translation it did. "I baptize you in water." He says that ev means in goes without saying. Then if it does why can't he admit the correctness of the version, accept the truth and be baptized. He says it should have been rendered "with water," for two reasons: First, baptized with water leaves the mode unexpressed; "baptized in water" means immersion. We will see if baptized with water leaves the mode unexpressed; "baptized in water" means immersion, but we ask does that leave the mode unexpressed? No, hear him farther. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan—Matt. 3: 5-6. John says here he baptized in water, so, according to the brother's own statement John immersed those people.

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him—Mark 1:9-10. So we see Jesus was baptized in water (immersed). Notice when he was immersed in water he came straightway up out of the water just like subjects do when immersed now. So we have proven again by the brother's own statement that Jesus was immersed (baptized in water). O, may the Lord open his eyes that he may see and accept the truth, lay down his arms of rebellion and quit preaching the commandments of men for the doctrines of Christ. So we see that John's baptism with water was no more nor less than immersion in the river of Jordan. It follows then if Jesus himself expressed the mode both by precept and example why should the pedobaptists object to the mode being expressed in the American version? To admit the plain facts in the case would utterly do away with their man-madeism and leave them and their sect in a deplorable condition. So they protest though their Northern brethren have admitted the fact. He says the baptismal question like the negro problem is a Southern question. What an absurdity the idea of baptism being a Southern question. I invite him to hear a crucified and risen Saviour: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.—Matt. 22:19-20. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.—Mark 16:15-16.

Does the above sound like a Southern question or a Southern command. But I am not surprised to hear such a statement from one who is simple enough to call sprinkling baptism. He says his Northern brethren yielding to the demands of the immersionists may do little harm to the cause in the North, but is far otherwise in the South, where the immersionists are numerous and not so broad and liberal as in the North. I will say we Southerners do not wish to be any broader or more liberal than Jesus and his word, and of course we would have to stretch considerably beyond the teachings of God's word and even to the Roman Catholics if we should recognize sprinkling as baptism. He says that Dr. Ditzler's work on baptism would give these men light. I presume that those revisors have referred to a greater than Ditzler. When God speaks let man be silent. If sprinkling or pouring was the act performed by John and the disciples why did not the Greek word cheo or raino be in the original instead of baptizo. Cheo was the Greek word for pour and raino was sprinkling. As sprinkling was not taught in the New Testament let us cast about and see if we can find when it was instituted by man. Yes, here is the Edinburgh Encyclopaedia edited by the learned and celebrated Sir David Brewster. Hear him on baptism. The first law for sprinkling was ob-

tained in the following manner: Pope Stephen II., being driven from Rome by Astolphus, King of Lombards, in 753, fled to Pepin who a short time before had usurped the crown of France. While he remained there the monks of Cressy consulted him whether or not in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied it would. It was not until the year 1311, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent, and we find that it was never practiced in ordinary cases until after the Reformation. So we have the first law for sprinkling; however, there was some sprinkling in the third century. Dr. Wall, a noted Episcopalian, says "As for sprinkling properly so-called, it was at 1645 just then beginning and used by very few. The first instance of pouring on record is that of Novatian, which took place about the year 251. Eusebino, the father of ecclesiastical historian, who says, that Novatian fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed baptism. John Calvin, the founder of the Presbyterian denomination, says of John 3:23, that John and Christ administered the ordinance by plunging the whole body under water. Here he says we perceive how baptism was administered among the ancients, for they immersed the whole body in water. Hear Mr. Wesley, who was the founder of the Methodist Society. He says in his notes on Romans 6:4: The allusion is to the ancient manner of baptizing by immersion. And he relates in his Journal volume 3 page 20, that Mary Welch, aged eleven days old, was baptized according to the custom of the first church, and the rule of the Church of England, which was by immersion. On page 24 of the same volume, he says: "I was asked to baptize a child of Mr. Parker's of Savannah, but Mrs. Parker told me, neither Mr. P. nor I will consent to its being dipped. I answered, if you certify that the child is weakly, it will suffice (the Rubric says) to pour water on it. She replied nay, the child is not weak, but I am resolved that it shall not be dipped. This argument I could not confute, so I went home, and the child was baptized by another. So we see that he believed that baptism was immersion. It is surprisingly strange how any man who has read God's word can contend for a moment that sprinkling is baptism. Christ's teachings is as silent as the tomb on sprinkling. Will some one please explain 2d Peter 2:20-22? Bro. Barnett, please write an article or get some one to, for my special benefit, on when the church was established.—William D. Pate, Hartford, Ala.

Church Finances.

The 5th Sunday meeting of the Mobile Association at Bayou LaBatre requested me to write a few words to the Alabama Baptist on "Church Finances."

This is a much discussed and many-sided subject. I cannot hope to say anything new, but I may be able to call your attention to some old truths which seem to have been forgotten, at least to some extent. That there is more or less prejudice upon this subject all will admit. "When you touch a man's pocket-book you touch his heart."

When a man lacks the grace of liberality he will make all sorts of excuses and offer all sorts of objections to the use of money in our church work.

One brother objected to giving in the church house and quoted Matt. 21:13 ("My house shall be called the house of prayer; but ye have made it a den of thieves") to justify his position. One feels inclined to ask, did the brother get his idea from this verse, or was the thought the result of a corrupt, covetous heart, and the scripture merely used as a prop. The people rebuked by our Saviour on this occasion were not giving in the house of the Lord. They were using his house for personal gain. They were stealing God's house for a place of business. If they had been giving into the treasure instead of stealing the use of the house of prayer for personal gain our Saviour would have approved as he did the woman who gave two mites. God says, "Bring an offering and come into his courts." Neither Christ nor the apostles ever taught that it was wrong to give in the church house.

Another brother objected to giving on Sunday. But Paul says, "Let every one of you lay by in store

on the first day of the week (Sunday) as the Lord has prospered him." Other objections could be answered in the same way, but it is not my purpose to discuss objections; but to call your attention to a few objects which demand our support.

1. The poor. For ye have the poor with you always and whensoever ye will ye may do them good; but me ye have not always. Jesus knew that his bodily stay upon the earth was short and that the opportunity for bestowing favors upon his person would soon end, but the world will always abound with the poor, and our opportunities for doing them good will be many.

Paul tells the Galatian brethren of the apostolic conference at Jerusalem, and says of Jesus, Cephus and John, that "they would that we should remember the poor; the same which I also was forward to do." Gal. 2:10.

Now if you will turn to I. Cor. 16:1 you will learn Paul's method of securing money. "Now concerning the collection for the saints, as I have given orders to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay up in store, as the Lord has prospered him, that there be no gathering when I come."

This collection was not for the poor of their own church, but for the poor saints in Judea. Let me give you another passage. "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace (of liberality) and the fellowship in the ministering to the saints; and this, not as we had hoped, but first they gave their own selves to the Lord and to us through the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace (of liberality) also." But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (of liberality) also.—II. Cor. 8: 1-9. That God teaches us to care for the poor there can be no doubt. Jesus makes their cause His cause. He teaches us that those who care not for those in need of help are fit subjects for the lower regions. See Matt. 25:31-46; Luke 16:19-31. "The rich man and Lazarus." These scriptures also teach us that we should go outside of our flock to help the poor.

What will our Lord say to us about our neglect of His poor old worn out servants, who have given their lives to the work of the ministry? "I was hungry and ye did not give me to eat." Can we say Lord we did not know about it? Brethren, our neglect of our old worn out preachers is a sin and a shame. If our faith is to be judged by our works, then we are a set of heretics on this subject.

2. Church expenses. Some churches can live with very little money. I know a church which built a house of worship with very little outlay of money. They bought the nails, hinges and sash for their windows and did the rest themselves. I know of two ladies who bought some paint, and then painted a church house with their own hands. Very little money was used by the church. But these are exceptions to the rule. As a rule a church needs money to build and keep in repair a house of worship. Every meeting house should be insured, and that calls for more money. I believe we have no taxes to pay on church property, but that in my opinion, is wrong. Then the lighting and heating of a church house calls for more money. These expenses should be promptly met if we expect to influence the world for good.

3. The support of the ministry, at home and abroad. But I must close and discuss this subject at some other time.—A. J. P.



The Food Problem

A Story About Eating.

"No flocks that roam the valleys free,
To slaughter I condemn;
Taught by the power that pities us,
I learn to pity them."
—Goldsmith.

Are you a meat eater, or have you become a vegetarian? If you haven't given up meat you must be hard to convert for the vegetable propaganda has been pushed to the limit. The West rushes things while the East waits. Out West there is a chain of vegetarian restaurants. The only time I suffered with acute indigestion was the first time I tackled a pure food hand out. My meat eating apparatus rebelled and there was trouble. I have the Frenchman's fondness for fingering a bill of fare and one of the pleasures of eating is to pick from the tempting delicacies. But who could get up a glow of enthusiasm when studying a pure food calendar of health. When I run my eye down a schedule and see bromose meltoese propose and other "oses and noses" my imagination does not work and my gastric juice ceases to flow.

A Theoretical Convert.

I am a vegetarian,
No heifer-bred barbarian;
I live on things agrarian,
But never fool with meat.
I'm one of those that like, you see,
The grass that lines the pike, you see;
And so this packer's strike, you see,
To me is quite a treat.

I read the literature sent out by the health food people and devour their beautiful advertising but somehow, while they seem to have a good thing in theory, I don't care to bite off more than I can chew. Eating some of their breakfast foods I sympathize with the Irishman who complained to General Gordon that the corn being rationed out was alright but couldn't he see that a little fodder was mixed in as a filler, only there is too much corn cob and too little corn in most of the breakfast foods.

Raw Foods.

I laugh to think of those who eat
That horrid germ-fraught stuff called meat
All now a-shake from head to feet
For fear of rising prices.
No odds to us if beef should be
Two-sixty-five a pound, for we
Don't eat the dirty stuff, you see,
But live on grains and rices.

Not only are we solicited to eat all kinds of grain and nuts, but we are warned by a twentieth century medical philosopher that suicide is caused by the use of cooked foods and he makes it quite personal in his advertisement.

If you wish to live fully and accomplish that for which you were put on earth, you must use your alimentary canal as Nature intended, otherwise you must, like the consumer of cooked, devitalized, dead food, make up your mind to stand the disagreeable and dangerous symptoms that follow the abnormal conditions.

Many of the inmates of the insane asylums are simply drunk with fermenting gases produced in their alimentary canals. The condition is called auto-intoxication.



Now that really seems alarming and as a supporter of the Anti-Saloon League I don't want to be held up to the temperance folks as suffering with auto-intoxication, but as I haven't got an "auto" I don't see how the toxin will get into my system. This twentieth century medical philosopher offers to send to meat drunkards his book on "The Advantages of Raw Food" for \$1.00, we are told.

Living upon uncooked foods suggests to the average mind the idea of deprivation. No pie, no cake, no steak, nothing fried, boiled, baked, roasted or toasted. The facts are that instead of being deprived of anything, the experiment will prove a discovery and a revelation. Well it would take a special revelation to convince me that I wasn't making a sacrifice in foregoing list.

