

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Sheffield Convention Notes—Frank Willis Barnett

We had the pleasure of having Rev. S. H. Bennett, of Floralla, for a room-mate during our stay at the convention.

The following secretaries were recognized: Drs. Willingham, Frost and Barton, all men who are in love with their work.

Rev. B. H. Crumpton, D. D., of Bellville, was elected second Vice President. He is one of the "old guard" beloved by all.

Sheffield, Florence and Tusculmbia are ideally located. The hospitality of the people of these beautiful cities is unbounded.

Major John G. Harris was present shaking hands with his many friends who were glad to see him looking so young and vigorous.

The convention sermon by Rev. C. C. Pugh was sound, strong and spiritual. Bro. Pugh is the consecrated and scholarly pastor at Auburn.

The speech of welcome by Rev. A. J. Miller was timely and full of good fellowship, and the response by Dr. A. J. Montague was most happy and brief.

The trolley ride tendered by the merchants showing the beauties and attractions of the twin cities was greatly enjoyed by a large number of the delegates.

The Sheffield church, which is a beautiful, new one, reflects great credit upon the Sheffield Baptists. It is well seated and the ventilation is perfect.

Rev. M. M. Wood, of Fayette, who was unanimously elected secretary, has had considerable experience in secretarial work. Bro. Wood is reliable and painstaking.

Rev. C. T. Culpepper spoke feelingly of the need of the work at West Huntsville where a church building is greatly needed to accommodate the people who are eager to attend service.

In unanimously re-electing Hon. G. L. Comer, of Eufaula, President of the Convention, the brethren honored him and themselves. It is no empty honor to preside over the Baptists of Alabama.

Rev. J. A. Miller, pastor of Sheffield Baptist church, in his speech of welcome, told of the help he had received from Brethren Tandy and Jones, of Florence, Colley of Tusculmbia, and Comstock, of Sheffield.

A State Convention without the presence of the Hon. R. E. Pettus, of Huntsville, one of Alabama's greatest laymen, would hardly seem like an annual gathering of Alabama Baptists. He was unanimously re-elected first Vice President.

President Comer saved the convention much time by not permitting the visitors introduced to make speeches. All would have been glad to have heard from the visitors and yet felt that the time could be better occupied by adhering to the program.

Rev. W. J. Elliott, of Montgomery, secretary of the Alabama Ministerial Benefit Fund, was at the Convention busily pushing a work which ought to interest every preacher in Alabama. Bro. Elliott is one of our strong preachers who is willing to do extra work for the benefit of his brethren.

The following pastors who had come into the State during the past year were recognized: J. B. Jones, East Florence; Austin Crouch, Woodlawn; I. G. Murray, LaFayette; J. Warren Bates, Athens, and E. P. Smith, Carrollton. We welcome these strong men to Alabama and pray God's blessings upon their work.

When it was known that W. A. Davis, the efficient secretary who had for twenty years served the convention without pay, was bent on resigning, there was general regret. He took up the work of his lamented father and carried it on for a score of years, never during that time missing a session. The convention accepted his resignation with regret.

Dr. M. B. Wharton spoke glowingly of Sheffield, Tusculmbia and Florence and North Alabama.

Rev. J. B. Keown spoke of his work at Anniston and his hope of building a church out near the twine mills.

Brother Crumpton used with telling force the famous expression of Carey, "attempt great things for God and expect great things from God."

Bro. Crumpton spoke with great power on Thursday afternoon and those who heard him realized that the work of missions was close to his heart.

Rev. J. B. Keown told of the telling work being done by Rev. J. W. Dunaway at Alabama City. Bro. Dunaway was kept away by sickness in his family.

The Sheffield Reaper presented fine pictures of our great college presidents, Drs. Montague and Patrick. The Reaper put "Rev." before Dr. Montague's name.

Contributions to relieve the debt on the Sheffield church were taken on Friday afternoon. The Sheffield saints had done heroically and the convention came to the rescue of the self-sacrificing membership.

Missions in my section, five minutes talk by workers who told their experience proved interesting and helpful. Lots of preachers can make good thirty minutes talks but few can make good five minutes ones.

Rev. W. J. E. Cox told of the good work being done in Baldwin County. His story about the greedy church was most interesting. Rev. J. D. Wilkes, the missionary, has baptized about seventy people within the year.

That is a fine compliment to Brother A. A. Hutto's work at Decatur which is set out in the report of the State Board of Missions. Bro. Hutto has only good things to say of the Decatur saints and the way in which they are rallying around him.

Brother Crumpton says some of the city brethren laugh at him for sending out "circular letters" but he thanks God the country brethren read them and respond to them. He says he prayed as he wrote the letters and he prayed as he directed them.

Rev. A. E. Brown, of Asheville, N. C., superintendent of the Mountain Schools, and working under the Home Board, a man of God, a tireless worker, and a man with mission, spoke to the convention on Thursday afternoon about the work which is so near his heart.

Bro. Crumpton in a simple way told the story of his conversion, how at Byrs, of Aye he had a hope that had grown and grown until today he was far on the way without any doubt of where the race was leading. It got hold of the people and there were many eyes wet with tears.

Rev. Richard Hall, of Orrville, said that he had visited the Judson on festive occasions and at times when all were hard at work and he felt that Judson was doing a splendid work in every way. He showed conclusively that money was needed in order to keep Judson up to the highest standard to meet the new competition of colleges which were being endowed. His talk was along practical lines.

The report of Rev. M. M. Wood, the Statistical Secretary, was full of interesting data. He succeeded in getting 78 copies of minutes out of the 80 associations in Alabama. From the minutes the following facts were gleaned. Total number of churches, 1,884; number represented at association in 1904, 1,575; 1,389 reported contributions to missions, 790 gave to education, 928 Sunday schools with an enrollment of 40,864; number of baptisms, 8,968; number of members, 147,125. Five associations with 37 churches, and 2,054 members are non-committal, and 2 associations with 49 churches, and 2,700 members are against co-operation with our boards. The expenses of the Statistical Secretary's office from July 1, 1904, to July 15, 1905, was \$8.52.

Rev. A. G. Moseley read the report on foreign missions and made a short but liberal talk on missions.

Howard College had the right of way on Saturday morning and a number of stirring speeches were made.

Dr. Frost spoke of the "Judson Spirit" and truly it is a fine spirit. The Judson graduates love their alma mater.

Rev. J. A. Hendrix, in a strong speech for Howard College spoke of it as one of the most vital interests of Alabama Baptists.

Rev. R. E. Paulk, the missionary in Lauderdale county, is a rapid speaker and put a great amount of information in his five minute speech.

Rev. T. V. Neal, of Louisville, Ky., a graduate of Howard College, spoke with great feeling and fervor for his alma mater. He pledged his earnest support of the college.

It is a great thing to be able to win an audience, but to be able to win them for greater service for the master is greater, and this is the power which God has given to McConnell.

Rev. W. R. Ivey, of Oxford, said he believed the President and Faculty of Howard College are the friends of the pastors of Alabama and that the preachers of Alabama ought to be the friends of the college.

When the subject of foreign missions was under discussion we could but think of Provence, Napier and Thomas and breathe a prayer that the Lord would bless them and comfort them and give them the love of the people.

Rev. J. F. Gable, pastor at North Birmingham and a graduate of Howard College, spoke of the necessity of creating a "Howard Spirit" and gave the names of some of the men who have gone out from the college reflecting credit upon it and the Baptist denomination.

Dr. J. P. Shaffer, of Roanoke, in his own inimitable way spoke for the Judson and pleaded that the Baptists of Alabama should keep it to the front and that meant giving it more money for buildings, grounds and equipment. His Adam and Eve story was greatly appreciated.

Dr. W. J. E. Cox, pastor of St. Francis Street church, Mobile, spoke concerning the trustees of Howard College and said there was great indifference on their part. He spoke in a fearless way, and brought out some facts that were not pleasant but ought to be remedied.

Dr. Patrick spoke with pardonable pride of the progress of Judson during his nine years as president, and paid a sincere tribute to the loyal way in which the friends of the Judson have held up his hands. He said that Judson needed one hundred thousand dollars. To go forward, money was needed for a library, for a science hall and for better equipment.

Any one who thinks it is easy to learn to speak Japanese ought to hear McCollum tell his experience. McCollum's story of the Japanese passports with their limitations convulsed the audience, but his story of the death and burial of his little daughter wet the eyes of many. As he spoke we could but marvel at his experience and bless the Lord for what he is accomplishing.

Rev. J. W. McCollum, "our own beloved McCollum," began his speech at 9:30 Friday night. The church was crowded and many stood to hear his marvelous story, for he has seen himself and knows how to make others see the heathen's need of the gospel. Before he finished everyone open to conviction realized that missions was not the invention of a set of men to keep the churches alive but it was divine in its origin and dated from the beginning and that instead of dividing missions into foreign, home and state, it was better to think and pray for world-wide missions.

PAPER READ BY J. W. O'HARA

Before the Pastor's Union in Montgomery.—"The Story of Jacob's Life," History of His Times, and Morals of Canaan and Egypt.

The subject assigned me by the committee naturally falls into three divisions. 1, the story of his life; 2, the history of his times, and 3, the morals of Canaan and Egypt. All interest us for they present truth germane to the present.

1. The Story of His Life.—Jacob was the son of promise to Isaac and Rebecca in an advanced age of their lives. He was the grandson of Abraham, and the father of the twelve patriarchs. The time and place of his birth are not definitely known. Ussher locates the time in 1837 B. C., while Kitto and others insist upon 1985. The place of his birth is somewhere in the Negeb or South country, possibly Beer-la-haror. His stay in Canaan and Egypt was without doubt during the reign of the Hyksos kings in Egypt.

His birth was attended with unfortunate circumstances, which gave him the name he bore many years, Jacob, "supplanter." This character is evinced in his unquestionable shrewdness and deception in dealing with his brother. For a mess of pottage he obtains Esau's birthright and by falsehood secures his blessing. He is decidedly culpable in the latter and receives no credit in the former.

His father has drifted from the old home to Gerar. Touching at several intermediate points, he locates at Beer-sheba, where Jacob and his mother deceive the blind Isaac, and hypocritically secure his blessing. The act endangers Jacob's life. Esau's anger is rising to a tempest. Rebecca recognizing this, feigned weariness with the Hittites and asked Isaac to send Jacob away to her brother, Laban, at Padan Arom, to secure a wife.

Pursued by an angry brother, haunted with an evil conscience and with a stone for a pillow, his dreams were disturbed. In rebuke the Lord reveals a host of angels to him and converts a sinner's bed into a heavenly couch. Here Jacob consecrates himself and one-tenth of his goods to the Lord. Thus Liz, the place of the "almond tree," becomes "Bethel," the "house of God," and its memories in after years mightily influenced his life. The wearisome journey is soon over and Jacob finds himself in Laban's home surrounded by loving relatives and all the comforts of Padan Arom. His cousins, the beautiful Rachel and the tender eyed Leah, are happy in his presence. His life leaves here its prosaic trend and becomes exceedingly romantic as he works two periods of seven years for the girl of his choice and gets her older sister in the bargain. Employed by Laban, he serves more than twenty years, his wages being changed ten times.

The Lord has greatly prospered him notwithstanding this effort to defraud. He is quite wealthy, possessing wives and children, flocks and herds, cattle and much goods. In a vision the Lord directs him to return to the land of his fathers. He and his family leave Padan Arom under cover of darkness. Rachel carries some of her father's gods. The aggrieved father after the break of day is seen hastening after the refugees and at the mountain of Gilead overtakes them, where after much parleying the treaty of peace is signed and he takes his leave of his children with Mizpah. "The Lord watch between me and thee when we are absent one from another."

His experience is out of one trouble into another. He now fears to meet the wronged brother. Therefore arriving at Mohanain, he sends messengers ahead to ascertain the frame of Edom's mind. News is brought back that Esau and 400 men have left Mt. Seir to meet the Jacobite caravan. Panic stricken he goes across the Jobbok with his loved ones, then recrosses to wrestle with God. During the night the Lord demands certain concessions before he will grant a peace meeting with his brother. Only after the Lord has broken his thigh does his stubborn will yield, and then in his crippled and helpless estate he cries out in earnest to God, whereupon he is heard and blessed. As the sun sheds his early morning rays upon the Perea hills, their brow is crowned with the kiss of peace between the long separated brothers. Gifts are exchanged and Esau goes on ahead to prepare a royal welcome to the returning

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brother as he shall reach Shechem.

Disgraced by the conduct of Dinah with a Hivite and endangered by the uncontrollable rashness of his sons, he journeys to Bethel where the Lord renews the promise and reminds him of the covenant. Rachel, the beloved wife, dies on the way to Bethlehem in travail. Laden with sorrow, he enters the old home at Kerieth Arba and is scarcely there before his aged father dies. Side by side go the twin brothers and lovingly yet sorrowfully laid his body away in the sepulchre of their fathers to await the Lord's call.

Through the changing scenes of time he is again called from native land and beloved heath to journey to Egypt. Joseph has been sold through envy to the Midianites and in turn to Pharaoh. He is traveling God's way from prison to palace and at length becomes second ruler in Egypt. Famine drives Jacob to search for corn and fortune favors in the discovery of the long lost son, who removes his father's family to the fertile pasture land of Goshen. Jacob does not leave us in doubt as to his age of life upon entering Egypt, but says to Pharaoh, "The days and years of my pilgrimage are one hundred and thirty years; few and evil have been the years of my life and they have been attained unto the days of the years of the life of my fathers in the days of their pilgrimage." He lived a peaceful and quiet life seventeen years in a land of plenty and at the age of one hundred and forty seven died. His instructions before death were carried out and his body was carried to the cave of Mopelah and interred. The mourning children returned to Egypt to renew their labor, which became in after years hard service. Yet in it all a father's dying blessing to sons and grandsons was a source of continuous comfort and blessing.