The great secret in domestic tranquility lies in a good, square meal. Meredith says:

We may live without poetry, music and art;
We may live without conscience, we may live without heart;
We may live without friends;
But civilized man cannot live without cooks.
He may live with books; what is knowledge but grieving?
He may live without hope; what is hope but deceiving?
He may live without love; what is passion but repining?
But where is the man that can live without dining?

A Plausible Theory.

All physicians realize the fact that the food used has a marked influence on the health of the patient, and it is coming to be recognized that the application of heat in the matter of cooking often changes the character of the food and destroys its value. Certain elements that were vital and organic become inorganic, and a hindrance instead of a help in sustaining the body. It has been demonstrated by stock growers that animals that are fed wholly or largely on cooked foods do not thrive as well as those fed on the food in its natural state.

But I am not in an eating competition with cows, horses and pigs and am willing for the cow to chew her cud, the horse to consume his oats and the pig to root hog or die after nuts.

Vegetables a Joy.

I thought this morning, as I lay
And hungered for my breakfast hay,
How ere the closing of the day,
The price of pork might rise;
I pitied all who did not know
How nicely ragweed pork chops go,
When one is tired a bit, and Oh,
The taste of pecan pies!

We all know that devices for enjoying vegetables, and for disguising them as meat, have increased greatly of recent years, and since beef prices have been so high there has been a perfect swarm of arguments against carnivorous diet. It is now alleged that meat causes appendicitis but this fails to frighten me as only the rich suffer from it and my delinquent subscribers will see to it that I remain poor. The poor man's freedom from melancholy has been ascribed to the

fact that he "all the year, eats neither partridge nor quail, but sets up his rest and makes up his feast, with a crust of brown bread and a pot of good ale."

"A man can get enough to eat for fifteen cents a day in New York," said Philip Verill Mighels, author of The Ultimate Passed. "One of the best breakfasts I know of is apples, and half a dozen fine apples can be bought at fruit stands for five cents. Two apples and a couple of slices of bread is enough for a man to eat in the morning. For luncheon, all sorts of soups, bouillon, too, and clam broth, can be made with a little hot water and the capsules or tablets that cost about a cent apiece. This, with bread, is luncheon. Of course, after two such meals, a man needs a hearty dinner, which he can get at a number of good clean places in New York for ten cents, scarcely a course dinner, but a substantial bowl of meat-stew with potatoes, or a dish of hash, with plenty of bread and butter. I know that one can be sufficiently fed on this amount," went on Mr. Mighels, "for I did it myself when I first came to New York. After all, I often think those days were the happiest of my life. I used to spend all my spare time—which wasn't much, for I was working hard all day for the small salary of \$10 a week, and saving money for publishing my first book—in writing poems and taking long walks. Whenever things went wrong, I'd say to myself: "Cheer up, Mighels, I believe in you. You'll get there yet."

And so I take comfort for if one literary man lived on such scanty diet I can do the same until my subscribers sell their cotton or I get a chance to get to the associations where they have "dinner on the grounds."

Meat Eating in the United States.

We oft eat roasts of who knows what
Served up to us all piping hot,
And "steaks" consisting of a lot—
Of weeds we can not name.
A consomme of maple limbs,
A puree of Watts' hymns—
These soups delight our fats and slims
And eke out halt and lame.

The American likes to talk of "the beef-eating Englishman, and his consequent choleric temperament, in blissful ignorance of the fact that in the consumption of meat the United States heads all nations. The enormous quantity of 11,000,000,000 pounds of meat—147 pounds to each person—is used here yearly. Of this amount, 5,000,000,000 pounds are beef, 4,000,000,000 pork, and 800,000,000 mutton. Great Britain stands next, with nearly one-third less—100 pounds per inhabitant. Norway uses 80 pounds; France 77; Spain, 70; Germany, 64; Switzerland, 62; Russia, Portugal, and the Netherlands, 50 pounds each; Italy, 24 pounds.

The Beef Fed Brain.

While they who long for flesh are gaunt
Because of meat there is a want,
Our sirloin cabbages we flaunt,
And liver made of radish;
We stuff our sausages made of oats
Instead of fragments saved from shotes.
On string bean hash each veggy dotes
Some people say we're faddish.



Frank Willis Barnett

Bala Bharati, the latest prophet out of the far East who hopes to convert the West, says: "The best-fed brain of even the best of the Anglo-Saxon or the Celtic or the Slavonic breeds fails to grasp the subtleties of the Orient's higher mentality."

This is certainly good news and makes me more confirmed in my meat eating propensities and I agree with the statement that a Buddhist saint, sitting with folded hands to await the advent of Nirvana, may defray his intellectual expenses with rice alone, but a sinner, like Frederick the Great, doing the work of some twenty department chiefs, cannot be blamed for employing a staff of French cooks. Hermits, subsisting on herbs, are said to have attained a venerable age, and the long-lived Hindoos stick to rice. But, on the other hand, we find that a rise in the state of intellect is generally associated with a presence for a varied diet.

England Fears Dyspepsia.

Head cheese we make from barley
polls,
From cowslips we construct veal rolls
That you could not, to save your souls
From real meat discern.
In brief, to make a long tale short,
We don't eat naught we hadn't ort;
And if no meat should reach our port
We wouldn't yearn a yearn.

But a noted editor says: The first American quick-lunch establishment has opened in the Strand. The papers have sounded the alarm. All the worst features of American life are looked for in a speedy efflorescence. Without being sanguine, we would find comfort our distant relatives. The opportunity to have lunch furnished promptly does not imply the necessity of swallowing it rapidly. One may spend on assimilation the time he saves on service. We remember poetically the hours, in our youth, we spent among the cafeterias of Chicago. Briefless and curious, with a shortage in the bank, we were wont to settle in one of these for an hour and a half, selecting now a glass of milk, now an egg sandwich, and perhaps at last a slice of cranberry pie, and emerging usually after calm and thoughtfully, matification, a fuller and a calmer man. At Delmonico's, in more prosperous but not happier times, we have waited half an hour for lunch and then granted ten minutes to its despatch. No, ye English, there is no need to fear the abolition of your native health. Calculate how much time is spent in the actual overcoming of your food at the Carlton or your club, then subtract the minutes devoted to such unhealthy elements as cheese and jam, coffee and port wine, and set apart the remainder for slow but concentrated eating in the Strand. People do not gulp, even in America, as they used to do. Indigestion, moreover, is a matter more of climate than of eating. Did you ever know an Italian with dyspepsia? If the air in a country is like perpetual coffee, how are one's nerves to be preserved? In England the air is not so. Digestion there has survived ages of sweet and heavy food and wine, and it will survive the American innovation in the Strand.

(Continued on Page 12)

ENCOURAGERS



Our Mail-Bag



ENCOURAGERS

The following paragraphs taken from the report on Religious Literature and Education made at the Birmingham Baptist Association at North Birmingham, greatly pleased the editor of the Alabama Baptist:

Our State work is continually brought to the attention of our people through the columns of The Alabama Baptist. The editor, Brother Barnett, makes no charge for our denominational institutions for their advertisements and publications, and its columns are open to all our denominational work—education, missions, Sunday school, orphanage, B. Y. P. U., and Sunbeams.

Bro. Crumpton, our faithful and consecrated Secretary of State Missions, makes his reports through The Alabama Baptist, and other reports of our denomination work are made from time to time. We would urge our people to subscribe for The Alabama Baptist, and carefully read it. We can in that way be edified, and we can keep in touch with our State work. We would congratulate Bro. Barnett on the work he has done and is doing, and we would pledge him our support in his efforts in the interest of The Alabama Baptist and the work of our denomination.

With best wishes for you and the dear old Baptist.—L. W. Hardy.

Think you are making a success of the paper. I am well pleased with it. With best wishes, I am, yours truly—(Mrs.) M. E. Hoyt.

I write to compliment you on your issue of June 21. It is the best number that I have seen. I sincerely hope that you may succeed to the full extent of your ambition.—Noble Smithson, Knoxville, Tenn.

Have just read this week's Baptist. It's a good issue. I do believe that gradually you are bringing the paper up to what we need. It is no small thing to give to a great denomination like ours the very sort of a paper that is needed. In fact, I know of but one man who is able to do so;—and that is the man who has never tried it. It's like the man who said that making Proverbs was no evidence of Solomon's wisdom. The man to whom he was speaking, said: "If you do not think so, suppose you make a few." I hold that no man has a right to pass adverse criticism on a paper until he first tries to run one himself.—R. S. Gavin.

I enjoy so much reading the good paper you are giving the Baptists now. I hope to see the paper get stronger and continue until it shall become a greater power than every.—Jno. D. Wilkes, Daphne.

The paper is being improved all the time. I would it were in every home. Wishing you very much success.—Mrs. Farmer Seale.

Can't do without it. It gets better every week.—Rev. W. W. Wester.

Well, allow me again to congratulate you on your most excellent paper. I got a copy of the Examiner and looked at your paper and I said Hurrah for Barnett. He is coming to the front.—H. R. Schramm.

I am delighted with the paper. May the Lord bless you in all your efforts, especially in making the Baptist a still greater power for our good and the "glory of God."—W. P. Goodwin.

I think we have a splendid paper.—Andrew Strook.

Wishing you well in your work and hoping the "Alabama Baptist" will continue to grow better.—R. A. Suttle.

Your paper is everything it claims and more besides. You have my best wishes and prayers for its success.—Mrs. E. D. Burwell.

I have marked with a great deal of pleasure the constant improvement in your paper, and do not hesitate to say that you have brought it up to the very front rank among our Baptist

periodicals. Although I have been removed to another State I desire that you continue to send it to me. I sincerely congratulate you on your success.—H. W. Williams.

Your paper is all right, and a good paper since the change, hope you may continue to improve it.—W. M. Coffee.

There is no paper printed that lies as near my heart as the Baptist. I wish you 25,000 paid up subscribers.—Geo. W. Stevens, Wedowee.

I will talk and pray for you and the organized work in Alabama.—J. H. McLane.

I have been a subscriber of the Baptist since its first issue in Marion, Ala., and I look forward to its coming with great deal of pleasure and comfort and may God bless you and your work.—J. R. Harris.

With very best wishes for yourself and the welfare of the paper, I am very sincerely—W. T. Mitchell.

May God bless you all and bless the Alabama Baptist, for I love its dear old name.—Jesse L. Richey.

Allow me to say I appreciate the Alabama Baptist very much. It is improving rapidly.—J. C. Dunlap.

There is a marked improvement in the general make-up of our paper.—W. L. Davis.

I just can not do without the Alabama Baptist.—W. W. Wester.

You are giving us a good paper. God bless the Alabama Baptist its editor and all its readers.—L. H. Davis.

I have been a continuous subscriber from its first number, and am at a loss without it. Yours very truly—O. T. Looney.

Your paper gets better as it gets older. God bless you and yours. Fraternally—T. N. White, M. D.

The steady improvement of the paper from week to week must be a source of great satisfaction to every Baptist in the land.—J. R. Cowan.

I am enjoying the paper very much and think it greatly improved.—J. S. Faulkner.