2. The History of His Times.—It is altogether probable that Jacob's sojourn in Egypt was during the reign of the Hyksos kings, which extended from the fourteenth to the seventeenth dynasty. Abraham visited Egypt about the first of their reign, Jacob and family came about the time of the expulsion. The earlier dynasties were proficient in woodwork and art and the later dynasties in pyramid building and stone work. The Hyksos kings were, however, a nomadic race, loving the chase and war, consequently literature, art sculpture and civilization were on a decline during their reign. Their origin is unknown. A tradition is extant that they were the ancestry of the Zuzine, Anokim, Eunim, and Zanzumim of the land of Canaan and of the east. Their coming to Egypt was due to an attack on the East by the Assyrians, who in their growing power were soon to overrun all the Canaanitish territory. The civic life of Canaan, later Palestine, was chiefly tribal, consequently much friction. Every man was a law unto himself, the survival being to the fittest. Constant warfare was waged by contiguous nations. Egypt is menaced on the west by approaching enemies. Internal strife is plainly manifest. The solidity of the nation is destroyed by the existence of two or three contemporary dynasties, ruled by petty kings. Wood and similar material is scarce, hence the inauguration of the art of brick making, which forces hard and rigorous service upon the Israelites of later centuries, yet all of this was only the school master disciplining and training the chosen race, to be not only the balance of power in the future, but to be the dispenser of divine truth.

3. The Morals of Canaan and Egypt.—Here our source of information is even more limited than in previous divisions, for in citation of events of nations only the civil and political facts are mentioned, the moral being omitted. However, it is not all inference. The looseness of the Hyksos reign and the disunion of Canaanitish life were strong encouragement to low moral existence. Idolatry was everywhere prevalent. Polygamy was not only allowed but encouraged. Lying, deception, injustice, oppression, licentiousness, adultery and similar sins honey-combed the religious and national life. Even in the chosen family itself many dark things appear. Abraham twice falsified about his wife, Isaac was guilty of a like sin, Dinah was disgraced and Joseph involved in an Egyptian scandal.

The religious life was a mixture of montheism, polytheism and pantheism. Animal and ancestral worship filled a large part of their devotions. The

worship of heavenly bodies is commingled with various other forms of worship, yet in the midst of the gods and their system, there is a strong inclination to the monotheistic idea. The god, Ra, is considered superior, and becomes at once the recognized god of gods. Josephus in his dissertations on Manetho's writings speaks of the "Kings and people of ignoble birth," horrible wickedness, "lepers and impure people," of the gods being angry because of "wicked practices." These few suggestions are only nuggets, which indicate the more abundant material below the surface. I believe we are warranted in saying that the times in which Jacob lived were exceedingly corrupt.

However, in their system there is a definite moral aim, and effort to social well being. This, however, in more prosperous times was prostituted by the greed of gain. The priests were covetous and vile and for a mere trifle would grant absolution to the grossest of sinners.

Admitting these facts, it is an encouraging thought of exceeding great comfort, that in the midst of a perverse people, the people of the true God lived. Their influence, though somewhat neutralized, was not killed. Many from their number are chosen for the Roll of Faith. The holy fires burn upon their altars wherever they camp. Their sojourn in Egypt was not in vain, but prepared the way for the illustrious eighteenth and nineteenth dynasties of Egyptian civilization and laid the foundations for theological lights of later centuries. Not only thus in Egypt but in Canaan was prepared through the chosen family the cradle for the child Jesus. Well may we say "the people who walked in darkness have seen a great light and they that dwelt in the land of the shadow of death upon them hath the light shined."

DR. W. W. LANDRUM ARRESTED

In Mid Ocean for Celebrating the Glorious Fourth of July.

(By Alex W. Bealer.)

London, July 8.—Dr. W. W. Landrum, of Atlanta, was the only preacher among the passengers on the Celtic, the great British steamer, to get into trouble. On the Fourth of July he was arrested when out on the high seas, by a British officer for having violated the rules of the ship. Although the doctor was the only pleacher to get into this trouble he was not the only man, for later in the day Deacon D. O. Dougherty, of Atlanta, was given the same treatment.

Under the law the captain of this ship is a legal officer on board and when out upon the high seas the boat is governed by the laws of England. They give to the companies operating these steamboats the right to frame rules for their management and the right is given by them to the captain to enforce these rules.

Among the rules is one that the first cabin passengers must confine themselves to the front and middle of the ship, the second cabin passengers to the stern of the vessel. It is positively against the rules for a passenger in one class to go over, even to visit people in another class.

Arranged a Great Program.

For the first time in many years a number of the first cabin passengers have had friends in the second cabin and they have been visiting them every now and then. In the second cabin on this trip have been some of the most prominent Baptists in the sections where they live. They have been in the majority there and have been allowed to have things pretty much their own way. They arranged a great Fourth of July program. It consisted of a parade around the decks, led by a man banging on a dinner gong and by another blowing "Yankee Doodle" on a flute and later by a patriotic celebration in the cabin.

Dr. Landrum, from the first cabin was invited to make one of the speeches. His name was put on the program issued by the official printer for the Celtic. Never for a moment thinking of trouble he went over to the meeting and received a regular ovation. After this flattering testimonial to his popularity he was formally introduced to his audience and began, in his best vein, a patriotic speech.

An Elegant Oration.

"Compatriots, one and all," said he, "I hail you, I salute you, I congratulate you on the opportunity afforded you of celebrating your nation's natal day on the high seas. If it be true that man is the highest order of animal, then the American must be the highest order of man and may I be permitted to say that the highest order of American is represented in the distinguished company it is my honor to address on this felicitous occasion.

"The applause that greets this sentiment is not altogether pleasant as I discover that it comes chiefly from the hands and throats of the whole company when I had in mind rather the gentler sex. Our Heavenly Father drove woman out of Paradise, but certainly, He did not drive Paradise out of woman.

"My countrymen, ours is a great and a glorious land. Let me give to you its boundaries. It is bounded on the east by the garden of Eden, on the south by the procession of the Equinoxes, on the north by the Aurora Borealis and on the west by the day of Judgment."

British Lion Seizes the Doctor.

Just at this juncture when the American eagle of oratory was pluming his wings for a loftier flight, the paw of the British lion fell upon him and pulled out most of his tail feathers.

In other words Dr. Landrum felt a heavy hand laid upon his shoulder and glancing up he saw looking down upon him, the stolid face of an English steward.

"Are you not a first cabin passenger?" he asked.

"I am a truthful man," said the doctor in his most suave voice, "and I cannot deny the soft impeachment, I am."

"Then, sir, I arrest you and will convey you back to your apartments."

"Compatriots," said the doctor not in the least embarrassed, "you see how it is. I must leave you, fare thee well."

Great excitement prevailed in the meeting and the whole party, as some one shouted "Let's go back with him, started to follow, but Dr. Landrum waved them down and said: "We are law-abiding citizens, let the law take its course."

Then, in charge of the steward, he was escorted forward, followed by the cheers of the crowd.

It was afterward learned that the great Fourth of July parade among the second cabin passengers was stopped at its most enthusiastic point because the permission of the captain to give it had not been asked.

Mr. Dougherty Arrested.

Just after the Landrum incident Mr. D. O. Dougherty, of Atlanta, went over into the second cabin to visit his friend, Dr. Swann, of the Atlanta Federal prison, who had to travel second class or give up his trip as all the first class passages had been taken.

While the two gentlemen were talking together one of the officers asked Mr. Dougherty if he was not from the first cabin. Being a deacon in the church, of which Dr. Landrum is pastor, he could not afford to deny the soft impeachment. When he admitted it, he, too, was placed under arrest and escorted back to the first cabin quarters.

Considerable criticism was indulged in by the southern passengers against the officials of the ship for the arrest of Dr. Landrum. His name was printed on the program by the ship printer and he took it for granted that it was all right for him to speak. The officials when approached said they did not know he was in the first cabin. Many of the Georgians were very much afraid that serious results would come to Dr. Landrum from leaving within his soul two-thirds of a speech that promised in its opening sentences to reach among the stars ere it mounted to the stage of peroration. But, man of elastic spirit as he is, the doctor could not be downed, and the arrest "never phased him."

There are quite a number of Englishmen on board and they look on in wonder at the demonstrative southerners and fail to understand how they can be so sociable.

An Unpleasant Incident.

An unpleasant incident occurred to cast a little shadow on the pleasures of the trip. Sunday night, the Baptists were holding a little meeting on the second deck, singing religious songs and having speech-

es from different men from the north and south. This seemed to stir the sluggish blood of a big fellow from Washington, D. C., who bears the name of Brown. He had the appearance of a gentleman and is said to be a preacher.

He proved himself to be no gentleman and all the preachers of any denomination in Georgia, with whom I am acquainted, would blush for his conduct. He saw that a great number of people were being attracted by the songs and talks which were good and doubtless becoming envious, he said loud enough to be heard: "I'll break up the gang." Then taking a fellow as boorish as himself by the arm he forced his beefy corporacity through the company of ladies, pushing some aside and brushed past Dr. B. D. Gray, of Atlanta, who was talking, and going a short distance beyond, began talking with several others in a tone loud enough to disturb the meeting.

The incident was the talk of the ship, and the next day Rev. M. P. Fikes, of Pennsylvania, a Baptist preacher, approached the big fellow and said: "I attended the service of the Church of England held on Sunday and although I am not of that faith, enjoyed it. I went there to worship God and I profited by the service. I am sorry that you acted as rudely as you did when you came to our service."

Not a word was said in answer by the big fellow, who has been keeping very quiet ever since.—Atlanta Journal.

Pastorless Churches and Churchless Preachers.

Speaking of the above subject I am sometimes reminded of the old bachelor who was immensely rich but horridly ugly. He was asked by his friend why he had never married, and his reply was "I have had quite an unfortunate experience, matrimonially speaking. My trouble has always been that the girls I could get I wouldn't have, while those I would have I couldn't get."

Almost everyone who writes on the subject of pastorless churches and churchless preachers seems to feel sure that something is radically wrong and that somebody or something is to be blamed for the wrong. The effort seems to be to locate the blame and to remedy the wrong, but may we not take a more hopeful view of the case and after all indulge the opinion that at least a part of the wrong is imaginary.

Even the path of progress sometimes leads up hill and when we come to the ascent we should not fall out with the way or become discouraged. If the present state of affairs is the natural outgrowth of certain policies which are sound and right, then no one is to blame and no real wrong has been perpetrated, and after all we may still be progressing.

The Baptists of Alabama have for several years been earnestly engaged in a vigorous campaign for a higher standard of leadership among the ministry. I do not mean to say that Baptists have only of late come to realize this need, but more stress has been laid on the subject of late and the policies for the accomplishment of this end have been more vigorously pushed for the rapid progress and development of our country have laid double stress upon the need for such improvement in the ministry. This need becomes more apparent. Our citizens have become more thoroughly aroused over the question of general education. Even the rural districts have caught the inspiration and into whatever community you go you find an urgent demand for a man who is capable of leading the people. To meet this demand we have urged our ministry to seek a better education. Ministerial education has been pushed and pushed because it was imperatively demanded. We are now only beginning to press this great work. We have only started the campaign. No man can question the soundness of this policy. Whoever says one word or does one thing to check the campaign of ministerial education by that word or deed proves himself an enemy to the cause of Christ. It must go on. The cause of Christ and the exigencies of the times unite in demanding the execution of this glorious work. We have urged every young man to take advantage of every opportunity to procure an education at whatever sacrifice, if he felt called to preach.

Another policy has been to urge an absolute divorce of the ministry from all secular business.

We have tried to impress it upon young men that they can not be successful in the ministry and divide their time with other business. From every quarter comes the demand upon the preacher that he must preach only. He is even admonished that if he does not accede to the demands he can not be respected as a pastor. He soon becomes sensible of the fact that he is frowned upon if he seeks a support outside of the ministry. There is enough work connected with the ministry to tax any mind or heart to the utmost and whoever tries to do the work of a pastor and anything else rightly does neither. The demand for this separation does not come alone from the church. It comes as well from the entire community surrounding the church. The demand is in perfect accord with the policy which seeks an absolute separation of the ministry from all secular business. These policies are good, but to adopt them costs something and we need not become alarmed if it requires some time for everything to become adapted to them.

It is no little undertaking for a man who is surrounded by a family to shuffle off everything and enter school. He can do it, but it means much sacrifice and many a good man has thought over the problem and has firmly concluded that it is too much for him. We have tried to show him that he could. We have even told him that he must and in our arguments to him we have impressed the people at large that if he does not he is not qualified to be their pastor. This is true and a preacher could not attend school and feed his family on the wind, a conclusion equally true, yet requiring a longer time at the hands of a people who will at last accept it. Thus we have argued a preacher out of a pastorate, but we have failed to argue him into school.

And notwithstanding the fact that "all the preachers preaching only" is an ideal motto, still for all preachers to cut loose from everything else and depend on the ministry alone for a support is an ideal not soon to be realized. Why? Let us see.

There are in Alabama about 1,784 Baptist churches. These 1,784 Baptist churches contributed for home purposes last year \$250,961. Just what per cent of this amount represented pastors' salary I do not know. I feel safe, however, in saying that not more than 75 per cent of this amount went for pastors' salary at the best. Now, if each Baptist preacher in Alabama had only one church to which he gave his whole time, there would be in Alabama 654 pastorless churches. If each preacher had two churches there would be 576 churchless preachers. Now let us suppose the Baptist ministry in Alabama suddenly divorced from all secular pursuits. Then we have 1,230 men, most of them with families, subsisting upon the sum of \$152.00 each per annum. This would give each preacher in Alabama a pastorate and each church a pastor. We insist that each preacher should drop everything in the way of business and devote himself wholly to the ministry. This is the ideal, but can 1,230 men live and support their families on \$152.00 per annum. The truth is we have reached the stage in the progress of our campaign where a man who has equipped himself cannot live on the average salary while the churches are surrounded by a citizenship which demands a better equipped man than they are willing to pay—or able to pay, as they put it. Hence with the churches, as with the bachelor, those whom they can get they do not want, while those whom they would have they cannot get.

Yet, the situation is not gloomy. We are progressing. The people have accepted one side or on half of the arguments. They have become convinced that we should have a better equipped ministry. They have agreed that a minister should wait on the ministry only, now when all come to see that something more than wind is required to support a resolution like this the battle will be over, the victory will have been won.

Let us wait a while with patience, work away in hope and pray with earnest faith and this very way we will surely right the wrong, while if there is sufficient ground for the divorce for which we have been and are contending, the decree will be granted and "pro confesso," let it be hoped so far as the ministry is concerned.

A. W. BRISCOE, Flint, Ala.

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CONVENTION NOTES.

(Frank Willis Barnett.)

Dr. Montague is a born master of ceremonies and it is always a pleasure to be present on an occasion where he presides.

We were glad to see the following brethren of the press present: G. W. Anderson, Religious Forum; E. E. Folk, Baptist and Reflector; H. E. Cleaton, Baptist Argus; C. W. Knight, Western Recorder.

President Patrick, in his address on the Judson, stated that during the past session there were students from fourteen states. Eight years ago the total enrollment was 100; last year it was over 400.

The committee on Time and Place made report that the place would be Talladega and the time July 18, 1906, Rev. W. M. Blackwelder to preach the convention sermon and J. M. Shelburne as alternate.

The pledges for current support of Howard College amounted to \$4,000. The convention agreed to launch a movement to endow the institution with \$100,000. J. W. Worthington, of Sheffield, starts the endowment with \$500.

The Alabama Ministerial Benefit Society met Saturday afternoon and elected the following officers: Dr. W. B. Crumpton, President; Rev. W. J. Elliott, Secretary and treasurer; executive committee, Dr. C. A. Stakely, J. H. Jenkins and E. M. Stewart.

Dr. Gregory, of Montgomery, made a strong appeal for temperance at the mass meeting urging the Baptists to fight vigorously for the anti-saloon movement. He reviewed the fight that is in progress at Montgomery and paid a glowing tribute to Mayor Teague of Montgomery, who has taken such a firm stand for Sunday observance.

The subject of Ministerial Education was presented by Arnold S. Smith, of Alexander City. The speaker was versatile with his subject and swayed the audience with his earnestness and eloquence. The treasurer of the board reported through J. M. Shelburne \$1,570 raised and fifty-five students helped at East Lake and Seminary and only \$393.68 deficit. Dr. Cox placed the responsibility of this deficit on pastors and urged them to take an offering next year.

The report of the meeting of the Woman's Missionary Union will appear next week. We understand that the meeting was enthusiastic and that the good women have planned great things for the coming year. Some fine work was done during the past year as the annual report shows. The total amount contributed by all the local societies was \$9,164.32. This was divided as follows: Foreign missions, \$4,623.79; home missions, \$3,211.66; state missions, \$1,328.87.

Dr. E. W. Young, of Columbus, O., national superintendent of the Anti-Saloon League, addressed the temperance mass meeting. "The anti-saloon movement," said the speaker, "is barely seven years old, but it has swept forty states in the Union and is growing at a stupendous rate." In conclusion he urged the promoters of the Anti-Saloon League to fight for a local option law. "Let every delegate to this convention become a center of agitation until the people of this state get control of the liquor traffic," said Dr. Young. It was decided to appoint five delegates to the next national convention of the Anti-Saloon League.

Dr. S. E. Wasson, pastor of the First Methodist church at Decatur and acting superintendent of the Alabama Anti-Saloon League, addressed the temperance mass meeting. He recounted the conditions in the state and pointed out the obstacles that the movement would confront. "In Alabama," said Dr. Wasson, "there are 1,515 dealers who pay government license to sell whisky, whereas, there are only 616 dealers who pay state license. The Christian people," he said, "are running this state. The new constitution has placed the ballot in the hands of the righteous men. They are sure to rise up in their power and might and stamp out all evils and wrong doing."

At the temperance mass meeting Sunday afternoon, presided over by Dr. W. B. Crumpton, the report of the temperance committee was read by Dr. O. F. Gregory, of Montgomery, and adopted by a unanimous vote. The report set forth statistics showing the money expended annually for liquor. For whisky and its accompanying evils over \$3,450,000 were expended last year. The report endorsed the Anti-Saloon League of Alabama and strongly recommended that every Baptist in the state work for the passage of a local option law at the next session of the legislature. The report favored a bill that would safeguard the counties in the state that are already dry.

Rev. R. H. Tandy, of Florence, also read a paper to the purport that the pastor should outline the policy of the Sunday school, breaking away from old and well beaten lines. The successful pastor will be in his Sunday school to encourage.

Rev. L. O. Dawson read a paper on "The Pastor in the Sunday School." The substance of the paper was that the pastor was the guide and helper of the Sunday school, but should not in general serve as superintendent, secretary or teacher.

The home mission report read by J. W. O'Hara was discussed by Dr. A. J. Barton and A. E. Brown, representatives of the board. Over 700 missionaries are employed by the board and there has been a successful year's work. Dr. Barton is a forceful and convincing speaker.

Dr. J. G. Dickinson introduced the following resolution: "Resolved, That since we learn with pleasure of the completion of the book, 'Moral Dignity of Baptism,' by J. M. Frost, that we request the Sunday School Board to publish same if satisfactory arrangements can be made with Dr. Frost."

Dr. R. J. Willingham after the hour of adjournment on Saturday afternoon was given all the time he desired to present the claims of the foreign board. Dr. Willingham was quite unwell, but nevertheless spoke to the convention on the great question on his heart. He has few equals as a soul-stirring speaker.

A large tent was erected near the church and under it the delegates who were entertained by the people of Florence and Tusculumbia were served lunch each day at noon. The time necessary to go and come from these places at noon during the convention could not be spared, and hence the thoughtfulness of the Florence and Tusculumbia hosts made it very pleasant for their guests.

The following schedule, which is merely suggestive was adopted: January, ministerial education; February, state missions; March, home missions; April, foreign missions; May, associated missions; June, state missions; July, Bible and colportage fund; August, aged and infirm ministers; September, denominational education; October, home missions; November, Orphans' home; December, foreign missions.

The following committees were appointed: Nominations—G. W. Ellis, C. S. Rabb, S. Lacey, J. F. Gable, J. E. Herring, H. C. Reynolds, Percy Henderson; W. M. Murray, F. H. Watkins.

Time and Place—J. B. Davie, S. P. Lindsay, A. J. Preston, W. C. Davis, J. W. Barclay, J. J. Hagood, E. P. Smith, J. W. Bates, A. J. Johnson.

State Board's Report—Arnold S. Smith, C. C. Pugh, W. J. D. Upshaw, G. D. O'Rear, LaFayette Cooke.

The report of the Baptist orphanage at Evergreen showed that there were a total of 108 children in the home, forty-one were enrolled during the year and thirty-six have gone out from the home by adoption and consent this year. The home was established twelve years ago. During that time 310 orphans have been cared for. The property is valued at \$35,000, and is owned by the state convention. The property consists of eighty acres of land and four substantial brick buildings.

Dr. Montague stated the progress and needs of Howard College. One hundred and seventy-six students have been in the college this year, about forty of whom were ministerial students. The college has been self-sustaining and plans great enlargement. Some months ago, seeing the need of a science hall and library building a move was started to erect a \$11,000 building for such purpose and \$4,000 to do repair work on other buildings. The management having in view larger things wrote Mr. Rockefeller, who stated he would give \$25,000 for scientific equipment and endowment upon condition that the convention raise \$75,000. Mr. Rockefeller proposes that \$20,000 be given for a science hall and \$5,000 for its equipment.

NOTES ON MINISTERS' MEETING.

(Frank Willis Barnett.)

Rev. A. J. Barton, D. D., was present at the Minister's Conference.

The social feature of the Ministers' Conference is one of its most pleasant features.

Rev. J. W. O'Hara reported the Ministers' Conference for the Montgomery Advertiser.

The attendance at the Thursday evening service taxed the seating capacity of the church.

It is always pleasing to hear a crowd of preachers sing the old gospel hymns and we certainly enjoyed this part of the service.

Rev. J. L. Gross, of Selma, who was to speak on the "Need of Evangelism," was enjoying the Baptist World's Congress at London.

We enjoyed the free discussions. The meeting was open and each one had a chance to ventilate his views or perforate the views of his brethren.

While there were present quite a number of our most useful pastors, the absence of a number of those who fill our city pulpits was commented on.

Dr. Gregory said there are some "cellar Christians," some "one-story Christians," some "two-story Christians," and some "sky-scraper Christians."

Rev. J. W. Bates, who had recently come to Alabama to serve the First Baptist church at Athens, made several pointed talks which were well received by the brethren.

The paper read by Rev. J. W. E. Cox, D. D., on the "Work and Need of the Holy Spirit," was a thought-provoking paper and brought forth many expressions from the brethren.

Rev. J. P. Shaffer, the president, made a fine presiding officer. His many friends were delighted to see and hear him. He is a man upon whom the younger men lean with confidence.

More than eighty preachers were present at the Thursday morning session and they kept coming in at the afternoon and evening services and some of the prominent laymen were present.

In spite of the splendid speeches on Thursday afternoon some of the brethren slept. It was very warm and many had lost sleep. It ought to make them feel more kindly towards their sleeping deacons.

There were only five or six of the old guard present. We younger men miss their benign faces and wise words. God bless the dear old saints who were present and watch over those who were too feeble to come.

The idea of having a Minister's Conference before the convention is a happy one and when the brethren who remain away learn what they are missing by their absence the attendance will be greatly increased.

Rev. J. M. Frost, Corresponding Secretary of the Sunday School Board, was present and by special request spoke on the "Work and Need of the Holy Spirit" in an informing and highly spiritual manner. Dr. Frost is one of our wisest leaders and his presence was a benediction. Dr. Frost has a warm place in his heart for Alabama and is greatly loved by Alabamians.

Assignments for Sunday.

Visiting ministers were assigned as follows to fill the Protestant pulpits of the Tri-Cities Sunday:

Sheffield.

First Baptist Church—11 a.m., Dr. L. O. Dawson, Tuscaloosa; 8:15 p.m., Rev. W. J. E. Cox, Mobile.

First Methodist Church—11 a.m., Dr. Geo. B. Eager, Louisville, Ky.; 8:15 p.m., Dr. O. F. Gregory, Montgomery.

Cumberland Presbyterian Church—11 a.m., Rev. R. S. Gavin, Bessemer; 8:15 p.m., Rev. A. S. Smith, Alexander City.

Furnace Hill Baptist Church—11 a.m., Rev. A. C. Swindall, East Lake; 8:15 p.m., Rev. J. W. Sandlin, Catherine.

Tusculumbia.

Presbyterian Church—11 a.m., Rev. Austin Crouch, Woodlawn; 8:15 p.m., Dr. L. O. Dawson, Tuscaloosa.

Methodist Church—11 a.m., Rev. J. A. Hendrix, Pratt City; 8:15 p.m., Dr. E. E. Folk, Nashville, Tenn.

Baptist Church—11 a.m., Rev. J. V. Dickinson, Jasper; 8:15 p.m., Dr. J. M. Shelburne, East Lake.

Florence.

Methodist Church—11 a.m., Rev. W. J. E. Cox, Mobile.

Presbyterian Church—11 a.m., Dr. C. A. Stakely, Montgomery; 8:15 p.m., Rev. T. M. Calloway, Talladega.

Baptist Church—11 a.m., Dr. A. P. Montague, East Lake; 8:15 p.m., Rev. Richard Hall, Orrville.

East Florence.

Baptist Church—11 a.m., Rev. S. H. Campbell, Dothan; 8:15 p.m., Rev. J. W. Vesey, East Birmingham.

Methodist Church—11 a.m., Rev. J. W. O'Hara, Montgomery; 8:15 p.m., Rev. A. G. Mosely, Evergreen.

Presbyterian Church—8:15 p.m., Rev. J. G. Gable, North Birmingham.

Free Will Baptist Church—11 a.m., Rev. A. N. Reeves; 8:15 p.m., Rev. J. H. Poole.

MINISTERS' MEETING.

(Rev. J. W. Hamner.)

Ministers' Meeting—Wednesday Evening.

Parable of the Barren Fig-tree.

1. The position of the tree is a place of advantage.

2. Numerical strength may be a source of positive weakness.

3. There can be no personal glory without personal merit.

4. Continuance in opportunity must be won.

The above is an outline of thought presented by Rev. J. M. Shelburne at the evening (Wednesday) session of the Ministers' Meeting, in the absence of Rev. W. T. Taliaferro, the appointee. Bro. Shelburne was very happy in his treatment of the subject.

Thursday morning session of the Ministers' Meeting:

Rev. Geo. E. Brewer, the president, being absent, on motion of Rev. W. B. Crumpton, Dr. Jno. P. Shaffer, of Roanoke, was called to the chair.