With many others, I join in the prayer that God may bless you in your efforts to reach the hearts of the Baptists hosts of the State through their own medium, the Alabama Baptist, and that your heart may be gratified by the result of your labors.—M. D. Wyatt.

nomination appreciates your work and I hope you will succeed equal to your efforts.—M. A. Wood.

I receive much help from reading the paper and when it fails to come it is like the absence of an expected friend and it is pleasant and profitable to read the good letter. The Lord has greatly blessed the Baptist. With earnest prayer for you and the Alabama Baptist, I remain yours in labor and love in the Master's vineyard.—W. R. Gamel.

Glad to see the improvements you have made from time to time in the paper. I was one of the original subscribers to the paper when it was started in Marion, I think in 1874, with only thirty subscribers. Have been a constant reader of it all the while. Yours fraternally—B. F. Ellis.

Success to you and your noble paper, is the wishes of your brother in Christ.—S. S. Hacker.

You are giving us a good paper, but if all would pay up it would be better.—W. N. Taylor.

The Alabama Baptist is growing better each week.—R. E. Paulk.

I think you have the bull by the horns now and hope you will succeed with your new suit on.—G. D. Garrard.

I admire your "new dress" and wish you all possible success.—Frank Crichton Editor Clanton Banner.

Dear Sir and Bro.—Please change my address from Benton, Ala., to 515 South Court St., Montgomery, Ala. I am a Methodist, but your paper is a very welcome visitor, and no one can deny that you are giving the people of Alabama a good paper.—Yours truly, R. H. Fielder.

Accept my congratulations upon the improvement in the appearance of our paper. It is very handsome and attractive, and is improving in every way. Command me whenever I can serve you. Yours cordially—A. P. Montague.

I have just received and "read" (note the emphasis) the second issue of the Alabama Baptist in its new dress. May you abundantly succeed in your efforts to give the Baptists of Alabama one of the best denominational papers published in our Southland.—Sam'l. J. Agsley, East Lake.

You are giving us a splendid paper and I hope the day is not far distant when the Alabama Baptist will make its weekly visits into every Baptist home in the State. A large circulation of the Alabama Baptist means a large mission collection. I shall continue to speak in favor of the paper. May God continue to bless your labors with an abundant measure of success.—J. H. Gunther, Ozark.

Your paper is the best paper that I have ever read.—Yours in the faith, A. J. Bedingfield.

May our Lord bless and guide you in every good work, and may the dear old paper forever be an instrument in God's hands for our mutual good.—Yours in the bonds, W. B. Darby.

I enjoy the paper very much and feel that I can't do without it. I think you are giving us a real good paper. Thanking you for your kind indulgence, I am as ever yours truly—S. F. Holloway.

Enclosed find \$2.00 as my subscription to the best religious paper in the South.—Yours, Logan Mitchell.

I love the old Baptist, I think with joy over what you've done to put new life in it, and I blush when I think how I've treated you. I wonder if I can do anything now to redeem myself, to help the paper. It falls to my lot to represent the Seminary at Sheffield. I hope to see you and many Alabama friends and brethren there. God bless you in your brave and generous efforts to give Alabama Baptists a first-class paper.—Geo. B. Edgar, Louisville, Ky.

IN WHICH CLASS?

There are two classes of people in the world—the Encouragers and the Discouragers. The latter clog the wheels of progress and clip the wings of hope. The former make life worth living and keep things moving toward happiness and heaven.

It is told that during the siege of Ladysmith in South Africa, a prominent citizen, a man of influence, was arrested, tried by court martial, and sentenced to a year's imprisonment. What was the charge? That he was a Discourager.

There was no precedent for such a case, and had the process been civil and military doubtless conviction would have been difficult. But in the extremity the sentence was passed, and it was just to shut the man up.

What had he been doing? It was time of sore siege; supplies were running low; disease was breaking out; the people were in dire distress. In this critical hour this pessimist was going about, with long face and doleful air, asking people if they knew the food would not last a fortnight longer, and that for a mere sentiment they were to be sacrificed? This was more than could be endured, and he was locked up.

If only the church discouragers could be suppressed as easily! But of course they can only be prayed for and endured, in the hope that grace may change them over into the other class. They see the dark and hopeless side, in missions, church, community, commerce and government. They shed gloom around them, and thwart the efforts of many a pastor. God bless and transform them!

What sunshine the Encourager brings wherever he goes. He it is that supports the pastor, sustains the church, gives to missions, cheers the downhearted, breeds brightness and joy as the sun breeds clouds. You love to meet him in others. Let everyone meet him in you.

When the church is composed of Encouragers it will be essentially evangelistic and assuredly irresistible.—Selected.

You certainly have made a notable improvement in the "get up" of the Baptist. It is a paper to be proud of. Junius W. Millard, Atlanta, Ga.

Realizing the great help the State denominational paper is to a pastor, I have determined, if possible to place it in the homes of all my brethren and sisters there. The Lord bless the Alabama Baptist and its great work.—F. L. Wimberly.

I am well pleased with the paper. It gets better. Yours in Christ—O. A. Gardner.

I am well pleased with it. May the blessings of the good Lord rest on you and yours is my prayer.—N. D. Crutcher.

Please send the Alabama Baptist. We can not get along without it. Wishing you a happy Christmas I will close.—J. T. Molloy.

I am not at all offended at the reminder. I am due among the Alabama pastors to make our paper "the best" paper in the South.—B. S. Railey.

May the riches of divine grace rest upon the editor and all the readers of the Alabama Baptist.—Mrs. M. E. Wilkes.

I like the Alabama Baptist and will do all I can for it.—J. W. Loveless.

There is no other paper that could take the place of the dear old Alabama Baptist. I pray for its success, and bid you God speed. Pray for me, as I do for you.—Mrs. Madgie Dutton.

The paper is doing good work here and I am pleased with it.—S. P. Brown.

I think so much of the paper I do not desire to miss a number. You are publishing a good paper, and I hail with joy the coming of the dear old paper each week. I enjoy reading very much. May God bless you in your work.—Jno. T. Richards.

I have been reading the dear Baptist for many years; don't know how I could get along without it. Wish every Baptist would take it, for I think every one that reads the paper will be better Christians.—Mrs. W. H. Betts.

The paper is a very welcome visitor to my family and brings news from different parts of the State concerning the work of our great denomination. May the richest blessings of the Master rest upon you and your work.—W. P. Roberts.

I suppose you do not object to hearing it over again that you are giving us a good paper. I am glad the de-

THE ALABAMA BAPTIST

Convention Programs.

Dr. W. E. Hatcher in Baptist Argus says: In view of an early meeting of the Alabama Baptist State Convention, a committee has announced an order of business. That program, Dr. W. J. E. Cox in a thoroughly fraternal spirit criticises. This leads us to drop several premeditated remarks on the subject of programs for Baptist Conventions:

1. The work of our Baptist people is growing complex. The objects which our Conventional meetings consider are steadily multiplying, but how is this fact treated in most of our Baptist bodies? Naturally we would expect that as we have more to consider we would provide more time for consideration. But not so. We shorten the time of existing things in order to squeeze in new things. And here is one of the difficulties with the committee on the order of exercises—they have too many items and not enough time.

2. The average committee on making these programs is hard to get together and is apt to do this work hurriedly. They omit some things and there are others which cannot be provided for in advance.

3. Representatives of special interests are very much disposed to interfere with the committee. We cannot blame them for arguing for a good time and time enough for their special work, especially as in many cases the committee is a new one every year, and somehow elementary ignorant as to the comparative work of different interests to be considered.

In a word the program making for the Baptist meeting is an important task. It can never be satisfactory to all parties and yet it must be a matter of compromise and the several interests involved must give and take in a spirit of justice and meekness.

A few weeks ago these columns contained an appreciative note in honor of our beloved friend Dr. S. M. Provence. The gist of our utterance was the pride and happiness which Brother Provence seemed to find in his children. The paragraph drew an exceedingly gracious response from our friend in which he spoke with charming exultation of the riches which God had given him in his children. Now comes the sorrowful news that the Lord has taken from him one of his boys. This young man, W. H. Provence, by name, in the twenty-third year of his age, principal of the High School at Fort Myers, Florida, died on June 6th. His church at Fort Myers passed resolutions testifying to his piety, usefulness and promise. We doubt not that Brother Provence was very much afflicted by the sudden death of this bright, fine son, and yet, dear brother, you did not lose him; he is yours yet as really as ever, and more precious than ever. If you are happy at having your boys in China, what must be your rapture and triumph in having this one walking in the presence of the Saviour and looking upon the wonders of the New Jerusalem.

One would naturally suppose that Dr. R. J. Willingham for a month or two after the Southern Baptist Convention would be found loitering on the seashore or drinking mineral water in the midst of the Blue Ridge Mountains, but secretaries work twelve months in the year. They have no special seasons for recreation. A visitor dropping into the Foreign Mission rooms will find it decidedly hot in the afternoon, but he will find Willingham and Bomar at their desks busy with their work. Pastors have vacations and foreign missionaries come home every seven years, but the secretaries of our board go on forever.

It has fallen to us to be one of the committee appointed to select a place for the next meeting of the Southern Baptist Convention. We are quite willing to do our duty in that particular to the small extent of our ability, but to hand our bill for traveling expenses to the head man of that town to which we vote to send the convention is not in the least according to our taste. We go behind the door to blush whenever we think that it has to be done. If the Southern Baptist Convention intends to send out an expedition to select the spot on which it will set up its tabernacle the next time we do devoutly wish that the said Convention would defray the expenses of the expedition.

Judson's Faculty for Session '05-'06.

The trustees have had the good fortune to retain for the next session nearly all the members of the faculty which has made the institution famous for so many years for the thoroughness and breadth of its courses. I am glad to announce that we have secured the following ladies for the coming session, to take the places of those who did not return.

MISS EDITH C. BELLAMY

accepted the chair of Natural Sciences for which she is so eminently equipped. Miss Bellamy is a graduate with the B. A. degree of the University of Chicago and has had graduate work in Science at the same institution. The professors under whom she studied say that she was "a strong student of high rank. A very capable woman and one who can be depended upon as intelligent, active and able." The president of a college in which Miss Bellamy has taught, says, "She is a success in every sense of the word. She is thoroughly prepared, intellectual, enthusiastic and conscientious."

MISS CLAUDIA CRUMPTON

has accepted the chair of Rhetoric and American Literature. Miss Crumpton began her work as a student at the Judson College, graduated at the Georgetown College, Kentucky, with the M. A. degree and took graduate work in English at the University of Chicago. All of her teachers, and the presidents of the schools in which she has taught, speak of her as being admirably qualified by nature, advantages and experience for the work in the Department of English. The Judson will have during the next session two full teachers and an assistant in the Department of English.

MISS MAMIE E. CARTER.

a graduate of the Judson College and for years one of our most successful teachers will be connected with the Music Department the coming session. Miss Carter has not only had the best advantages offered by our own College and the Conservatories of America, but has spent two years in study in Berlin.

MISS LAURA I. BACON,

who for the past eight years has been at the head of the Department of Art in one of the leading Colleges of the South, will teach Drawing and Painting in the Judson. Miss Bacon is highly recommended not only as a finished artist but as a capital teacher who has had the best American and European training.