Bro. Hendrix led the devotional service in absence of Rev. J. L. Gregory. Prayer by Brethren T. M. Calloway and W. R. Ivie. The Scripture reading and the prayers were uplifting.

After the devotional service Dr. Shaffer was elected permanent president and Rev. T. M. Calloway secretary.

10 a.m.—Dr. W. J. E. Cox, of Mobile, read a thoughtful paper on the "Work and Need of the Holy Spirit." As usual Dr. Cox was accurate, orthodox, helpful. The subject was spoken to by Rev. Jno. V. Dickinson, of Jasper, Rev. J. W. Sandlin, Rev. B. H. Crumpton, Rev. J. W. Bates, Rev. A. J. Preston, who sprung the question "Does the Holy Spirit come by Prayer or in Fulfillment of Prophecy," Rev. J. M. Shelburne, Rev. A. S. Smith, Rev. J. M. Frost, D. D., Rev. W. B. Crumpton, D. D., Rev. G. S. Anderson, Rev. C. W. O'Hara, Dr. W. J. E. Cox. Ministers' Meeting—Afternoon Session, July 20, 1905.

After reading of Scripture by Dr. J. P. Shaffer and prayer by Dr. L. O. Dawson, the meeting was called to order.

"Jesus as a Teacher," the subject for the hour, was taken up. Dr. A. C. Davidson being absent, Rev. Austin Crouch, of Woodlawn, made the opening address. He was followed by Rev. J. W. Bates, Dr. Jno. P. Shaffer, Rev. J. F. Gable, Rev. G. S. Anderson, Rev. J. B. Keown, Rev. W. S. Brown, Arnold S. Smith, Rev. L. O. Dawson, Dr. J. M. Frost, Rev. B. H. Crumpton, Dr. W. J. E. Cox, Rev. Frank Willis Barnett.

"The Pastor's Place in the Sunday School" was the subject for 4:45.

Dr. L. O. Dawson read a paper prepared at his request by Prof. G. W. Palmer, of the University of Alabama at Tuscaloosa. Dr. Dawson presented it as "Some of the Things One of the Best Sunday School Superintendents in the State" would say on the subject.

Rev. R. H. Tandy, of Florence, also read a paper on the subject. Pointedness and brevity have been notable characteristics of all the papers so far.

Minister's Meeting, Thursday Evening, July 20, 1905.

After service of song Rev. W. A. Parker led in prayer and the audience joined in singing "How Firm a Foundation" as only an audience at least half of whom are Baptist preachers can sing that grand old hymn. Dr. Shaffer being absent, Rev. C. W. O'Hara was called to the chair.

"Need of Evangelism" was the subject for this hour. Rev. J. L. Gross being absent, Rev. J. V. Dickinson led in the discussion.

Dr. O. F. Gregory, of Montgomery, gave by previous appointment an exegesis of Hebrews vi: 1-6.

The Work and Need of the Holy Spirit.

(Paper read by Rev. W. J. E. Cox, D. D., at Minister's Conference and published by special request.)

There is only one God but he has manifested himself to us in three separate and distinct personalities—God the Father, God the Son, and God the Holy Spirit. Each of these persons in the Godhead occupies a separate and distinct office and performs a separate and distinct work, and yet they are one in nature, purpose and aim. The office and work of one never in any way interferes or clashes with the office and work of either of the others.

That the Holy Spirit is a person and not a mere power or influence might be proved by numerous passages from the Word of God. To use the neuter pronoun "it" therefore, in speaking of the Holy Spirit is improper, unscriptural and irreverent. There was as distinct a coming into the world of the Holy Spirit to enter upon his office and work as there was in the case of Christ.

The first work of the Spirit with men is to convict of sin. Christ in speaking to his disciples of the Comforter or Holy Spirit, says: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." It is through the Word, generally at least, either directly or indirectly, that the Spirit convicts of sin. We should never forget that the Word is the "sword of the Spirit." Christ says that the Spirit convicts of sin, "because they believe not

on me." But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Another part of the work of the Spirit is to regenerate the soul, and regeneration is absolutely, always and everywhere, essential to salvation. Man's condition is such by nature that a wonderful transformation, and not a mere reformation, must take place before he can be made meet for the kingdom of heaven. The phrases used to describe the change wrought in regeneration are such as to indicate that the subject of it is a "new creature," as if, proceeding, like Adam, directly from the creating hand of God. The soul in its natural state is dead in trespasses and in sins and in regeneration it is quickened, renewed, restored to the image of God, born again, born of God, born from above, and the agency by which this new creation is formed is the Holy Spirit. Christ taught Nicodemus that except a man be born of the Spirit he can not enter into the kingdom of God.

That the Holy Spirit does regenerate the soul we know, but how he does it we do not know. Christ said to Nicodemus, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." We do know, however, that it is through the Word of God that he wields his mighty power over men. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, who liveth and abideth forever." John says, "as many as received him, to them gave he the right to become children of God, even to them that believed on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We might as well attempt to explain how God created the world as how he new-creates the soul.

Another part of the work of the Spirit is to sanctify believers. Paul says, "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning into salvation of the Spirit and belief in the truth." 2 Thess. 2:13. Peter says, "According to the foreknowledge of God the Father, in sanctification of the Spirit." 1 Peter, 1:12. Paul again says, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." For growth in holiness then, for complete sanctification in the end we are indebted to the Holy Spirit. Without him we can do nothing in the development of our Christian character.

The Spirit also comforts God's people. Christ spoke of him as the Comforter. He leads us in all things pertaining to our spiritual life. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. How does the Spirit lead us? is a question worthy of special consideration. I have known persons to claim that they were led in all they did by the Holy Spirit and therefore they could not be wrong, and yet their conduct in many instances was clearly contrary to the word of God. I believe the Spirit can, and does sometimes operate upon the hearts of men in leading them independent of the Word, but generally it is by his Word that he leads us into truth and right conduct. Impressions are by no means infallible. Much has been credited to the Spirit that was in no sense his work. If our conduct is not in perfect harmony with the Word of God we may know that we are not led by the Spirit. The Word of God is the only infallible rule of faith and practice, and the Word came to us through the Spirit. He can not contradict his Word by impressions.

There are those who teach that another part of the work of the Spirit is a special gift imparted to believers for service. It is called the "endowment of the Spirit," or "the sealing," "the fullness," "the anointing" of the Spirit. It is claimed that it is "the duty and privilege of believers to receive the Holy Spirit by a conscious definite act of appropriating faith, just as they received Jesus Christ." This, it is said, occurs after regeneration and gives to the believer power for service. If such a doctrine were so clearly taught in the scriptures, as some seem to think, I can not conceive that it would have been overlooked for so long a time by the students in general of God's Word. It has been called by some a "second blessing," in other words a second spiritual birth. Quite a number of passages of scripture are quoted in support of this doctrine, but a careful examination of them has not convinced me of the truth of the claim. Various phrases are employed in modern theological parlance to describe this special gift of the Spirit, all of which, it seems to me, are included in the old fashioned word consecration. The Spirit leads every believer in service as well as in other things for only those who are led by the Spirit of God are the sons of God.

If the work of the Spirit is such as we have stated it will be readily seen that there is absolute and constant need of the Holy Spirit. We need his help and power in all our efforts to save men and in the discharge of our duties as believers. Men can not become Christians without his help nor can they live the Christ life without his help. But his presence and help have been promised. He is with God's children always and everywhere. He does not, he can not utterly forsake one who is born of him. To be born of the Spirit is to partake of his nature and we can no more lose that nature than we can lose the nature of our earthly parents.

The prayers of some brethren seem to indicate that they believe that the Holy Spirit is in heaven or some remote part of the universe, having forsaken men and that he must be called back by earnest and persistent prayer. Christ said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth whom the world can not receive, for it becometh him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you." John 14:16-17. Here is the promise of Christ that the Holy Spirit should be with his people forever, abiding with them and living in them. In I Corinthians Paul says, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." I Cor. 3:16-17. In the same epistle he says again, after warning the Corinthians against a sin of the body, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own." I Cor., 6:19. The special dwelling place of the Holy Spirit then, is the bodies of believers. In the great commission which Christ gave to his disciples he said: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world." Matt. 28:19-20. Here again is the promise of Christ to be with his people always, and this he does through the Holy Spirit.

Shall we not then pray for the Holy Spirit, because he never leaves God's people? Most assuredly, for Christ says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. Observe that it is not the Spirit we are to address in prayer, but the Father for the Spirit. I have heard prayers in which the Father was practically ignored. I can find no authority in the Word of God for addressing the Holy Spirit in prayer. Christ invariably taught his disciples to address, not himself or the Holy Spirit, but the Father in prayer. Prayer is to be addressed to the Father, in the name of the Son and for the Holy Spirit.

While the Holy Spirit never leaves a child of God, it is possible, indeed common, for God's children to lose much of the power of the Spirit by living in disobedience. Paul says, "And grieve not the Holy Spirit of God, in whom ye are sealed unto the day of redemption." Eph. 4:30. From the connection in which the language is found it is clear that the apostle means to teach that by unbecoming, wicked conduct, we grieve the Holy Spirit of God. The prayer for the Holy Spirit must be the prayer of a penitent heart in order to be effectual. It is the life of prayer and holiness that has power with God. In other words the deeper our consecration to the service of God, the more of the power of the Holy Spirit do we possess. We may pray long and anxiously for the Holy Spirit's help but unless we live holy lives we need not expect to have that power which will enable us to lead men to Christ. The Holy Spirit honors and gives power to the consecrated life.

It is no uncommon thing for brethren to pray for pentecostal blessings. We have pentecostal hymns, by which, I suppose, we are to understand hymns to be sung on pentecostal occasions. If this is what is meant they will never be sung. Can we have such a manifestation of the Holy Spirit as the apostles had on the day of Pentecost? I believe not. It seems to me that there is as much reason for praying for another incarnation of Christ as there is in praying for another Pentecost. The incarnation was the entrance of Christ upon his office and work as the Redeemer of the world, and Pentecost was the entrance of the Holy Spirit upon his office and work in the redemption of man. The Holy Spirit came then in fulfillment of the prophecy of Joel and of the promise of Christ, and as the birth of Christ was supernatural so was the coming of the Holy Spirit at Pentecost. There has been only one incarnation and there has been, under the new dispensation, only one Pentecost. To pray for another Pentecost, therefore, is to pray for that which is not possible or necessary.

One of the favorite petitions in many modern prayers is for a baptism of the Holy Spirit. Is the baptism of the Holy Spirit possible in our day? I think not. There are only two instances in the New Testament of the baptism of the Holy Spirit. One was at Pentecost and the other was in Caesarea when the Gospel was first given to the Gentiles, and on both occasions there were miraculous manifestations. We are exhorted to walk in the Spirit, to walk after the Spirit, to be filled with the Spirit, but neither to walk nor to be filled is a baptism. To be baptized in the Spirit is to be dipped or enveloped in or overwhelmed by the Spirit.

We could have much more of the power of the Spirit than we do have if we permitted the Spirit to lead us continually in the way of holiness. It is the prayerful, consecrated life that has power with God and men.



A Woman's Plight.

She raised her eyes and dropped a tear;
 She pondered on the words she read;
 "Ah, that is not the deepest fear,—
 'To be forgot when we are dead,'—
 But while we breathe and to them give
 Our days, our nights, our being—Oh!
 To be forgotten while we live,
 That is the bitterest of woe!"

—LLOYD MIFFLIN.

Child Feeding.

In the August Delineator Dr. Grace Peckham Murray has some remarks of value to mothers or others who have to solve the serious problems of feeding the child. "Infant or child feeding," says Dr. Murray, "is a question that has been studied with the utmost care by the medical profession, especially in the phase relating to artificial feeding. In former times the doctors had an aphorism, 'The breast-fed child lives; the artificially fed child dies.' It is, therefore, the duty of every mother who possibly can do so to nurse her child. The best food for children who are unable to have the breast is cow's milk. Cow's milk differs from human milk in that it contains less sugar—a little more than half as much—it has three times as much proteids (curds) and salts and less fat, and it is more acid. It has been found that changing the milk of the cow it can be made very nearly in character that of human milk. In large cities this 'modified milk,' as it is called, is prepared for the child at laboratories, but this can be done at home also. The milk of a single cow used to be considered best for children, but it has been discovered that mixed milk is more uniform in its composition. A child should take about fifteen to twenty minutes for nursing. He should not take the milk too fast, should be permitted to go to sleep until he has satisfied his hunger. Gradual weaning is much better than the sudden removal of the child. A well known physician recommends that a child at the breast should have an occasional bottle when very young so as to become accustomed to it."

Yet to Come.

Blanche, Wilbur and Thomas were in the garden playing and making a great deal of noise, but small Jack sat in a corner very quietly, which for Jack was an unusual proceeding. After watching them for some time the mother's curiosity prompted her to ask:

"What are you playing?"

"We are playing house," answered Wilbur. "Blanche and I are the mother and father, and Thomas is the child."

"And what does Jack do?"

"Sh, sh! he isn't born yet."—Lippincott's.

The Oldest Love-Letter in the World.

What is believed to be the oldest love-letter in existence was recently discovered in Chaldea. It was written on clay, probably in the year 2300 B. C., and is described as follows in the *Corriere della Sera* (Rome):

"We possess many love-songs of the old Egyptians, but a genuine love-letter had not heretofore been found. Only recently, in Chaldea, was a love-letter found, written on clay. Tho the letter has much formality for such a missive, the reader can feel the tenderness that lies hidden between its lines. The document was produced, we should say, in the year 2200 B. C., and was found in Sippara, the biblical Sennar, apparently the lady lived there, while her lover was a resident of Babylon. The letter reads:

"To the lady, Kasbuya [little ewe] says Gimil Marduk [the favorite Merodach] this: May the sun god of Marduk afford you eternal life. I write wishing that I may know how your health is. Oh, send me a message about it. I live in Babylon and have not seen you, and for this reason I am very anxious. Send me a message that will tell me when you will come to me, so that I may be happy. Come in Marchesvan. May you live long for my sake."