MRS. LYDA ANNA ROSAMON

will be in charge of the Department of Elocution. Of Mrs. Rosamon one of the most eminent teachers of Elocution in the South says, "She is one of the best prepared teachers for this department in all my acquaintance. Her work is according to the methods approved by the best teachers of oratory and has given the fullest satisfaction to her pupils and patrons." Mrs. Rosamon is at present at Chicago in special study for her work.

In securing all these teachers the Judson has followed its time-honored practice of securing only the teachers who had the best advantages.

The outlook for the coming session is more encouraging than ever in the history of the institution. Our rooms are being rapidly taken and those who wish to enter would do well to make early application for rooms.

Robert G. Patrick,
President Judson College.

The Family Physician.

Reading President Roosevelt's speech to the doctors reminds me of a purpose I have had in mind for a long while to say something about the family physician.

He holds a place in the confidence of the family occupied by no one else, not even the preacher. Every member of the family has the greatest confidence in his skill and trusts him implicitly. What he says goes, in the home and many times in the community. The boys cherish him as their ideal. They long to ride like him, to talk like him, to look like him and their ambition would be crowned to own a horse as good as the doctor's.

What a comfort to have him about if one of the family is threatened!

What a man the doctor should be! How honest, how truthful, how faithful, how beautiful in conduct and character!

As a public benefactor, he has no equal. He makes a liberal contribution for the support of his pastor and makes no charge for practice in his home. If he were paid for his services to the poor and destitute, he would be a very rich man in a little while; but he goes to such calls at the midnight hour, often through cold and wet, knowing he can expect nothing for his services.

The ideal physician should have, in addition to all his other qualifications, a Christian character. I have known many such. What a treasure they are both to the family and the church! What of the other sort? Imagine the doctor with a foul mouth, an unclean life, nerves unstrung and mind beclouded with ruinous drugs, in a nice home, surrounded by a troop of innocent, unsuspecting children, and anxious parents looking on, while he tries to diagnose a case of serious illness! "From such good Lord deliver us!"

All my life I have been acquainted with doctors addicted to drink. The harm they do by their example and their practice can never be known. I fear drunkenness among doctors is on the increase. It seems to me I hear of more drinking among physicians, as I travel. May it not be the State Medical Association is a missionary for evil along this line. I was shocked when I read the program for the meeting of that association in this city in the spring, to see that the first afternoon was given to a beer drinking entertainment, tendered by the brewery.

I know some Christian physicians in attendance who deplored it, but something of that sort, I understand, is provided by the local society of physicians each year. Young physicians, especially those who are a little inclined to the drink habit, are greatly weakened in their good resolutions by an occasion like that. Men of great reputation for their skill, giving their indorsement to the beer-drinking habit, make a great mistake. Loving their profession, they should use their influence against everything that tends to dissipation among the doctors.—W. R. Crumpton, Montgomery, Ala.

RESCUED.

Fond mother, weep not for your child—
The little one that's gone;
But teach your heart and lips to say,
"Thy will, not mine, be done."
The path of life was very hard
For such small, timid feet!—
They scarce had left the borderland
Where earth and heaven meet.

And these same little faltering feet
That sought the tangled way,
Perchance had lost the untried path,
Perchance had gone astray.
Then, too, the tiny hands were weak,
And oft might reach for aid
Along the way, for thorns must come,
And brightest blossoms fade.

And though her eyes were full of smiles,
Somewhere adown the years,
That smile would fade, for brightest eyes
Grow dim with unshed tears.
But, oh! those little silent lips,
Sad memo'ry tells you yet,
How dear they were—how rosy fair—
You cannot quite forget!

And oft her baby laugh rang out,
But sorrows by and by,
Perchance had crept in with the years
And changed it to a sigh.
The guileless, tender, loving heart
Would sometimes learn to moan—
Would find its time of grief and pain,
And sighing, sigh alone.

So, mother, still the yearning grief
That o'er your heart yet sweeps,
And weep nor pine no more because
Your rescued baby sleeps.
She's rescued now from all life's cares—
Rescued by angels' arms!
Oh, little rescued baby, sleep,
Secure from all alarms!

—LEILA MAE WILSON.

Conducted by



Frank Willis Barnett

New Books

"The man that is not moved at what he reads,
That takes not fire at heroic deeds,
Unworthy of the blessings of the brave,
Is base in kind, and born to be a slave."

—W. Cowper.

"Knowledge Can be Learned From an Index."

A work without indexes very much resembles a city without a directory, or street-corner signs. It may boast of many distinguished citizens, palatial homes, and beautiful streets, but a person not well acquainted with the locality would be entirely at a loss to locate either individuals, houses or streets.

What to Read.

If you have "the blues," read the Twenty-seventh Psalm.

If your pocket book is empty, read the Thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the One Hundred and Twenty-sixth Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

If you are losing confidence in men, read the thirteenth chapter of first Corinthians.

A Book of Prayer.

We have received a copy of the Superintendent's Book of Prayer, by Dr. Edward Leight Pell, which is just from the press.

As Dr. Pell says in his preface, this little book is not intended as a contribution to devotional literature. It is simply an effort to utter, in such language as one is apt to use in informal prayer, the deeper longings which well up in the heart of the average superintendent as he stands before his school. It is designed to aid, first, those superintendents who have not yet ventured to lead their Sunday schools in prayer, and, second, those superintendents who are burdened with a sense of the sameness of their prayers and who would value a book of prayer for the variety of topics and treatment which it might suggest in the preparation of their own prayers. It is published by Robert Harding Company, Inc., Richmond, Va. Price 50 cts.

The Gospel of Mark.

We have received a copy of the commentary on the Gospel of Mark by Dr. Broadus. The publishers state that this commentary was prepared in 188, as notes on the International Sunday school lessons for that year, and published in the New York "Examiner." The publishers have been put in possession of it by the courtesy of C. E. W. Dobbs, D. D., of Marietta, Ga. It seemed to him as it seem to us, to contain elements making it worthy of this permanent form. It is characterized by Doctor Broadus' well known exegetical insight and by that simplicity and directness which belonged to his style. It is exactly as first published, save that when feasible the portions bearing exclusively on Sunday school work have been eliminated and the practical lessons somewhat lessened. No other changes have been made except that at one or two points explanatory notes have been appended. The text of the Revised Version is that of the Canterbury Revision.

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To meet at last in Thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord from every ill,
Strengthen our hearts to do Thy will.
In all we plan and all we do,
Still keep us to Thy service true.

O, let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
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We are indebted to the Hon. John B. Weakley, a well known and able member of the Birmingham Bar, for a copy of the Local Laws relating to Jefferson County compiled by him by authority of the Board of Revenue. Such a hand book has long been needed and Mr. Weakley has put the lawyers and citizens under obligations by the thorough way in which he executed his task. It is a book of nearly 800 pages and reflects credit upon Roberts & Son, of Birmingham, as publishers.

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A smell of yonder sea comes to our window high
And a sound of melody out of the darkening sky,
For now the parting day says good-bye to the night;
There are little prayers to pray and love's own fires
to light.

The following from "In Some Sad Hour," shows the intense feeling that pervades the book:

In some sad hour I'll hold your trembling hand
And plead the passing moments for delay
When one of us must pass beyond the real
And one must stay.

It matters not to us which it shall be
Who first shall tread along the hidden ways,
But God be gentle in that lonely hour
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How would the night new stars of splendor show
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Justice, however, cannot be shown by mere extracts. The book must be read to be appreciated and re-read for even higher appreciation. Every poem is a gem and every picture a piece of art. To have the book is to love it.

Mr. Harman, the author, is the well known trade paper publisher of Atlanta, who during a very busy life has found time to write on subjects aside from the practical. His literary work is a diversion and not followed with a view to money-making. Hence the spontaneity that pervades all of his verse.

The cover design is printed in white and gold, while each page has a daintily designed border, the book being printed throughout in two colors. "At the Gate of Dreams" will be sent post paid for one dollar on application to the Authors Publishing Company, of Atlanta, Ga., a firm which deserves the credit for producing the handsomest book ever printed in the South.

Convention Programs.

Dr. W. E. Hatcher in Baptist Argus says: In view of an early meeting of the Alabama Baptist State Convention, a committee has announced an order of business. That program, Dr. W. J. E. Cox in a thoroughly fraternal spirit criticises. This leads us to drop several premeditated remarks on the subject of programs for Baptist Conventions:

1. The work of our Baptist people is growing complex. The objects which our Conventional meetings consider are steadily multiplying, but how is this fact treated in most of our Baptist bodies? Naturally we would expect that as we have more to consider we would provide more time for consideration. But not so. We shorten the time of existing things in order to squeeze in new things. And here is one of the difficulties with the committee on the order of exercises—they have too many items and not enough time.

2. The average committee on making these programs is hard to get together and is apt to do this work hurriedly. They omit some things and there are others which cannot be provided for in advance.

3. Representatives of special interests are very much disposed to interfere with the committee. We cannot blame them for arguing for a good time and time enough for their special work, especially as in many cases the committee is a new one every year, and somehow elementary ignorant as to the comparative work of different interests to be considered.

In a word the program making for the Baptist meeting is an important task. It can never be satisfactory to all parties and yet it must be a matter of compromise and the several interests involved must give and take in a spirit of justice and meekness.

A few weeks ago these columns contained an appreciative note in honor of our beloved friend Dr. S. M. Provence. The gist of our utterance was the pride and happiness which Brother Provence seemed to find in his children. The paragraph drew an exceedingly gracious response from our friend in which he spoke with charming exultation of the riches which God had given him in his children. Now comes the sorrowful news that the Lord has taken from him one of his boys. This young man, W. H. Provence, by name, in the twenty-third year of his age, principal of the High School at Fort Myers, Florida, died on June 6th. His church at Fort Myers passed resolutions testifying to his piety, usefulness and promise. We doubt not that Brother Provence was very much afflicted by the sudden death of this bright, fine son, and yet, dear brother, you did not lose him; he is yours yet as really as ever, and more precious than ever. If you are happy at having your boys in China, what must be your rapture and triumph in having this one walking in the presence of the Saviour and looking upon the wonders of the New Jerusalem.

One would naturally suppose that Dr. R. J. Willingham for a month or two after the Southern Baptist Convention would be found loitering on the seashore or drinking mineral water in the midst of the Blue Ridge Mountains, but secretaries work twelve months in the year. They have no special seasons for recreation. A visitor dropping into the Foreign Mission rooms will find it decidedly hot in the afternoon, but he will find Willingham and Bomar at their desks busy with their work. Pastors have vacations and foreign missionaries come home every seven years, but the secretaries of our board go on forever.

It has fallen to us to be one of the committee appointed to select a place for the next meeting of the Southern Baptist Convention. We are quite willing to do our duty in that particular to the small extent of our ability, but to hand our bill for traveling expenses to the head man of that town to which we vote to send the convention is not in the least according to our taste. We go behind the door to blush whenever we think that it has to be done. If the Southern Baptist Convention intends to send out an expedition to select the spot on which it will set up its tabernacle the next time we do devoutly wish that the said Convention would defray the expenses of the expedition.

Judson's Faculty for Session '05-'06.

The trustees have had the good fortune to retain for the next session nearly all the members of the faculty which has made the institution famous for so many years for the thoroughness and breadth of its courses. I am glad to announce that we have secured the following ladies for the coming session, to take the places of those who did not return.

MISS EDITH C. BELLAMY

accepted the chair of Natural Sciences for which she is so eminently equipped. Miss Bellamy is a graduate with the B. A. degree of the University of Chicago and has had graduate work in Science at the same institution. The professors under whom she studied say that she was "a strong student of high rank. A very capable woman and one who can be depended upon as intelligent, active and able." The president of a college in which Miss Bellamy has taught, says, "She is a success in every sense of the word. She is thoroughly prepared, intellectual, enthusiastic and conscientious."

MISS CLAUDIA CRUMPTON

has accepted the chair of Rhetoric and American Literature. Miss Crumpton began her work as a student at the Judson College, graduated at the Georgetown College, Kentucky, with the M. A. degree and took graduate work in English at the University of Chicago. All of her teachers, and the presidents of the schools in which she has taught, speak of her as being admirably qualified by nature, advantages and experience for the work in the Department of English. The Judson will have during the next session two full teachers and an assistant in the Department of English.

MISS MAMIE E. CARTER

a graduate of the Judson College and for years one of our most successful teachers will be connected with the Music Department the coming session. Miss Carter has not only had the best advantages offered by our own College and the Conservatories of America, but has spent two years in study in Berlin.

MISS LAURA I. BACON,

who for the past eight years has been at the head of the Department of Art in one of the leading Colleges of the South, will teach Drawing and Painting in the Judson. Miss Bacon is highly recommended not only as a finished artist but as a capital teacher who has had the best American and European training.

MRS. LYDA ANNA ROSAMON,

will be in charge of the Department of Elocution. Of Mrs. Rosamon one of the most eminent teachers of Elocution in the South says, "She is one of the best prepared teachers for this department in all my acquaintance. Her work is according to the methods approved by the best teachers of oratory and has given the fullest satisfaction to her pupils and patrons." Mrs. Rosamon is at present at Chicago in special study for her work.

In securing all these teachers the Judson has followed its time-honored practice of securing only the teachers who had the best advantages.

The outlook for the coming session is more encouraging than ever in the history of the institution. Our rooms are being rapidly taken and those who wish to enter would do well to make early application for rooms.

Robert G. Patrick,

President Judson College.

The Family Physician.

Reading President Roosevelt's speech to the doctors reminds me of a purpose I have had in mind for a long while to say something about the family physician.

He holds a place in the confidence of the family occupied by no one else, not even the preacher. Every member of the family has the greatest confidence in his skill and trusts him implicitly. What he says goes, in the home and many times in the community. The boys cherish him as their ideal. They long to ride like him, to talk like him, to look like him and their ambition would be crowned to own a horse as good as the doctor's.

What a comfort to have him about if one of the family is threatened!

What a man the doctor should be! How honest, how truthful, how faithful, how beautiful in conduct and character!

As a public benefactor, he has no equal. He makes a liberal contribution for the support of his pastor and makes no charge for practice in his home. If he were paid for his services to the poor and destitute, he would be a very rich man in a little while; but he goes to such calls at the midnight hour, often through cold and wet, knowing he can expect nothing for his services.

The ideal physician should have, in addition to all his other qualifications, a Christian character. I have known many such. What a treasure they are both in the family and the church! What of the other sort? Imagine the doctor with a foul mouth, an unclean life, nerves unstrung and mind beclouded with ruinous drugs, in a nice home, surrounded by a troop of innocent, unsuspecting children, and anxious parents looking on, while he tries to diagnose a case of serious illness! "From such good Lord deliver us!"

All my life I have been acquainted with doctors addicted to drink. The harm they do by their example and their practice can never be known. I fear drunkenness among doctors is on the increase. It seems to me I hear of more drinking among physicians, as I travel. May it not be the State Medical Association is a missionary for evil along this line. I was shocked when I read the program for the meeting of that association in this city in the spring, to see that the first afternoon was given to a beer drinking entertainment, tendered by the brewery.

I know some Christian physicians in attendance, who deplored it, but something of that sort, I understand, is provided by the local society of physicians each year. Young physicians, especially those who are a little inclined to the drink habit, are greatly weakened in their good resolutions by an occasion like that. Men of great reputation for their skill, giving their indorsement to the beer-drinking habit, make a great mistake. Loving their profession, they should use their influence against everything that tends to dissipation among the doctors.—W. L. Crumpton, Montgomery, Ala.

RESCUED.

Fond mother, weep not for your child—
The little one that's gone;
But teach your heart and lips to say,
"Thy will, not mine, be done."
The path of life was very hard
For such small, timid feet!—
They scarce had left the borderland
Where earth and heaven meet.

And these same little faltering feet
That sought the tangled way,
Perchance had lost the untried path,
Perchance had gone astray.
Then, too, the tiny hands were weak,
And oft might reach for aid
Along the way, for thorns must come,
And brightest blossoms fade.

And though her eyes were full of smiles,
Somewhere down the years,
That smile would fade, for brightest eyes
Grow dim with unshed tears.
But, oh! those little silent lips,
Sad memo'ry tells you yet,
How dear they were—how rose-fair—
You cannot quite forget!

And oft her baby laugh rang out,
But sorrows by and by,
Perchance had crept in with the years
And changed it to a sigh.
The guileless, tender, loving heart
Would sometimes learn to moan—
Would find its time of grief and pain,
And sighing, sigh alone.

So, mother, still the yearning grief
That o'er your heart yet sweeps,
And weep nor pine no more because
Your rescued baby sleeps.
She's rescued now from all life's cares—
Rescued by angels' arms!
Oh, little rescued baby, sleep,
Secure from all alarms!

—LEILA MAE WILSON.

Conducted by



Frank Willis Barnett

New Books

"The man that is not moved at what he reads,
That takes not fire at heroic deeds,
Unworthy of the blessings of the brave,
Is base in kind, and born to be a slave."

—W. Cowper.

"Knowledge Can be Learned From an Index."

A work without indexes very much resembles a city without a directory, or street-corner signs. It may boast of many distinguished citizens, palatial homes, and beautiful streets, but a person not well acquainted with the locality would be entirely at a loss to locate either individuals, houses or streets.

What to Read.

If you have "the blues," read the Twenty-seventh Psalm.

If your pocket book is empty, read the Thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the One Hundred and Twenty-sixth Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

If you are losing confidence in men, read the thirteenth chapter of first Corinthians.

A Book of Prayer.

We have received a copy of the Superintendent's Book of Prayer, by Dr. Edward Leight Pell, which is just from the press.

As Dr. Pell says in his preface, this little book is not intended as a contribution to devotional literature. It is simply an effort to utter, in such language as one is apt to use in informal prayer, the deeper longings which well up in the heart of the average superintendent as he stands before his school. It is designed to aid, first, those superintendents who have not yet ventured to lead their Sunday schools in prayer, and, second, those superintendents who are burdened with a sense of the sameness of their prayers and who would value a book of prayer for the variety of topics and treatment which it might suggest in the preparation of their own prayers. It is published by Robert Harding Company, Inc., Richmond, Va. Price 50 cts.

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

EDITORIAL

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

OUR EMPLOYMENT IN HEAVEN.

We do not know just what our employment will be when we get to heaven. Perhaps it is well that we do not, for such knowledge might interfere with our work here in this life and besides it is probably of a kind and character that we could not understand or comprehend if we were told all about it.

Whatever it is we know that it will not be a grinding toil like much of our labor here. It will not produce weariness and pain, for Heaven is a rest in which there is no pain.

The idea that we are just to stand around singing all the time is erroneous. We are told that His servants shall see His face and shall serve Him day and night in His Temple. When the heart is overcome with joy it bursts out in spontaneous song and our service shall be so glorious and blessed that we shall just live in an atmosphere vibrant with the spirit of joy and praise.

Meantime we shall be evermore learning and enjoying some new thing about God and all His works. We could and doubtless will spend millenniums in studying the mysteries of Providence, so puzzling now, but which shall then be revealed to us.

Our employment will doubtless include many things we will be permitted to do for the other saints, for we shall not only know and be known by every soul in Heaven, but all will be bent on making each one happy and each one will be trying to do what he can for all. If there are any rivalries in the strifeless country it will be among those who will vie with each other in seeking the joy of the "other one."

There will be service but no weary, wearing toil. Heaven is a place of rest, but not of stagnation.

OBJECT LESSON IN CHURCH BUILDING.

The greatest achievement in church building of which we know is the First church building at Birmingham. There are finer structures and there are others which, of course, did not cost so much, but we do not know in all the land so handsome a house erected at so small a cost.

One or two things must be true. Either our people have been paying too much for their buildings or else some contractors have lost money in Birmingham on the First church. To a casual observer it seems more attractive and desirable than the great Methodist church close by which is reputed to have cost three times as much. We believe Bishop Dickinson ought to write something on how the work was done for the sake of other churches who are building or must soon do so.

We have said before that this particular enterprise, though a local affair, meant a vast deal to the state at large. We not only congratulate the Bishop and his good people upon the elegance and completeness of their new house of worship, but in the name of the whole state we thank them for a work from which all of us will derive strength.

Brother Dickinson, tell us what your building cost and how you and your committee managed to erect such a house for such a sum.

THE CRISIS.

The clans are gathering at Sheffield. We are hoping that the numbers will be large despite the distance many will have to travel. There is to be a distinct call for Alabama to take higher ground than ever before in every line of Christian effort. The hour for playing has expired. The voice of the King is so clearly calling that things must be undertaken the accomplishment of which means work, work, work. Our brothers in other states are nobly answering the call. Conventions, associations, churches and individuals are beginning to feel that the Master is ordering out His people in a way that means nothing short of war. When will the calls for money cease? Never! But more and more will be needed every year, for, success brings added obligations and imposes burdens that would not be placed on us in case of failure. What will be the cry from Richmond at Sheffield? More money, men and prayer! From Atlanta? More money, men and prayer! From Montgomery? More money, men and prayer! Why?

Because God has so abundantly blessed all our missions that we are obliged to quicken our pace to keep up with His workings.

We do not know just what shape Howard College will be presented to the Convention, but we learn that a large gift will be announced based upon certain conditions. If so, a crisis in our history will be upon us. During the last score of years various schemes for endowment have been proposed, some of them tried and all abandoned. It was not until the committee made its report at Decatur that the college was ready for such a movement and success was not a matter of such vital moment. But if any tangible proposition is made to Alabama Baptists at Sheffield it will not do for them to regard it as a thing they can meet or not as they choose. Nothing short of success will answer this time. The conditions are different. Failure at this juncture would set us back for twenty-five years and put us hopelessly out of the race for pre-eminence in this state. The task we will be called upon to perform will prove of what stuff Alabama Baptists are made. Are we capable of thinking large things and doing them? Are we little or great? Are we abreast of the times, imbued with the spirit of God and ready for deep sacrifice? We shall see, for to meet the situation as men ought there must be no half way measures. Rich men and women must turn loose their treasures. Poor ones must give as if they were rich. All must learn what sacrifice means. We must give till it hurts and then give to allay the pain. A large sum cannot be otherwise obtained, and this time failure would—but we must not think of failure.