"Doubtless the summons to come in Marchesvan is based on the writer's wish that she may have an opportunity to share with him the festivals of that month and the gaiety that comes with them.

"Tho no love-letters have been found in Egypt, this country may claim to have the most beautiful love-songs. Egypt was the land of eternity; there death was only an incident of life, and woman was man's 'beloved sister' as well in the 'hidden land' as on earth. This beautiful side of the Egyptian character is shown most clearly in the celebrated Song of the Harpist, of the year 2500 B. C., that probably was sung at the Egyptian festivals:

"Graciously grant us days free from sorrow, Holy Father. Come near! Behold, ointments and perfumes bring we unto you; blossoms and lilies do we bring to adorn the neck of your sister—of her who lives in your heart, of her who sits there beside you. Come near! Music and song are greeting you. And the days of sadness—these have sunk away, and radiant joy is smiling and will smile till the day on which you will pass into the land that loves eternal silence."

The Only One.

Breathes there the wife with soul so dead,
 Who never to herself hath said:
 "My husband is the best of all?"
 Whose heart has ne'er beat high and loud,
 When gazing on the common crowd
 Of husbands, hers transcended?
 If such there be, go, mark her well,
 The songs of love in vain shall swell,
 Beauty and wealth and all things fair
 Can never with this joy compare,
 Alas! She cannot know the bliss,
 The rapture of possessing this,
 The only perfect husband.

The "Hotel Child."

Miss Martha S. Bensley describes a sadly familiar city type in the July instalment of her "Experiences of a Nursery Governess," in *Everybody's Magazine*:

"It is not, however, the material aids to existence," she says, "which are the bane of the hotel child; it is the mental and spiritual attitude accompanying this life which is to be deprecated. It destroys a domestic spirit through emphasizing the difference between the servant and the served; it exaggerates the power of money, fosters a spirit of dependence, and unfits the pampered individual for any kind of life; and, worst of all, in a child so brought up there can be no understanding or love of home. There may be some future for the child who knows nothing of art—some function for the one to whom literature makes no appeal and who is not sensitive to music; but there is no place in the state for the man who has neither initiative, self-reliance, patriotism, nor love of home. He is a social menace, a disease. The community is better off without this satellite of the manager, parasite of the bell-boy, and source of supply for the waiter.

"If there is one child in our community who is superfluous, it is the hotel child. As places for temporary occupation by homeless and childless adults, hotels are to be tolerated; but as residences for children, they are without the possibility of excuse."

Wife and the Match.

When wifey tries to light a match,
 'Tis jolly worth your while
 To happen to be somewhere near—
 But don't you dare to smile.
 She clutches that poor little waif
 With grip of burnished steel,
 Then dances 'round, and 'round, and 'round,
 Upon her slipped heel.
 Then sets her teeth shut tight and close,
 And gives her eyes a squint
 Along that waiting, fragile stick
 As if the deuce were in't.
 She strikes it first upon the box,
 Then on the kitchen floor;
 Then pirouettes across the room
 And tries the cellar door.
 The parlor stove is next in line,
 And then she tries her shoe,
 Then whispers something 'neath her breath;
 And the game is up to you:
 You light, of course, the lucifer
 With soul-inspiring swings,
 Then wifey sweetly smiles and says,
 "Men are such stupid things."

—New York Sun.

"As Yesterday."

A sweet young mother fell asleep and died;
 She left her children to a stranger's care,
 Yet, scarcely had she reached the other side
 When all her dear ones gathered round her there.

A spirit saw the wonder on her face—
 "They lived on earth their rounded lives," it cried,
 "But heaven knows naught of measured time or
 space—

A hundred years have vanished since you died!"
 —Nathan Haskell Dole.

Tired Mothers.

A little elbow leans upon your knee,
 Your tired knee, that has so much to bear;
 A child's dear eyes are looking lovingly
 From underneath a thatch of tangled hair.
 Perhaps you do not heed the velvet touch
 Of warm, moist fingers, folding yours so tight—
 You do not prize this blessing over-much;
 You are almost too tired to pray tonight.

But it is blessedness! A year ago
 I did not see it as I do today—
 We are so dull and thankless and too slow
 To catch the sunshine till it slips away,
 And now it seems surpassing strange to me
 That, while I wore the badge of motherhood,
 I did not kiss more oft and tenderly
 The little child that brought me only good.
 And if some night, when you sit down to rest,
 You miss the elbow from your tired knee,
 This restless, curling head from off your breast,
 This lisping tongue that clatters constantly;

If from your own the dimpled hands had slipped,
 And ne'er would nestle in your palm again;
 If the white feet into their grave had tripped,
 I could not blame you for your heartache then!

I wonder so that mothers fret
 At little children clinging to their gown,
 Or that the footprints, when the days are wet,
 Are ever black enough to make them frown.
 If I could kiss a rosy, restless foot,
 And hear a patter in my home once more;
 If I could mend a broken cart today;
 Tomorrow make a kite to reach the sky—
 There is no woman in God's world could say
 She was more blissfully content than I.
 But ah! the dainty pillow next my own
 Is never rumbled by a shining head:
 My singing birdling from its nest has flown,
 The little boy I used to kiss is dead!

—Mrs. Mary Riley Smith, in *Baltimore News*.

THE ALABAMA BAPTIST

SOME LITERARY GOSSIP.

It is the prevailing impression in literary circles on both sides of the Atlantic that most remarkable letters which have appeared for years have just been published by the Scribners under the title of "Richard Wagner to Mathilde Wesendonck," translated from the German by William Ashton Ellis. They are the letters that Wagner wrote to Frau Wesendonck during the period of the conception and creation of "Tristan and Isolde," and indeed for years afterward, and they show far beyond anything ever published before Wagner's inner life and feelings during that most interesting period of his career.

The first piece of fiction that was ever offered in printed form to the Samoans, it is said, was Robert Louis Stevenson's story of "The Bottle Imp." The idea of the story, Mrs. Stevenson says in her introduction to "Island Nights Entertainment" in the new biographical edition of Stevenson, was suggested to Stevenson by a melo-drama which was founded on an old German legend. The similarity of the legend to the Hawaiian folk-stories struck Stevenson particularly, and he wrote the story especially to appeal to the native mind. The tale was translated by a missionary into the Samoan tongue and published serially in the "Sulu," under the title of "O Le Fangu Aatu." The circulation of the paper immediately arose to an enormous extent and the popularity of the story among the Samoans was unlimited. A strong belief remained in the island that the unopened bottle still existed and was safely stowed away in Stevenson's house.

"The Life Worth Living" is the title of the latest book by Thomas Dixon, Jr., not a novel this time but a description in great detail of the life that he lives on a rare old country estate in Tidewater, Virginia. It is most readable; the style is frank—in the spirit of confession, almost of boasting—and enthusiastic to that rare degree characteristic of the author. The subject matter is of that order which, so far as we know, appeals to all normal men—the life of out-of-doors, hunting, fishing, dogs, horses, cattle, flowers, birds, boats and children.

But the Biblical Recorder, in a review that is an appreciation, well asks, is this life worth living? It then answers its own question with an emphatic No!

According to the Law of Life.

"The Christianity of God's elect in the Twentieth Century is, and will be, richer, fuller, rounder, more attractive, than that of the same class of men fifty years ago," says Dr. Weston, in terms that show his faith and sanity. This is demanded by the law of life. God cannot create experienced Christians in a moment or a year. First, the blade, then the ear, then the full corn in the ear, is God's method. Four thousand years of teaching and training and praying and learning and living must elapse before the fullness of time has come when a community like that of the hill country of Judea is possible; a community in which the heads of families are righteous before God, walking in all the commandments and ordinances of the Lord blameless, families to which God can entrust His Son in His infancy and childhood, and have Him subject to His parents.

And this optimistic view of God's law of life relieves me of the necessity which so many men, abler and better than I, feel, of berating their predecessors and disparaging the piety of all preceding ages. We listen to these excellent men as they catalogue the imperfections of Abraham and Jacob and Moses, and David and Peter and Augustine, and Calvin and Jonathan Edwards and good old Bunyan, and point out the erroneous conceptions of the divine character in the Old Testament. And I sit and think that Abraham was "God's friend" in an age when God had no friends; that Jacob received the first heavenly title of nobility ever conferred—a prince with power to prevail with God; that Moses gave us directly from God's lips that law which is more precious than silver or gold; that the most heavenly aspirations and the deepest gratitude have in all generations ascended to heaven in David's words; nay, that the Lord Jesus Himself, in those awful moments we cannot understand, found in the Psalms most fitting cry to His Father.

What could be saner or sweeter, or more in harmony with true Christian hopefulness than that?

There's a fine story told of a great London physician. When he goes out visiting little children es-

pecially, this wise doctor carries with him some bright picture books. He leaves one with the child every now and then along with the medicine, and it is a question sometimes which does the more good, the book or the medicine. Dr. Frank S. Dobbins, in the Baptist Teacher, gives an experience that is in point. On the first voyage he ever took, when of thirty-one days more than half were dreadfully stormy he was woefully seasick. A good friend persuaded him to leave his stateroom and go up on deck, where he ensconced him in a deck chair and put in his hands a copy of Helen's Babies, a book which it so happened he had never read. He became so interested in and amused by the book that pretty soon he forgot he was sick, and soon after he was greatly enjoying and profiting by the sea voyage. There is no doubt, he says, that sick friends, especially convalescents, will often be greatly benefitted by some cheerful reading. Sometimes it might be religious literature and sometimes it might be books of another character altogether. Just as there is no one medicine to cure all people of all diseases, so there is no one book that will suit all sick folk alike. But this is a new thought of this London doctor and one that we might well follow.

John Hay, the poet, has been too much forgotten in John Hay, the editor, historian and diplomatist, says a writer in the Biblical Recorder; but the author of "Jim Bludso" and "Little Breeces" may be quoted when the brilliant advocate of "The Open Door" is, in turn, forgotten. "Pike County theology, it will be remembered, was not strictly orthodox, and yet it strangely anticipated the most up to date type of religious thinking. To that rough but heroic sort of nature, human service was much better than loafing around the Throne." In "real life," however, John Hay was a good Presbyterian, being an officer in the Presbyterian Church of the Covenant at Washington, and his muse can sing in a clear hymn-tune strain if so disposed. A few years ago, when the World's Christian Endeavor Convention met at Washington, Mr. Hay wrote a noble hymn for that occasion, which bids fair to become a classic. After a fugitive existence in newspapers and periodicals, it has now been admitted into what might be called a Wahalla, or Hall of Classics, in hymns and tunes. "Hymns of Worship and Service." This is a compilation of the five hundred or more hymns and tunes that have become the classic treasury of praise worship in Protestant churches. The hymn reads as follows:

Lord! from far-severed climes we come
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!
Open our eyes and make us see
The path which leads to heaven and Thee.

A Noble Christian Optimism.

In no other passage of his "Confessions of an Octogenarian Optimist," perhaps, has the great old patriarch, the president of Crozer, uttered his optimism in more Christian terms and spirit than in these words:

"God has undertaken man's salvation. Some day He will replace the sceptre in the hand from which it has been taken. The Lord Jesus, who rebuked the winds and the waves threatening the death of the disciples, will repeat that rebuke and make it universal: there will be new heavens and a new earth. I have seen the beginning and I shall see the consummation. It would be pleasant to take part in the process, but as one life cannot possibly compass all three, I am more than content with what God has allotted me.

"I am glad I lived among Christians of the nineteenth century. Pulpits and presses, influential and eloquent, tell me that the Christianity of seventy-five years ago was unloving and unlovely, so occupied with obeying Paul's injunction, "Work out your own salvation, for it is God who is working in you to will and to do of His good pleasure," that there was no thought of others, and no concern for man's condition in this life. I listen, and obeying the first commandment with promise, to honor my father and mother, I thank God that I lived in a century in which evangelical Christians originated all the great philanthropic institutions. In England they formed the Societies for the Reformation of Morals and for the Amelioration of Prison Discipline; they abolished the slave trade; they freed the British nation from the burden and guilt of slavery. I think of many banners these American Christians, who, we are told, had no thought for others, unfurled in lands where the very sound of the gospel had not been heard; I think of a society of women in a church of which I was a member, who, as early as 1809, came together stately to pray and give for the conversion of the heathen; as they prayed, they put their money regularly into their treasury to be expended when, by whom, where, they knew not. After three years of waiting on the Lord the news of Judson's conversion to Baptist views came. They then knew to whom to send their money and for whom to offer their prayers."

—Geo. B. Eager, Norton Hall, Louisville, Ky.

LAFAYETTE, Ala.—Paper read by Miss Mary Greer, at B. Y. P. U., LaFayette, Ala., Sunday, July 2, 1905. General subject, "The Making of a Christian—His Destiny."

What do we know of our life in Heaven—as to its employments.

Some one asked a Christian once, what he expected to do when he reached Heaven? He said he expected to spend the first thousand years looking at Jesus Christ, and after that he would look for Peter and then for James and then for John, and all the time he could conceive of would be joyfully filled with looking at these great persons.

But it seems to me that one look at Jesus will more than reward us for all we have done for Him down here; for all the sacrifices we can possibly make for Him,—"just to see Him." But we shall become like Him, when we once have seen Him, because we shall have His Spirit. Jesus, the Saviour of the World, will be there, and we shall see Him "face to face."