We go to Sheffield for marching orders, and have a feeling that no child's play awaits us.

Sheffield in the Role of Host.

The State Baptist Convention which meets in Sheffield this month will prove beneficial to the city in more ways than one. In the first place, it will bring together some of the leading spirits of the Baptist denomination in the South, whose presence in their official capacity alone should exert a salutary influence upon the community. The ministers and delegates are representative men of Alabama, quick witted and keen of perception. They eyes will be open, and what they shall see will make an impression upon them.

Preachers are not alone what some people imagine them to be—solemn men interested only in church coming and going, visiting among their flock, reading classic works only, and delving deep into the realms of theology. While from the very nature of their high calling in life they are vitally interested in all these matters, their interest in affairs human do not stop here. The more progressive of them—and only such are coming to Sheffield—keep abreast of the times. They keep thoroughly posted on current topics, and commercial and industrial news they eagerly read. What a city or community is, therefore, in a moral, industrial, hospitable or other way, does not escape their attention.

This being the case Sheffield will profit by the presence of the convention. Here the ministers and delegates will find the wheels of industry humming. They will see furnaces in full blast, iron foundries in operation, car shops alive with activity, and an immense cast iron pipe factory in course of construction. They will find a street car system better than almost any city of Sheffield's size can boast, and a summer park they will delight to visit. The placid waters of the Tennessee and the great limestone bluffs overlooking the river will charm the eye, while equally as beautiful is the picture to the South, where, like a giant reclining on his bed, the mountains lie on the edge of the broad cover of green. They will take a car ride—numerous ones—to Florence and Tusculumbia, Sheffield's sister cities, and see what these places also have to boast; and if things go like they should, they ought to have the best time of their lives while here.

Rest assured that Sheffield will profit by the convention assembling here. The delegates will taste of

the city's proverbial hospitality; they will note its industrial growth and possibilities will be impressed with its natural advantages, such as climate, scenery, healthfulness, etc., and all these good points they will noise about when they return to their homes.

And thus will Sheffield get a fine and paying advertisement.—Sheffield Reaper.

PARAGRAPHS

Montgomery, Ala., July 17, 1905.
Rev. Frank Willis Barnett,
Alabama Baptist, Birmingham, Ala.
Forty-five thousand one hundred and five for
Missions. Best record ever made.
W. B. Crumpton.

Frank Willis Barnett, Jr., arrived last Sunday morning.

Prof. A. T. Robertson, now in England, has been asked to deliver the British Chautauqua sermon, August 20th, at Aberystwyth, Wales.

Dr. T. T. Eaton says that since the Seminary has been located in Louisville thirty-three members of his church have become the wives of preachers.

Rev. W. Y. Quisenberry, of Ruston, La., recently assisted Pastor S. E. Tull, of Kosciusko, Miss., in a meeting which resulted in 23 additions to the church, 17 for baptism.

Rev. W. J. Cox, D. D., of Mobile, will aid Dr. L. J. Haley in old Louisa in a meeting beginning the second Sunday in August. He will be available for any pulpit work in Richmond or vicinity on the third Sunday in August.—Religious Herald.

Dr. F. C. McConnell, of Calvary church, Kansas City, did not go to the Baptist World's Congress. He preferred to visit his mother in Georgia.—Ex. He and Rev. I. W. O'Kelly passed through Birmingham last week on a visit to Georgia.

We wish to commend the Selma Journal for its stand against the Sunday Prize Drill at Camp Henry B. Gray at Montgomery. We would print the Journal's strong editorial with comments but the Alabama Baptist is ready for press. We regret that the protest was turned down.

Dr. A. C. Dixon, of Ruggles Street Baptist church, Boston, with his wife, has gone to Switzerland for a month's rest. Following his vacation he will preach four Sundays in Westminster Chapel, London, of which Dr. G. Campbell Morgan is pastor, and two Sundays in the Metropolitan Tabernacle, of which Rev. Thomas Spurgeon is pastor.

The Anti-Saloon League has prepared some interesting, instructive and important literature in the form of leaflets which ought to have wide publicity. Pastors and those interested in putting down the liquor traffic ought to write to Rev. S. E. Wasson, Acting Superintendent, Decatur, Ala., and lay in a stock for distribution. It is time to start the work if any permanent good is to be done in educating public sentiment for the overthrow of the saloon in Alabama.

Dr. S. H. Ford, who died on July 6th, was in his 87th year. Born in Missouri, he was licensed in 1840. He was a gifted writer and an eloquent preacher and occupied position of honor both as pastor and editor. For fifty years he and his talented wife edited the Christian Preparatory. Dr. Ford was for two years pastor of the St. Francis Street church, Mobile. We saw and heard him last at the great meeting in St. Louis. He was a great power for good and was a staunch Baptist. We offer our sympathy to the bereaved wife and children.

THE ALABAMA BAPTIST

Mississippi Convention Notes.

By REV. O. F. GREGORY, D. D.

Among the deaths during the year, fitting tribute was paid to Elders Z. T. Leavell, and J. L. Pettigrew.

On the last evening, President W. T. Lowry preached a thought provoking sermon on the sin of selfishness, which all enjoyed and which must do great good.

The meeting house of the Tupelo church is a neat brick structure, about five years old. It is commodious and comfortable. Pastor R. A. Kimbrough has the love and confidence, not only of his own church, but the entire community. He made an admirable host; everything was well managed.

A pleasing incident of the convention was the holding forth of the olive branch toward the Second Church of Grenada, and Rev. Mr. Cooper, its pastor, with the view of healing a breach which has existed between that church and the convention for seven years. The result was a love feast of reconciliation. "Behold how good it is for brethren to dwell together in unity."

Mississippi is asked this year for \$27,000 for foreign missions, \$12,000 for home, an advance of 100 per cent. in two years. There has been a gradual increase in contributions for state missions in the last ten years. In 1900 there were 75 missionaries and 92 stations; in 1904, 108 missionaries, 160 stations. The board needs \$50,000 for its work this year. Many churches are handicapped for want of meeting houses. Baptisms last year by missionaries, 649, by others as result of their labors, 654.

Mississippi has four eyes (i), and consequently is enabled to keep wide-awake all the time. I ran over to Tupelo to their State Convention, and was delighted not only with the cordial reception given me, but with the men (yes, the women, too) who are the workers and leaders in our Baptist ranks in that State. The convention was a success, the community appreciated it, and enjoyed it; liberal things were planned for the coming year. A spirit of hopefulness and advance pervaded the meeting. It was good to be there.

First, Gulfport, and Second Church, Hattiesburg, have become self-supporting. The latter has the enviable record of contributing \$1.05 a head for missions. Total receipts of board \$92,240 against \$76,000 last year.

Dr. I. P. Trotter read an excellent report on state missions. Rev. W. P. Price, secretary and treasurer State Mission Board, made an impassioned speech, administering verbal calomel to delinquent churches and pastors. He urged that the churches ought to give at least as much for state missions as for foreign missions.

The "visiting brethren" were there. W. J. McGlothlin, whose earnest presentation of the work of the Southern Baptist Theological Seminary, and the needs of the students' fund, touched the hearts and pocket-book nerves. He asked for \$700—they gave him over \$1,000. Then Dr. A. J. Barton, whose able address in behalf of Home Missions I did not hear, but all spoke well of it. The irrepressible Dr. I. J. Van Ness of S. S. Board, was there, with a smile on his face which declared "we have a good thing, we know it and want you to know it." So impressively did he present the merits of the Baptist Hymn and Praise Book, that the committee on literature gave it emphatic approval, and urged its adoption by the churches. Dr. W. B. Crumpton, our own beloved secretary, was there for a day, and they were very desirous to hear him on State Missions, but he was compelled to leave before that item was reached. The well beloved Dr. E. E. Bomar fittingly represented the Foreign Mission Board.

Other visitors were the ubiquitous Dr. W. P. Harvey, and Dr. E. E. Folk and Rev. Clanton, representing two excellent papers and booking subscribers for the same.

Tupelo is a beautiful little city of about 4,000 inhabitants, lovely homes, with every evidence of prosperity. In company with President W. T. Long, of Mississippi College, Rev. H. T. Williams, of Hazlehurst, and Senator E. E. Noel, I was the guest of Mr. and Mrs. Lee Hines. Good Methodist folks, but they entered so heartily into all the plans and talks about our work for the Lord, that we were perfectly at home. They have a lovely mansion here and are journeying toward the one which Jesus has gone to prepare.

The former officers were re-elected Dr. H. F. Smoles, Vicksburg, president, Rev. J. P. Hendly, secretary. The brethren know their value, and show their appreciation by keeping them in office.

Mississippi College is making marked progress. Last session there were 376 students, 23 graduates, 47 young ministers.

The Jennings family, of Water Valley, have recently given \$20,000 for a memorial building in honor of the late lamented Capt. Z. D. Jennings. The General Education Board has offered the college \$25,000 on condition that they will raise \$75,000 for other buildings. President W. T. Lowry will take the field and hopes soon to raise the \$75,000.

The institution was founded in 1826 and came into the hands of the Baptists in 1850. It is the only educational institution in Mississippi that is owned and managed by the Baptist State Convention and the denomination is thoroughly united in its upbuilding. It seems destined to be one of the great Baptist colleges of the South.

It seemed strange not to see the large framed and large hearted Dr. A. V. Rowe at the convention. For thirty-one years he has attended these meetings, but this year his brethren gave him an extended vacation and made it possible for him to attend the Baptist World Congress in London. His son, Mr. V. L. Rowe, a lawyer of Winona, and a big chip off the old block, represented the State Mission Board, reading the report which was written by his father before he left. This twentieth annual report of the board was a very interesting document. For three successive years the convention has been visiting the homes of her children, viz.: Yazoo City, Hattiesburg, now Tupelo; all strong, active, mission-loving churches. The opening of the conventional year was marked by great revivals in many of the churches. The slump in the cotton market, and depression following, was an awful shock, and followed by the severe weather of January and February, with small congregations, crippled church life, work and contributions. A changed condition came with the opening spring. Strenuous efforts were made, and successfully for home and foreign missions.

A resolution was offered by Dr. R. A. Venable looking to the sale of the Baptist at Jackson, Miss., and proposing its purchase by the convention. This was referred to a special committee, who in turn recommended that it be referred to the Executive Board of the Convention with power to act. The discussion showed that the Baptist had a warm place in the hearts of the brethren. Dr. T. J. Bailey made a manly speech, full of common sense, and of lovely Christian spirit. All who spoke bore testimony to its value in the work of the denomination. Pastors by the score and more volunteered to become collectors in their various fields for amounts now due on subscriptions. There is far more owing than is necessary to meet the outstanding obligations. When will the average Baptist learn that it takes cash and lots of it to publish a paper?

The report on Foreign Missions by Pastor R. I. Lipsey was thoughtful, and out of the ruts. Its discussion by himself, Rev. Martin Ball, Dr. Bomar and others made the Thursday evening session one of instruction and profit.

Time and Place of Meetings of Associations.

If mistakes appear please write the correction at once. W. B. C.

July.

Mt. Carmel, Mt. Sano, Jackson Co., Friday, 28.

August.

Landerdale Co., Union Grove, Friday, 11.
Selma, Pleasant Hill, Tuesday, 15.
Pine Barren, Rock West, near Camden, Wednesday, 23.
Lookout Valley, State Line, near Sulphur Springs, Station A. G. S. R. R., Friday, 25.
Shelby, Montevallo, Tuesday, 29.
Tuskaloosa, Mt. Zion, Wednesday, 30.

September.

Union, Stansel, near Carrollton, Tuesday, 5.
Bethel, Pine Hill, Wednesday, 6.
Montgomery, Deatsville, Wednesday, 6.
Centennial, Mt. Zion, near Inverness, Tuesday, 5.
St. Clair, Beulah (Sterrett) Saturday, 9.
Bigbee, Shorts; Sumter Co., Friday, 8.
Birmingham, Brighton, Tuesday, 12.
Cosa River, Sylacauga, Wednesday, 13.
Blue Creek, New Bethel, Friday, 15.
Bethlehem, Poplar Springs, Wednesday, 20.
Cedar Bluff, Unity, Friday, 22.
Mineral Springs, Sardis, near Warrior, Friday, 22.
North River, Carbon Hill, Friday, 22.
Clark Co., Grove Hill, Tuesday, 26.
Central, Bethlehem, near Tallassee, Wednesday, 27.
Mussel Shoals, Mt. Hope, Thursday, 28.
Tennessee River, Hilton Memorial, Thursday, 28.
Central, Liberty Union, Friday, 29.
Etowah, Attalla, Friday, 29.
Sardis, Pilgrim's Rest, Saturday, 30.

October.

East Lake, Camp Hill, Tuesday, 3.
Sulphur Springs, Arkadelphia Co., Tuesday, 3.
Columbia, Corinth, Wednesday, 4.
Newton, Bethel, Wednesday, 4.
Newton, Evergreen Autauga Co., Wednesday, 4.
Weogufka, Poplar Springs, near Clanton, Wednesday, 4.
Colbert, Okolona, Thursday, 5.
Alabama, Antioch, Butler Co., Friday, 5.
Antioch, New Hope, Choctaw Co., Friday, 6.
New River, Bankston, Saturday, 7.
Big Bear Creek, Mt. Zion, Lawrence, Saturday, 7.
Carey, Liberty, near Ashville, Tuesday, 10.
Cherokee, Corinth, near Collinsville, Tuesday, 10.
Clear Creek, Mt. Vernon, Winston Co., Tuesday, 10.
Cherokee Co., Leesburg, Tuesday, 10.
Mobile, Daphne, Tuesday, 10.
Tuskegee, Mt. Pleasant, Tallapoosa Co., Wednesday, 11.
Chilton Co., Pleasant Grove, near Mapleville, Wednesday, 11.
Haw Ridge, Rocky Head, Wednesday, 11.
Mud Creek, Liberty, Wednesday, 11.
Cahaba, Fellowship, Wednesday, 11.
Liberty (North), Mt. Zion, Thursday, 12.
Elim, Perdido, Friday, 13.
Warrior River, Liberty Hill (Royal Pk.), Friday, 13.
Gilliam Springs, Gilliam Church, near Arab, Saturday, 14.
Cullman, Hopewell, near Nanceville, Tuesday, 17.
Marshall, Sardis, near Boaz, Tuesday, 17.
Harris, Mt. Lebanon, Tuesday, 17.
Bessemer, Harmony (Wylam), Wednesday, 18.
Judson, Headland, Wednesday, 18.
Eufaula, Midway, Wednesday, 18.
Clay Co., Concord, Thursday, 19.
Shady Grove, Shady Grove, Franklin Co., Thursday, 19.
Cleburne, Cedar Creek, near Heflin, Friday, 20.
Covington, Mobley Creek, Friday, 20.
Escambia, Bethel near Canoe, Friday, 20.
Macedonia, Antioch, Saturday, 21.
Conecuh, Bellville, Tuesday, 24.
Randolph, Shiloh, Tuesday, 24.
Butler, Spring Hill, Wednesday, 25.
Bibb, Mt. Moriah, Wednesday, 25.
Sipsey, New Hope, Wednesday, 25.

November.

Calhoun, Piedmont, Wednesday, 1.
Salem-Troy, Shiloh, Wednesday, 1.
Yellow Creek, Shiloh, Saturday, 4.
Pea River, New Ebenezer, near Elba, Saturday, 4.
Geneva, Hartford, Friday, 10.
No minutes received of Crenshaw, Harmony, Harmony Grove, Mount Moriah, Southeastern.

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UNION WORKERS, NOTICE—
As a member of the Executive Committee and having in charge South-eastern Alabama, which territory comprises the counties of Montgomery, Bullock, Barbour, Pike, Dale, Henry, Houston, Geneva, Coffee and Covington, in accordance with the wishes of the committee, I am seeking to select and appoint vice presidents for the county. I have written to a number and have some replies, some favorable and some unfavorable. You can serve the committee, the cause and your own county vice president if you will write me the particulars of your union, especially its name and officers. If you have none in your church, write me about that also, and with such information placed in the hands of the one selected for vice president, and literature, I can have sent you from headquarters, you can easily organize a young people's work. May we not have the co-operation of every one in these counties in this the Lord's work?
J. W. O'Hara, Montgomery, Ala.

The Dothan Baptist church will send Rev. Sam H. Campbell to Palestine. In open conference Sunday, the 9th inst., it was unanimously agreed by the Baptist church of Dothan, Ala., that a leave of absence be granted their pastor, Rev. Sam H. Campbell, some time in the near future, and at the expense of the church he should during the interval make a tour of Europe, the objective point of the itinerary being Palestine. The action was a two-fold compliment—reflecting credit on the liberal spirit of the church, and a high honor to the pastor whose spiritual character and magnetic personality has won for him such a place in the confidence and love of his people. Rev. Campbell, though young in years, is a past master in the study of human nature, possessing that tactful knowledge so peculiarly essential to a minister of the gospel, whose duty it is to influence and direct into proper channels the emotions and tendencies of the heart—a responsibility so meritorious and delicate that angels might well fear to assume it. Rev. Campbell is also a scholar intellectually versed in the art of books, and his cultivated mind will make a mental soil specially adaptable to the elevating and instructive impressions of travel. The trip will be of incalculable good to him, and a source of pleasure and benefit to his congregation in the future years of his pastorate.

A Word From Bro. Gavin.

Dear Bro. Barnett:—There are one or two things I want to say,—things suggested to me while I was in the meetings at New Decatur and Thomsville.

At New Decatur.

To my mind there is not a more promising field in the State than here. And the State hasn't a better man to lead the great work there than Dr. Curry. But Dr. Curry can't do the half that needs to be done. They have at least five different towns within what is known as New Decatur. And some of these suburban districts are as promising as they can be. Baptists are found everywhere. It is claimed that there are more Baptists not members at Central, living within the bounds of New Decatur, than the entire membership amounts to. And they do not go to the Central, as a rule. They do not go anywhere. There is an abundance of this sort of material to take every hour of one man's time. The State Board is thinking of locating a man on this territory. I told the brethren and Dr. Curry that as I see it, the thing to do is to get one of our best young men, and let the Board and Central church divide up on his salary, and put him into this field as assistant pastor to Dr. Curry. Let him go from house to house and hold his cottage prayer services, and preach, if he feels impressed to do so. Let Central own a small tent, and pitch it here and there as occasions call for a meeting. But let everything point to Central. A work like this usually gets a hold on the children first. They are gradually brought into

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Under and by virtue of a power of sale contained in a mortgage executed by John F. Knight and his wife on the 9th day of May, 1904, to the undersigned, recorded in Vol. 370, page 163, 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 18th, 1905, the following described real estate, to wit: The southwest quarter (SW¹/₄) of the southeast quarter (SE¹/₄) 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 of the costs and expenses of sale. This the 8th day of June, 1905.
J. T. Sellers, Mortgagee,
A. C. and H. R. Howe, Attys. 7-12-05

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the Sunday school, and under the influences of the church. Dr. Curry says: "Sometimes I feel that may be I ought to get out and give place to a younger man." But to my mind, a younger man would be as powerless to compass the entire field as Dr. Curry is. What is needed is an assistant pastor. Give Dr. Curry that, and, my word for it, in five years there will be an abundance of material gotten together to organize at least two other churches, and what is done, ought to be done now.

At Thomasville.

Here I was with Yates. Yates is a young man, not single, but young in years. His wife lead him to Christ, and then he wanted her to marry him. But she told him he would have to prepare himself for the ministry before she could do a thing like that. The result was that he went to the Seminary, and prepared himself for his life's work. Now wasn't it the part of wisdom for Sister Yates to take a stand like that? Truth is, she has plenty of the kind of sense that makes a pastor's wife his help-meet indeed; and, best of all, she has religion. Bro. Yates is doing a fine work. The people of his charge do not see how they can get along without him. Think of this: When he went on the field less than two years ago, they did not know whether or not it would be safe for them to try to raise \$50.00 for missions. This year they will easily raise \$1,000.00. And yet they love Bro. Yates more than when they strained themselves to the hurt over \$50.00.

Keep your eye on Brother and Sister Yates, and no matter where they are, count on them. Bro. Yates' father and mother live with him. And two more consecrated Christians I have not seen in many a day. When one studies the elder Yateses, he can begin to understand the secret of the success of the young preacher.

I very much enjoyed my visit to both these pleasant fields. Each church has among its membership some of the true and tried,—the salt of the earth.—R. S. Gavin, Bessemer, Ala.

CULLMAN:—One of the most glorious meetings in the history of Cullman began the fourth Sunday in June and closed the second Sunday in July. Bro. T. V. Neal, of Louisville, Ky., did the preaching. His sermons were pointed, earnest, thoughtful, spiritual and powerful. He left us with the love and confidence of all who heard him. As the direct results of meeting the church was greatly revived, many souls were saved, the spirit of love and forgiveness got hold of the people and old troubles vanished and twenty-six were added to the membership of the church—twenty-four by baptism, one by statement, and one by letter. Others will follow. We have just put in a baptistry and used it for the first time at the close of the meeting.

We are all looking up. The outlook is bright. The church is prospering in every department of its work. For which we praise our God.—L. T. Reeves.

ON THE WAY.

We pass each other by
With a kind, loving smile,
And brighter grows the day—
On the way, on the way!

We pass each other by
With a tear and a sigh,
And linger a short while—
On the way, on the way!

We pass with friends again,
And raise the glad refrain
To the Lamb who was slain
On the way, on the way!

We think of another day—
On the way, on the way!
And humbly kneel and pray
On the way, on the way!

That meeting by and by;
Waiting beyond the sky,
God help us look to Him
On the way, on the way!

—Addie C. Crumpton.



Our Special Summer Rates

Will remain in effect until August 15. Young people should enter school now and be prepared to accept a situation by the fall of the year, when many business changes are made. Our special discounts will positively expire August 15. Save from \$9.00 to \$15.00 on the tuition charges by registering before that date. Write, call, or telephone.

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(Continued from Page 4)

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Japan vs. Russians.