It will not be the pearly gates, it will not be the jasper walls and the streets paved with transparent gold, that is going to make Heaven most attractive,—it is the being with God.

"We shall be in the presence of the Redeemer; we shall be forever with the Lord; and also be with and talk with our dear loved ones, who have gone on before.

Looking at it from a human standpoint, this would constitute a large part of our employment in Heaven. This must be one of the pleasures spoken of in Psalms 1:11. " * * * In thy presence is fullness of joy; at thy right hand are pleasures forevermore."

In Rev. 5-9 we are told of a new song we will sing around the throne, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou was slain and hast redeemed us by thy blood, out of every kindred and tongue and people and nation, * * * And I beheld and heard the voice of many angels round the throne and the beasts and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing."

The Bible is rather silent upon this great and important question. Christ is preparing and has been there nearly two thousand years our eternal home in the Father's house and we can well afford to trust to Him to employ our ransomed souls throughout the long cycles of eternity, and with David we can say, "As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake in Thy likeness."

The Sheffield Convention—Rev. J. W. Hamner

First Day—Friday—Morning Session.

The eighty-fourth session of the Baptist State Convention of Alabama, was called to order in the Sheffield Baptist church at 9:30 a. m., Friday, July 21, 1905, by President G. L. Comer.

The devotional service of the morning, 9 to 9:30, was led by Rev. W. G. Curry. Prayer by Rev. B. H. Grumpton and Rev. A. J. Preston.

As previously announced through the Alabama Baptist, Bro. W. A. Davis asked the convention to relieve him from the duties of Secretary after twenty years of continuous service.

Election of Officers.

The Secretary was instructed to cast the ballot of the convention for Deacon G. L. Comer, of Eufaula, the present incumbent, for President.

Bro. Comer's remarks on acceptance were happy.

The Secretary was instructed to cast the ballot of the convention for Bro. R. E. Pettus, of Huntsville, for First Vice President; and for Rev. B. H. Crumpton for Second Vice President; and also for Rev. M. M. Wood for Secretary.

Bro. W. A. Davis was asked to assist Mr. M. M. Davis at least during this session.

On motion of Dr. Montague the convention tendered Bro. W. A. Davis a rising vote of thanks as an appreciation of long service well done. Bro. Davis announced that he had attended twenty-one sessions consecutively and that he hoped to be able to attend twenty-one more years.

The address of welcome was made by Pastor A. J. Miller, of Sheffield. He spoke beautifully of the pastors of the various churches and of the Mary's and Martha's of the triple cities of Tusculumbia, Sheffield and Florence, and of the noble men of these cities. In the name of these he welcomed the Secretaries of the Boards, members of the press, the messengers of the churches and Associations and the godly women who are present. He stated that it had been easier to find entertainment for the women than ever before.

Dr. A. P. Montague was asked by the President to respond to the address of welcome. He spoke of the manly men, beautiful women, the majestic Tennessee—here an Eden.

Reading Reports.

Corresponding Secretary Rev. W. B. Crumpton read the report on state missions. The report shows a total of \$44,358.00 for missions, a note of \$500.00 at bank and some behind with the Secretary's salary, but enough has been received since the books closed to meet it all, though the report shows a small deficit. The largest amount ever given has been given during the past year.

The report also shows a need for preachers who are willing to endure hardness. The report expresses belief in the pastor evangelists and tent meetings. It also shows progress in the work among the negro population of the state and warmly commends the work of Rev. W. H. McAlpin, D. D., colored, Dean of the Theological Department of Selma University.

Colportage work was also suggested as important, and a work for which contributions might be received, that would not be made to any other cause.

The hour of 11 a. m. having arrived, the convention sermon was preached by Rev. C. C. Pugh, of Auburn, after prayer by Rev. J. A. Hendricks, singing "All Hail the Power of Jesus' Name," and prayer by Rev. Arnold S. Smith, from the text I. Cor., 1:30.

Brief of the Sermon.

"The mystery of these words is great. The union of every believer with his Lord is the one all important thing; it is at the foundation of all else.

I. Christ in the believer, or the believer in Christ. 1. As the air. 2. Life of the believer. II. Causal source of this union: 1. Not in the believer. 2. Not in education—education not even third cousin to religion. III. How can a man get right with God? 1. Of Him—in the heart of God. 2. By the sovereign Grace of God. IV. A union back of time: 1. Before the foundation of the world. V. This life in Christ real: 1. No imitation. 2. Not a parallel life—but in Him. 3. Not a union of sympathy. 4. No man a true man till in Christ. VI. Union of Life: 1. Life of Christ becomes the life of the believer. VII. Union that can not be dissolved: 1. Hid with Christ in God. 2. "They shall never perish." 3. No enemy can dispossess the Saviour of us. VIII. A union that prevents us from the condemnation of the law. IX. Prevalence in prayer: 1. Rich privilege. 2. One of the three highest attainments of abiding in Christ. X. Fruitfulness: 1. Created unto good works." Fruit and not work. XI. Likeness to Him in the Resurrection: 1. "We shall be like Him when He shall appear."

After prayer by Bro. Pugh the congregation stood and sang "How Sweet the Name of Jesus Sounds."

The report on state missions was referred to a committee to report this afternoon.

The convention accepted a kind invitation to a trolley ride for 5 o'clock this afternoon, a compliment from the business men.

Adjourned after benediction by Rev. C. C. Pugh.

First Day—Friday—Afternoon Session.

Rev. C. C. Heard led the devotional service. Prayer by Dr. Jos. Shackelford.

The "report" on ministerial education was read by Rev. J. M. Shelburne.

The "report" of the trustees of Judson College was read by Hon. B. F. Ellis.

Rev. W. B. Crumpton read the "report" of the trustees of the Healing Springs Institute.

Rev. Jno. W. Stewart read the "report" of the trustees of the Louise Short Orphanage and Widows' Home, at Evergreen.

Rev. M. M. Wood read the statistical report.

Rev. A. E. Brown was invited at this juncture to spend twenty minutes addressing the convention on the "Schools of Alabama."

Secretary W. B. Crumpton addressed the convention, speaking in the report on state missions.

"Missions in My Section" was spoken on by Brethren as follows: Rev. R. E. Paulk, Lauderdale, said: "Two years ago we began to think of the need of mission work in our county—we reached the conclusion to do the work—only nine churches in our association and 900 square miles of territory in our county. Have built six new churches and count on building three more at an early date. There is a great work to do in our county. We want to organize two new churches next month. The great trouble with our work is getting buildings. The people are poor and it is hard to build a house of worship."

Rev. C. T. Culpepper, of Huntsville: "I found 6,000 people without a pastor. Our people are poor people. We have no others. My churches are largely composed of widow women and their daughters. They give liberally of what they have to the cause of the Lord. We can't accomplish the work we ought to accomplish without a house. I appeal to you in behalf of West Huntsville church. I want to lay this on your hearts, O men and women of Alabama!"

Rev. J. B. Keown: "Alabama City is on rising ground. Our church is becoming more and more spiritual. When Dunaway came to my rescue we gained a victory. My own work is organized now, thank God, and we want a house."

Dr. Cox: "All of Alabama is not north of Birmingham. We have a good large slice south of Birmingham. Baldwin County is one of the largest in the state. We have a Swedish church there. They are of the same stock we are. They are good people. They are doing a good work."

Dr. Wharton: "I am amazed that Dr. Cox represents Mobile as missionary grand. All Alabama is divided into three parts, North Alabama, South Alabama and Barbour County. I am for North Alabama. Bro. Crumpton has never spent better money than in Sheffield, Florence and Tusculumbia."

Dr. Wharton so stirred the convention that he was asked to raise an amount to help remove the burden of debt. The amount pledged is \$405.00 and cash \$22.66.

Adjourned after benediction by Dr. O. F. Gregory.

First Day—Friday—Evening Session.

Convention was led in prayer by Dr. J. M. Frost. Rev. A. J. Miller spoke to the report of the trustees of Judson College, followed by Dr. J. M. Frost, Rev. Richard Hall, of Orville, Dr. J. P. Shaffer, of Roanoke, and Dr. Robert G. Patrick, President of Judson College.

Rev. A. G. Moseley, of Evergreen, read the "report" on foreign missions. The "report" was spoken to by Rev. A. G. Moseley, who also by request introduced Rev. J. W. McCollum, D. D., of Alabama, missionary to Japan, who thrilled the convention with the story of the work in Japan.

Committee on Nominations—Geo. W. Ellis, C. S. Babb, J. F. Gable, J. E. Herring, H. C. Reynolds, Perry Henderson, W. M. Murry and F. H. Watkins.

Committee on Time and Place—J. B. Davis, S. P. Lindsey, A. J. Preston, W. C. Davis, J. W. Beasley, J. J. Hagood, E. P. Smith, J. W. Bates and A. J. Johnson.

Nominations—Statistical Secretary, M. M. Wood; Treasurer, R. F. Manly; Auditor, S. P. Fowlkes.

Directors of Convention—President, Vice Presidents, Secretary, Treasurer, ex-officio, and W. B. Crumpton, O. F. Gregory, G. G. Miles, Geo. W. Ellis, H. S. D. Mallory, F. P. Nichols, H. J. Willingham, F. H. Watkins and W. A. Taliaferro. (To fill vacancies.)

State Board Missions—R. E. Pettus, W. D. Hubbard, H. S. D. Mallory, C. A. Stakely, W. J. Elliot, W. G. Curry and G. G. Miles.

Board of Ministerial Education—J. M. Shelburne, C. C. Jones, Austin Crouch, J. A. Hendricks, L. M. Bradley, R. S. Gavin, A. L. Smith and J. F. Gable.

Howard Trustees—D. L. Lewis, W. P. McAdory, J. B. Ellis, J. F. Davis, A. C. Davidson, J. G. Lowney, H. C. Reynolds, J. T. Ashcraft, S. L. Fuller and J. S. Carroll.

Judson Trustees—Wm. A. Davis and G. G. Miles. Orphan's Home—Jno. W. Stewart, C. S. Babb and C. L. Gay.

Healing Springs Institute—W. B. Crumpton, W. J. E. Cox, J. H. Riffe, S. A. Adams and T. E. Tucker. Scottsboro Institute—R. L. Butler, W. T. Roberts, C. T. Starkey, E. W. Garland, W. W. Lee, W. E. Pettus, W. B. Crumpton.

Endowment Committee Howard College—A. P. Montague, W. J. E. Cox, D. L. Lewis, J. B. Ellis, J. W. Miner, J. H. Foster and H. C. Reynolds.

Second Day—Saturday—Morning Session.

Devotional service led by Rev. H. R. Arnold. Prayer by Rev. J. W. O'Hara, Rev. S. H. Bennett and Rev. J. M. Frost.

Rev. P. V. Bomar read the report of the co-operative committee. The report created quite a breeze of discussion. The discussion was created by September instead of November being made the month for Howard College. The report was made the special order for 2:45 this afternoon.

The report on the Eldridge School property was referred to the committee on "Report of the State Board of Missions."

Dr. J. M. Frost, Secretary of the Sunday School Board, of Nashville, Tenn., was invited to address the convention. Dr. Frost holds that all Sunday school work is state mission work. The business of the board at Nashville supports five field secretaries without a cent of cost to the denomination.

The convention by resolution asked the Sunday School Board to publish at earliest date possible the book just finished by Rev. J. M. Frost, D. D., on "The Moral Dignity of Baptism." Dr. Frost impressively said: "Brethren, I didn't ask for that. I'd rather you brethren would go home and some time in the next six months preach on the list of topics treated in this book." (A voice from the audience: "That's what we want with the book.") The resolution was enthusiastically and overwhelmingly passed.

Dr. A. P. Montague and Dr. W. J. E. Cox spoke in the interest of Howard College. Dr. Cox made some revelations that were amazing, chief of which is that it is almost impossible to get a quorum of seven out of twenty-six members at any meeting of the trustees.

Dr. L. O. Dawson announced an offer of \$25,000.00 to Howard College on condition that the Baptists of Alabama raise \$75,000.00.

Rev. J. A. Hendricks addressed the convention in the interest of Howard College.

Five minutes speeches were made by Rev. Frank Willis Barnett, Rev. Jno. F. Gable, Rev. T. V. Neal, Rev. W. R. Ivie in the interest of Howard College.

Dr. A. P. Montague addressed the convention on Howard College. The address was masterful and eloquent.

Resignations of Brethren Bush and Falkner from the Board of Trustees of Howard College were accepted by the convention.

Dr. Montague proceeded to take pledges from the churches for the \$6,000.00 educational fund for Howard College pledged by the convention annually. The amount pledged was over \$4,000.00.

The resolution offered by Rev. L. O. Dawson was called from the table. "Resolved, That we hear with great joy of the offer \$25,000.00 offered Howard College on condition that the Baptists of Alabama raise \$75,000.00."

Resolved Second, That the offer be accepted and immediate steps be taken to raise the \$75,000.00.

The convention on motion of Dr. Cox asked the committee on nominations to nominate an endowment committee with D. L. Lewis and Dr. Montague included.

Adjourned after prayer by Dr. Barton. The Ministers' Relief Association met Saturday afternoon at 2 o'clock. Considerable interest was manifested. Several new members were received, and several laymen paid the fees of several preachers.

Second Day—Saturday—Afternoon Session.

Devotional services led by Rev. J. W. O'Hara. Prayer by Rev. J. W. Bates, of Athens, and Rev. J. P. Shaffer, D. D., of Roanoke.

Dr. W. B. Crumpton read report of Scottsboro School. Referred to committee on Report of State Missions.

Resolved to have Sunday school mass meeting in Sheffield Baptist church Sunday morning at 9:30.

Bro. W. A. Davis read report of committee on Co-operation. The report was adopted after amendment though it provoked considerable discussion. Brethren Stewart, Cox, Shackelford, Rabb, Moseley and Parker spoke.

The committee on Time and Place reported Talladega as the place, July 18th as the time of the convention for 1906. Report adopted.

Geo. W. Ellis read the report on nominations. Adopted.

The matter of a deed to the Alabama City church property there was referred to the State Board of Missions to be disposed of at their discretion.

Rev. Arnold S. Smith addressed the convention on Ministerial Education. He said in part: "The work of ministerial education is not to make preachers."

THE ALABAMA BAPTIST

It deals with the man converted, called, qualified, consecrated. His mind is to be disciplined. He is to be indoctrinated and inspired. Need of ministerial education scarcely needs emphasis. If the state considers it a duty to provide for the education of its wards, it ought not to be thought small or beneath the dignity of the churches to educate the men God calls from their midst into his ministry. The work of ministerial education is fundamental to our success and power as a denomination. It is the problem of the man.

The order of business was suspended and Rev. J. M. Shelburne read the report on ministerial education.

On motion S. S. Broadus, A. P. Montague and J. M. Shelburne were appointed a committee to wait on Chancellor Simpson in the interest of a contribution to ministerial education.

Dr. Cox spoke pointedly and earnestly on ministerial education.

Rev. W. W. Lee sent telegram of greeting to the convention which was responded to by telegram.

Bro. C. S. Rabb spoke to the report on Orphanage.

Rev. Jno. W. Stewart touchingly presented a little girl, this far on her way to the orphanage, and exhibited some pictures of the home. Bro. W. B. Crumpton led in a contribution for the orphanage. One of the most touching incidents was when Rev. I. L. Collins, a blind Baptist preacher, was led to the rostrum and the little girl brought to him to receive a personal gift from him. Bro. W. B. Crumpton said what we all felt: "This is the best service of the day."

The amount contributed to the orphanage was \$78.30.

The special order for tonight is Southern Baptist Theological Seminary, at which time the representative of that institution will be heard.

Dr. R. J. Willingham addressed the convention after leading us in prayer. He said in part: "Are you where God wants you to be? Are you doing what God wants you to do? Men are dying, dying, Christ said to His disciples after His resurrection, 'Peace.' When I stood where they said our Lord was crucified, and when I had stood where they said he had been yonder in Olivet; and when I had been to Galilee where they said He had crossed in the boat; and when I had stood where they said was once His home; and when I had stood yonder where they said His shop had stood; and when I came home the brethren said didn't you feel closer to the Lord when you were there where He had been? I said no, no! I am closer to the Lord when I enter my closet; closer when I am trying to save some soul."

"There is danger in our fine buildings here at home. On the foreign field we have at one place three families living in one house and that not a large one. O, brother, can't you cut off a thousand dollars from that fine home you are going to build and send it yonder and fix up a home for one of those missionaries and his little wife?"

"Our expenses on the foreign field are \$1,000.00 a day. I am satisfied there are ten churches in Alabama that could pay the expenses for ten days of the 450 workers on the foreign field. Doctor Cox's church is the only one in Alabama that more than pays one day's expenses. O, I could talk night and day about the coming of the King. We send out soon fifteen new missionaries, two of them sweet Alabama girls."

"God is calling yet, O Master! Calling yet! O, brother, when you preach and speak, keep your eye on the Master! For He it is we must please."

Adjourned after prayer by Dr. R. J. Willingham.

Second Day—Saturday—Evening Session.

Prof. Geo. B. Eager, D. D., of the Southern Baptist Theological Seminary, Louisville, Ky., by special invitation, addressed the convention at 8 p.m., in the interest of ministerial education. The address was thoughtful and helpful.

The report on home missions was read by Rev. J. W. O'Hara, of Montgomery.

Dr. A. J. Barton, of the Home Mission Board, spoke to the report. He said in part: "I am like the girl that was going to get married. She said to her sister who was to preside at the organ, 'Sal, when me and John go to march in don't play no weddin' march but some good old hymn like 'This is the way I long have sought, and often mourned because I found it not.' I long have sought to return to the Alabama Convention since I first attended it nine years ago."

"God holds me more responsible for the salvation of my child than he does for the salvation of your child."

"Much has been said about the scarcity of ministers. I have asked myself: 'How much of it is due to the lack of the establishment of Home Missions.' There must be a base of supplies. The millions here at home as essentially need the gospel as the millions abroad."

"The great West has great towns that have sprung up like Jonah's gourd vine. We must go to these with the helping hand of the Home Mission Board, and likewise to the mountain districts. Thousands have come into our land who would throw a bomb as quickly as any in Russia to destroy all government. We must take hold of the foreigner and Christianize him or he will heathenize us."

"What is the negro problem? Is it what the negro

will do with himself? or what the negro will do with the white man? or what the white man will do with the negro? or what the white man will do with himself?"

"If you were to engage every ship that sails the high seas you could not transport them as fast as they are born in the South. They are here to stay, because:

1. The negro likes the South.
2. The white man wants him to stay.
3. He is capable of large things both intellectually and spiritually.

The report was adopted as read. Rev. J. V. Dickinson offered a resolution to the effect that all our boards and boards of trustees shall keep minutes of all their meetings and any member of any such absenting himself twice in succession from any such meetings, shall have his place declared vacant."

Adjourned after benediction by Dr. Geo. B. Eager. (Continued on Page 12.)

CONVENTION NOTES.

Dr. J. M. Frost, of Nashville, Tenn, Secretary of the Sunday School Board of the Southern Baptist Convention, is in attendance upon the Alabama Convention. Dr. Frost is entrusted with the management of the Sunday school literature and the publishing interests of his board. He has proven a great success in this department, bringing it up to a high state of efficiency and helpfulness to the Baptist denomination in the South. The doctor is stopping with Col. Wilhoite.—Reaper.

The Rev. James O. Colley, pastor of the Tuscumbia Baptist church, is one of the young ministers of the denomination in Alabama. He was born in Coosa County, Alabama, and entered Howard College in September, 1901. While a student he was pastor at East Lake one year and at West Birmingham two years. He also spent seven months doing post-graduate work and teaching in college. He resigned to accept a call to the Tuscumbia Baptist church. His congregation is attached to him. Rev. Colley came to Tuscumbia February 1 1905.—Reaper.

Mr. G. G. Miles, of Montgomery, is the guest of Dr. W. A. Burns. Mr. Miles is in Sheffield in a two-fold capacity. He is in attendance upon the State Baptist Convention, being president of the Baptist State Board of Missions, and he is also here to make an official visit to Sheffield Lodge No. 49, Knights of Pythias, he being the Grand Keeper of Records and Seal of the Grand Lodge of Alabama. Tonight there will be a meeting of the local lodge, at which Mr. Miles will make a talk, and a large attendance is desired. Tuesday night Mr. Miles visited the lodge in Florence, and tomorrow night he will be the guest of Tuscumbia lodge.—Reaper.

One of the ablest ministers in attendance upon the convention is the Rev. W. J. E. Cox, of Mobile. Dr. Cox is a Virginian by birth, and went to Mobile five or six years ago from Baltimore. He is pastor of the St. Francis Street Baptist church, the leading Baptist Church of the Gulf City. He succeeded the Rev. J. J. Taylor, who went from Mobile to Norfolk, Va., and who is now president of Georgetown College, in Kentucky. Dr. Cox is comparatively a young man, a forceful orator, a deep thinker and a student. He is aggressive and fearless and calls a spade a spade. He is prominent in all matters looking to the moral welfare of Mobile and is a leading member of the Ministers' Conference of that city. The members of Dr. Cox's church are devoted to him and under his pastorate the membership of the church has increased largely.—Reaper.

The Rev. A. J. Miller, pastor of the First Baptist Church, Sheffield, is a native Mississippian, having been born in Hazlehurst, Copiah County. He is an A. B. graduate of Mississippi College. He has spent his entire ministerial life in his native State, with the exception of the last few months in Sheffield. He served churches in Crystal Springs, Aberdeen, Yazoo City and Columbus; was host of the Baptist State Convention at Crystal Springs and of the State Baptist Young People's Union Convention last November at Columbus. He built the Baptist church and parsonage at Crystal Springs; repaired the church and built the parsonage at Columbus; built a new and handsome church at Aberdeen. At Yazoo City he bought a church lot and raised a large subscription for a church building before leaving. His work in Sheffield has been highly gratifying to his congregation, who are endeared to him. The church membership has increased rapidly during his pastorate. He has labored long and earnestly to make the present convention a success.—Reaper.

EDITORIALS

CHURCH VOWS UNSCRIPTURAL.

We would not like to belong to a church that made a man take any sort of vow upon admission to its membership.

To begin with, it is unscriptural. So far as we can know, no one ever took a vow of any kind when joining an apostolic church. Nobody called the convert up on the day of Pentecost or at any other time during the apostles' life and made them swear to quit this and do that. The new members were simply born into the kingdom and were admitted to the churches upon a profession of their faith in Christ. If a man has been made a new creature in Jesus Christ he is going to do right without vowing. If he is not such a regenerate no sort of promise can keep him from sin very long.

We have seen people brought up to the altar and before God and man made to solemnly swear to do things, some of which they knew nothing about and others of which they were deliberately determined not to do. Haven't we all seen women arrayed in costly apparel, and loaded with jewelry solemnly vowing to keep the rules of a church in which costly apparel and jewelry are forbidden? Why should a man swear not to go to law with a brother when he knows he will do so whenever his interests demand it?

Leave off the vows. If a man have Christ in his heart, Christ will appear in his actions. If Christ is not found in him, the hope of Glory, no sort of swearing or vowing, or pledging, will keep him acting like a Christian long. Beyond all question he will fall—not from grace—but into disgrace.

THE MAN WITHOUT SIN.

Which of you convinceth me of sin? was the challenge Jesus hurled in the face of his enemies but at no time could they accept his defiance and make out a case, and he had a sweet revenge on the Scribes and Pharisees when dragging into his presence a sinful and fallen woman, he turned to them and said: Let him that is without sin among you cast the first stone at her.

Pilate said: "I find in him no fault at all. Why, what evil hath he done?" And he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person. For his wife's message saying: Have thou nothing to do with that just man, troubled him."

When Judas saw that Jesus was condemned he repented himself saying, "I have sinned in that I have betrayed the innocent blood; and he brought back to the chief priests and the elders the thirty pieces of silver, and casting them down in the temple, went and hanged himself. Peter said: Depart from me, for I am a sinful man, O Lord. Paul called himself the chief of sinners, and yet we hear sinful men say, Oh, I am not such a sinner. Oh, for a revival of preaching which will convict men of sin."

A RIGHTEOUS STAND.

The Memphis News-Scimitar has been making such a fight on the whisky traffic as to incur the enmity of the brewers, two of whom became so displeased as to discontinue their advertisements. Mr. Raine, the editor of the News-Scimitar, then sent out the following telegram to the remaining five companies for whom his paper was carrying advertisements:

"Memphis, Tenn., June 29, 1905.—We have been instructed by the Tennessee Brewing Company of Memphis, and Cook Brewing Company, of Indianapolis, to discontinue their ads. We want to ask your permission to cancel your unexpired contract. We have addressed this request to the five remaining liquor companies that have made no request of us."

And then Mr. Raine made this statement: "So long as I control The News-Scimitar, or any other paper, it will not contain a beer or whisky advertisement."

Hurrah for Mr. Raine. May his kind of editors increase.

SUNDAY SCHOOLS.

The Sunday School and Who Should Attend, and Why.

The Sunday school is a religious organization in which people should meet together to read and study God's word and to worship God in song and prayer. The Sunday school work is a very important work and should be given careful and prayerful consideration and attention. It should be attended by both grown people and children. We are commanded to "forsake not the assembling of ourselves together in God's name." There are several reasons why parents and grown people should attend Sunday school. The first reason is to worship God and to read and study God's word. Some will say what is the use of attending Sunday school to read and study God's word when we can read and study it at home. We should read and study it at home and try to derive as much good from it as possible, and then we should go to Sunday school and study it together and get each other's view of the word of God for sometimes one will give information on one part of the lesson and another on another part, and so on. Let us read and study God's word daily at our homes which I think is our duty, but let us not have this as an excuse for staying away from Sunday school and church.

The second reason why parents and grown people should attend Sunday school is the example they set their children and the young people around them. You know a child's inclination is to do as his or her parents or associates do, and if parents do not attend Sunday school their children are not apt to attend either. The children will often say, "Father and mother do not attend, so what is the use of my attending?" Parents should attend and they should have their children attend also. God's word says, "Train up a child in the way he should go and when he is older he will not depart from it."

A third reason why parents and grown people should attend is to aid in teaching and training the children and young people. In some Sunday schools there are not always enough grown people present to get a sufficient corps of teachers for the classes in the school. Children should attend for several reasons, also. There is no better time to develop the mind and character of a person than when he or she is young and in the Sunday school is a fine place for this training and development. If people do not attend Sunday school and church when they are young they are not apt to attend when they get older. We are told in God's word that "Except ye be converted and become as a little child ye cannot enter into the kingdom of heaven," and also Christ said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of Heaven." So you see God wants the children. The cares and responsibilities of this world will some day rest upon those who are now children and young people and they should prepare themselves to meet this responsibility while they are young. If some of us were as careless and indifferent toward our every day affairs as we are towards the Sunday school and God's cause in general I am afraid we would soon perish and become paupers. I pray to God that the people of this land will come out and attend Sunday school and church and take an interest in them and try to derive as much good from them as possible.—T. E. Lee, Supt. Baptist S. S., Furman, Ala.