It is a part of current history that over on the other side of the earth a little nation of men who hardly taste of meat in a year, who live on grain and vegetables, is giving the fight of its life to a meat-eating giant who knows little of rice, but is alleged to consume candles, suet, blubber and soap with enthusiasm.

It seems settled the ultimate test of strength between a vegetarian nation like Japan and a meat-eating nation like Russia the vegetarians have the advantage. The Russians are now drawing herds of cattle to Vladivostok in preparation for a siege. Animals of course have to be fed in order to be kept available as a food supply, while grain stores like rice can be kept without any such drain.

The American Sinner.

The American has been so pampered by a meat diet that he often forgets that there is any other. If he picks up a bill of fare in a restaurant or hotel he finds most of it given to steaks, chops, roasts, sausages, hash, cutlets—all the forms in which dead animals are served, but here is a poser. Have the Americans accomplished what they have because they were meat-eaters, or because of the vegetables, of which they have also consumed a considerable quantity? A brilliant writer answers. Pliny says that "this huddling of many meats one upon another is pestiferous." Meat used often to be called choleric, and the saints seldom ate it. These things we remember while the cost of Chicago beef remains an outrage. In happier days, when beef trusts and strikes are obsolete, we shall read history and life from a different angle. Like Byron, we shall hold that "man is a carnivorous production," whose "anatomical construction bears vegetables in a grumbling way." Most of all, our sympathy will go out to Burns, when he sings:

"Some hae meat and canna eat,
And some wad eat that want it;
We hae meat, and we can eat;
Sae let the Lord be thankit."

Edible Alarm Clock.

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A vegetarian has an amusing experience the other morning while at breakfast. His family was out of town, and he went to a restaurant and took a seat next to a stranger, says the Chicago Tribune.

The vegetarian took occasion to advertise his creed by telling the stranger that all meat was injurious and that the human diet should be strictly vegetarian.

"But," replied the stranger, "I seldom eat meat."

"You just ordered eggs," said the vegetarian. "An egg is practically meat, because it eventually becomes a bird."

"The kind of eggs I eat never become birds," answered the stranger quietly.

"Good heavens," cried the vegetarian, "what kind of eggs do you eat?" "Principally boiled eggs," said the stranger.

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Program of fifth Sunday meeting of the Tuskegee Association to be held with Concord church in Macon, Ga., five miles south of Notusulga, Ala., July 28, 29 and 30.

Friday, 29th, 9:30 a.m., devotional service by D. G. Clements. 10, the power of prayer, by J. L. Stough and F. T. Hudson. 11:00, sermon by S. M. Provence. 1:30 p.m., The obligations that accompany church membership, by W. E. Hudmond and G. A. Taylor. 2:30 p.m., The need of a better supported ministry, by G. S. Anderson and W. W. Campbell. 3:30 p.m. Office work of the Holy Spirit, by S. M. Provence and C. C. Pugh. Saturday, 9 a.m., devotional exercises by M. W. Whitman. 9:30, The ordinances and their significance. Baptism by C. C. Pugh; Communion by G. S. Anderson. 11 a.m., sermon by C. C. Pugh. 1:30 p.m., Are the heathens lost without the gospel? by W. G. Gregory and S. M. Provence. 2:30 p.m., Missions, Associational, by W. E. Hudmond, State by J. P. Hunter; Home by J. W. Gregory; Foreign, C. C. Pugh. Sunday, 9 a.m., Devotional service by J. D. Hudson. 9:30, Sunday school, its object, by A. W. Langley; Its possibilities, by J. L. Stough. Things that contribute to the Sunday school work, by M. E. Parker; Things that hinder its success, by W. W. Cambell. 11 a.m., sermon by G. S. Anderson. Dinner on the ground each day. All who come by rail and will notify Robt. Jennings and J. W. Copeland, Tuskegee, Ala., will be met at Notusulga with conveyance. Come.—R. F. Stuckey, Pastor.

Program, Fifth Sunday meeting to be held at Mars Hill Baptist church, Jefferson County, July 29, 30 and 31. Friday, 7:30 p.m., sermon by E. G. Walker; Saturday, 9 a.m., prayer service. 9:30, The double relation of Father and Son as brethren in Christ and duties of each—G. S. Smitherman; 10 a.m. The importance of missionary and colportage work in Shelby Association and how to sustain it—C. R. Miller. 10:15, what is meant by the terms "Full Fellowship" in church letters granted—B. C. Hughes. 10:45, The Delay of Corrective Discipline in our churches—J. G. Thornton. 11:30, The advantages of societies auxiliary to the church—J. W. Willis. 1:30 p.m. The duty of the church member to the deacons—N. T. Lucas. 2 p.m., The duty of the deacon to the pastor—J. A. Davis. 2:30, The duty of the pastor to the church—G. W. Crumpton. 3 p.m., How to reach non-attending members—J. W. Partridge. 4 p.m., Question box. Sunday, 9 a.m., Prayer service. 9:30, How to study and how to teach the Sunday school lesson—C. W. O'Hara. 10 a.m., Christian education—Dr. A. P. Montague. 10:30, Denominational literature—Frank Willis Barnett. 11 a.m., Missionary sermon by W. B. Crumpton. Conveyances from Parkwood on L. & N., to the church, one and a half miles. A cordial invitation extended to other associations.—C. W. O'Hara, Chairman Committee.

The program of 5th Sunday meeting of the Alabama Association to be held with the Hickory Grove Baptist church on Friday before the fifth Sunday in July. Introductory sermon by Rev. C. C. Lloyd at 11 o'clock Friday. 2 p.m., organization. Sub. 1st, John 15:2. Explanation by C. C. Lloyd, J. C. Fonville, J. M. Dickerson. Sub. 2. Explanation, Matthew 8:22, T. L. S. Grace, E. M. Andress, W. T. Sharp. Sub. 3. Explanation, Rev. 21:8, Geo. H. McQueen, T. S. Morgan, Hope Stringer; Sub. 4. How may the churches of Alabama Association be brought into closer and more sympathetic touch with each other—R. P. Ellis, Geo. R. Vickery, W. C. Keilough. Sub. 5. Which is the most beautiful book in the Bible—R. P. Cross, J. M. Carter, J. T. Moncrief. Sub. 6. Can I be assured of salvation?—J. M. Frymere, E. T. Haraldson, T. J. Thrower. Sub. 7. Is it obligatory on Baptists to teach their children Baptist doctrine? Geo. H. McQueen, W. P. McQueen, T. L. S. Grace, Ed Dean, Committee.

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Program of 5th Sunday meeting to be held with Cleveland Baptist church, Cleveland, Ala., Friday, July 28th, 11 a.m., introductory sermon by W. Y. Adams; dinner; 2 p.m., organization; 2:30 p.m., how to secure active co-operation of young members by Mr. L. T. Fundley; 3:30 p.m., deacons, their authority and duty, J. M. Pass; 4 p.m., system in church finance; adjourn; 7:30 p.m., preaching by S. F. Reid; Saturday, July 29th, 9 a.m., prayer service; 10 a.m., principles of the Missionary Baptist church, Dr. Cole; 11 a.m., preaching; dinner; 2 p.m., what shall my family read, S. J. Cox; 3 p.m., Indifferent Christians and the remedy by H. G. B. Bynum and T. J. Chamblee; 4 p.m., Early conversion of children by F. Tidwell; adjournment; 7:30 p.m., preaching by T. J. Chamblee; Sunday, July 30th, 3:30 a.m., Sunday school; 10:30 a.m., Sunday school rally; 11 a.m., preaching. Dr. A. P. Montague, president of Howard College, is expected to be here one day and will be given the right of way to discuss the subject of Christian education at whatever hour he may choose. Brethren, come and let's have a good meeting.—J. T. Stephens, A. R. Head, Geo. Robnett, committe.

ALABAMA CITY:—As I have not written in some time I will give you a few dots from the mountains of North Alabama. Will begin with the finishing up of our great meeting at Blue Mountain church the second Sunday in June. I having had the misfortune of losing my left hand, getting it cut off in a flouring mill at Alabama City, Brother J. W. Dunnaway went and filled my appointment and baptized seven more into the church, and when I returned the fourth Sunday the revival spirit was just as great as when I left six weeks ago. On the fourth Sunday in May we met with Old Bethany church whom I serve once a month, and ordained Bro. Rufus Womack and Bro. Gregory Stovall and Brother Aught Muse as deacons of that church. Presbytery, J. B. Keown, chm., Eli Stevens, Ellis Bradley, Jake Foibubry, E. A. Gilliland, clerk, and on the first Sunday in July there was a presbytery called together at Fareview church which I have been serving two years for the purpose of setting apart Bro. T. P. Hill to the full work of the ministry consisting of J. B. Keown, chm., J. M. Chadwick, D. P. Goodhue, J. M. Bearden, J. M. Sitz, A. Lovelice, J. T. Stiles, J. P. Maise, N. W. Sauls, Ellis Bradley, John Fortenberry, G. H. Bearden, clerk. Brethren, pray for us. Yours in Christ—J. B. Keown, Alabama City.

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The State of Alabama, Probate Court, Jefferson County, June 21, 1905.
Estate of Mary L. Griffin, deceased, administered by Mary L. Griffin, deceased, and filed for 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.

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J. T. HENDERSON, BOX 118, BRISTOL, VA.

THE STATE OF ALABAMA, Probate Court, Jefferson County, July 10 1905.
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 the sale of certain real estate therein described, belonging to the estate of said deceased, for the purpose of paying the debts due thereby, on the ground that there is no personal property of said estate, and alleging further that the following heirs of said estate are non-resident of the State of Alabama, to wit: Fannie Taylor, a sister; John Myers, brother-in-law; Taylor Myers, nee-bevy; Belle Myers, niece; Katherine T. Brady, niece; Fannie Hunter, niece; James L. O'Connell, nephew-in-law; all residing in Baltimore, Md.; Mary Taylor, sister-in-law, residing in Pittsburg, Pa.; Oliver T. Myers, niece, Brookline, Mass.; Florence Tavers, niece, Brookline, Mass.; Fannie Durrah, a grand-niece, Brookline, Mass. All of above named heirs being over twenty-one years of age and of sound mind, so far as your petitioner has been able to ascertain.
It is therefore ordered that the 25th day of September, 1905, be set as a day for hearing said application and the testimony to be submitted in support of 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 in the Alabama Baptist, a newspaper published in this county, once a week for three successive weeks.
7-19-05 Samuel E. Greene, Judge of Probate.

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Under and by virtue of the power of sale contained in a mortgage executed on the 14th day of January, 1905, by C. H. Moseley to the Halle-Randolph Manufacturing Company, the undersigned will proceed to sell to the highest bidder for cash, in front of the Court House door of Jefferson County, Alabama, on Saturday, the 25th day of August, 1905, during the legal hours of sale, the following described real estate, to wit: Lot No. 6, in Block No. 17, according to Vann, Reed & Coppeland's survey of Woodlawn, Alabama. Said sale will be made for the purpose of paying the debt secured by said mortgage, and the cost and expense of foreclosing same.
Halle-Randolph Manufacturing Company,
Kerr & Haley, Attorneys. 7-19-05

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