"From All These."

- From all these, good Lord, deliver us:
1. The superintendent who never lays any plans.
 2. The organist who never starts for the organ till the first hymn is announced.
 3. The secretary who comes to distribute the papers during the lesson.
 4. The teacher who insults her class by telling them she has not studied the lesson.—Oklahoma Sunday School Worker.

Is Cancer Curable?

Many physicians believe not, although a limited number of cases are cured each year by various applications and by the use of the knife. The terrible burning plasters are barbarous in the extreme and leave disfiguring scars where employed about the face. X-rays, injection methods, light treatments and internal medication bring negative results. The use of the knife is attended by danger and few cures result, as there is a recurrence of the disease in almost every instance. The only remedy which may be employed with any degree of success is Cancerol, or Combination Oil Cure, which is soothing in action and free from the objections named above. There is no pain and no scar and the remedy may be used at home with entire success. This remedy was discovered by Dr. David M. Bye, 416 Main street, Dallas, Tex., and he sends a book on Cancer, free, to those who write for it.

MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the inflamed gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

Stubborn Skin Diseases.

Dr. C. I. S. Cavthon, Andalusia, Ala., declares "Tetterine is superior to any remedy known to me for eczema and stubborn skin diseases." Many other physicians unite in this testimony. It has accomplished wonders in their practice. It is amazing that any one would suffer with itching, burning skin diseases when relief might be had infallibly from the use of a 50-cent box of Tetterine. Your druggist or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga. Tetterine Soap, only 25c. each.

Mortgage Sale.

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

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21 Revival Sermons—Banks, \$1.25.
Religion in Homepun—Meyer, net \$1.00.
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Heart Side of God—Kegwin, net \$1.00.
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Use "Glorious Fraise" in Singing, Round and Shaped Notes.

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Men and women die every year, thousands of them—who might just as well live. It is their own fault, too! When sick they don't take the proper medicine. You must not consider the cost if sick, for your life is at stake. Get the best, but above all things do not permit the disease to run along without treatment. Our experience has taught us what Checkers will do. We know of no remedy in the world which will equal its marvelous action in the permanent cure of most all known chronic or fatal diseases.
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We want you to try Checkers. We want you to use this medicine because it has merit, because it will do you good, because most any disease will vanish when Checkers commences to search the system. It will find out what is wrong inside—it goes to the bottom of every ordinary disease and makes the sick well. Call on your druggist for a sample bottle free—or write us. The better plan is to buy a mammoth dollar bottle to-day.
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Call on your dealer or druggist for one of our full size heavy Checker boards, printed in colors, with 12 red and 12 blue Checker men, FREE. If he refuses to furnish same, write us and you'll be supplied.
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He gets his inspiration from the fountain head.

He is found at the mid-week prayer meeting.

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He is to be found in the schoolroom before time to open the school.

He greets cordially all visitors and strangers who are present.

He is in close touch with every member of the school.

He quiets the school for opening by being still himself.

His influence is felt for good inside and outside of the school.

He provides for regular teachers' meetings.

He selects his teachers with great care.

He works in harmony with the pastor.

He has a well-conducted normal class.

He reads the very latest literature on Sunday school work.

He remembers that the Sabbath school is to bring the children to Christ.

Hence—

He conducts a monthly prayer meeting at the close of the lesson for the salvation of the children.

He co-operates with the pastor in his revival work, and works hard to have his school a power for good in revivals.

He announces the revival meetings and urges the young people to attend.

His soul is happy when he sees the young people joining the church.

He lifts up Christ, in song, prayer, and talks to the school, as the great Friend of the children.—Rev. Robert Stephens, in Sunday School Journal.

Resolutions of Respect and Sympathy Adopted by the First Baptist Church of Tallahassee, Fla.:

Tallahassee, Fla., June 11, 1905.

Whereas, the sad news of the sudden death of one of our members, Brother W. H. Provence, son of our former and beloved pastor, Rev. S. M. Provence, occurred at Ft. Myers, Fla., June 7, 1905, has just been received;

and Whereas, we not only desire to place on record the interest and affection which we have ever cherished for Brother Harry, whose future prospects for a life of usefulness in and for the Master's cause were so bright and promising, but also to record our deep and sincere sympathy for Brother S. M. Provence, who, while our pastor, wrought so faithfully for us and the cause of Christ in our midst, and for his dear wife, in whom we ever found a true friend.

Resolved, That as a church, while we humbly bow in submission to the will of our dear Heavenly Father, who doeth all things well, express our heartfelt sorrow at the seemingly too early closing of an earthly career, in the death of Brother Harry, of one who gave great promise of signal blessing to the world in the Kingdom of God.

Resolved, That we hereby express our hearty appreciation of the many noble traits of Christian character possessed by Harry while a member with us, and as a student in our midst.

Resolved, That as a church we hereby extend our sincerest sympathy and affection to Brother and Sister Provence in this hour of their great sadness and bereavement, with the assurance that we remember them in our prayers at the throne of grace, praying the Divine Father to comfort their hearts with His own most gracious comfort and love.

Resolved, That these resolutions be printed in our papers, in the Southern Witness; that they be spread upon our church record book, and that a copy be forwarded to Brother S. M. Provence and wife at their home in Tuskegee, Ala.

Done by order and in behalf of the church, this, the 11th day of June, 1905.

Rev. W. E. Cramer, Pastor; J. T. Perkins, J. L. Hays, W. V. Knott, Frank Cramer, A. A. Murphree, Committee.



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 9.)

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Last Day—Monday Morning.
Bro. G. G. Miles offered a resolution of thanks to the press committee for daily reports of the convention in the papers.

The report on evangelism was read by Rev. E. M. Stewart, of Montgomery, and adopted without discussion.

Rev. T. M. Callaway made the report for the press committee, which was adopted.

Bro. G. G. Miles, of Montgomery, thought the thanks of the convention should be extended to the press of Alabama for splendid reports. This took the form of a motion which prevailed.

The program was so amended that all the work of the afternoon session could be embraced in the morning's session.

Rev. L. O. Dawson made the report for the committee on summer school at Howard College. Rev. J. M. Shelburne was put in place of Rev. A. J. Moncrief, who has removed from the state.

Rev. A. S. Smith made the report of the committee to whom was referred the report of the State Board of Missions. They recommended some repairs on the school property; that \$100.00 be paid the secretary of the convention for his services; that Bible and colportage work be pressed; that evangelism and Baptist rallies be advanced by the board; and that we heartily commend the course and work of the board in the past year.

Rev. W. B. Crumpton spoke on the report of the committee.

Rev. J. B. Hamberlin spoke with reference to the Healing Springs Institute, giving history of same.

Bro. Crumpton moved to amend report so as to strike out "Healing Springs Institute" and substitute "Healing Springs Industrial Academy."

Dr. Cox opposed the amendment. The amendment prevailed.

Rev. A. N. Reeves addressed the convention with reference to the "Eldridge" school property.

Rev. A. E. Brown addressed the convention by invitation with reference to the schools under his superintendency under the auspices of the Home Mission Board. The history of this work was quite interesting as told by Bro. Brown.

Dr. C. A. Stakely spoke with reference to the establishment of a Baptist infirmary in Alabama. "They are useful, helpful, and they pay." Baptists of Alabama are rich. We can pay our way. We can build these institutions. Let the good work go on till this shall be accomplished.

Prof. W. A. Windham spoke with reference to Healing Springs Institute.

On motion of Rev. T. M. Callaway the convention reconsidered the amendment offered by Bro. Crumpton on name of Healing Springs Institute. Bro. Crumpton withdrew the amendment, and the name stands Healing Springs Institute.

Prof. W. L. Yarborough spoke concerning the Scottsboro Institute.

Dr. Cox opposed the paying of the secretary of the convention \$100.00 for his services, and moved in lieu thereof that the "necessary expenses of the secretary to the convention and postage be paid." Quite a lively discussion followed. Bro. A. J. Preston offered an amendment, accepted by the committee, that the convention pay the secretary of the convention \$50.00 and the statistical secretary \$50.00.

Dr. Wharton moved to amend by paying the two secretaries \$50.00. The report as amended was adopted.

Rev. J. W. Vesey read the report on woman's work. The report after slight amendment was adopted after discussion by Rev. J. W. Stewart, G. G. Miles, Rev. J. M. Shelburne, L. O. Dawson, O. F. Gregory, C. S. Rabb, Rev. A. E. Brown, Dr. Geo. B. Eager.

The report on Sunday schools as read on Sunday was adopted.

In the absence of Rev. C. C. Fugh, who had been called away from the convention, the report on "Young People's Work" was read by Secretary M. M. Wood, and adopted.

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"Our Publications" were spoken to by Rev. J. W. Hamner, C. S. Rabb, Rev. W. B. Crumpton, Dr. C. A. Stakely, Rev. E. O. Comstock, Bro. Jno. T. Ashcraft, Rev. J. W. Vesey, Dr. A. J. Barton, Dr. Geo. B. Eager. On motion of Rev. J. W. Bates the secretary was instructed to convey the thanks of this convention to "The News-Scimitar," of Memphis, for its bold stand for civic righteousness in refusing to publish whisky advertisements. Bro. Cleator, of the Argus, also spoke to "Our Publications."

Rev. M. M. Wood read the report of the Memorial Committee. Same ordered printed in the minutes of the convention.

Dr. O. F. Gregory offered resolutions of thanks to citizens entertaining, the cities here, the press, the papers, the business men and the railroads for courtesies. Adopted.

Adjourned with prayer by Rev. Jno. P. Shaffer, D. D., of Roanoke.

Summer Excursions.

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

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THE STATE OF ALABAMA, Jefferson County.
May Wiggs vs. Charles E. Wiggs. In Chancery. At Birmingham, Alabama, Fifth District, Northwest Chancery Division of Alabama.
In this cause it being made to appear to the Register by affidavit of J. M. Russell, Attorney and agent of Complainant, that the defendant, Charles E. Wiggs, is a non-resident of Alabama and his residence unknown, and further that, in the belief of said Affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said Charles E. Wiggs, to answer or demur to the bill of complaint in this cause within thirty days after the 26th day of August, 1905, or a decree pro confesso may be taken against him, the said Charles E. Wiggs.
Done at office, in Birmingham, Alabama, this 25th day of July, 1905.
J. W. Altman, Register.

THE STATE OF ALABAMA, Jefferson County.
City Court of Birmingham, in Chancery, At Rules Before the Clerk and Register, in Vacation.
Lulu B. Harton, Complainant, vs. Louise C. Weible, et al.; Defendant.
In this cause, it being made to appear to the Clerk and Register of this Court, in Vacation, by the affidavit of Lulu B. Harton, Complainant, that the defendant, Louise C. Weible, non-resident of the State of Alabama, and resides in Baltimore, Md., and further, that, in belief of said Affiant, the Defendant is over the age of 21 years.
It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Louise C. Weible, to answer, plead or demur to the Bill of Complaint in this cause by the 26th day of August, 1905, or after thirty days therefrom a Decree Pro Confesso may be taken against her.
Granted this 17th day of July, 1905.
John S. Gillespy, Clerk and Register.

THE STATE OF ALABAMA, Probate Court, Jefferson County. July 1905.
This day came J. G. 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, nephew; 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.; Olivia T. Myers, niece, Brookline, Mass.; Florence Travers, niece, Brookline, Mass.; Fannie Darrach, 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 9th 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

Mortgage Sale.

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 26th 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 & Copeland'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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Children's Corner.

Planning a Surprise.
Now, kitty, you and I will look
All through my pretty picture book.
I'm glad you're not like Kitty Gray,
Who sleeps, and sleeps, and sleeps all day.

We'll learn our letters by and by,
When we are older, you and I,
And then we'll read; just think of that!
And won't we s'prise that lazy cat?

Whole Duty of Children.
A child should always say what's true
And speak when he is spoken to,
And behave mannerly at table,
At least as far as he is able.
—Robert Louis Stevenson,

Peter Cooper's Resolve.
Peter Cooper, the millionaire, whose career is briefly sketched in the Christian Evangelist, had a hard struggle. As a boy his health was of the frailest. He went to school but one year in his life, and during that year he could go only every other day. But when he was eight years old he was earning his living by pulling hairs from the skins of the rabbits his father shot, to make hat pulp.

He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old. He walked the streets for days before he got a place, and then he apprenticed himself to a carriage maker for his board and two dollars a month.

He had neither time nor money for what the world called pleasure, but he had the pleasure of hope. While he was working for fifty cents a week he said to himself: "If I ever get rich, I will build a place where poor boys and girls of New York may have an education free." And so he did. He founded the Cooper Institute in New York City.

Thoughts in Church.
(Lucy Fitch Perkins, in St. Nicholas.)
Oh, to be a sailor
And sail to foreign lands—
To Greenland's icy mountains
And India's coral strands!
To sail upon the Ganges
And see the crocodile,
Where every prospect pleases,
And only man is vile.

I'd love to see the heathen
Bow down to wood and stone,
But his wicked graven image
I'd knock from off its throne!
The heathen-in-his-blindness
Should see a thing or two!
He'd know before I left him
What a Yankee boy can do!

Need of Humane Education.
Bound hand and foot with stout cords and with bandages over his mouth and eyes, 11-year-old Herbert Howe was led into the woods by a dozen schoolmates at Flushing, Long Island, last September, and thrown into an abandoned well. The boy remained there without food all day, and was rescued about 5 o'clock in the evening by his mother and three detectives. He was the victim of "initiation ceremonies"—another name for hazing—of a band of Flushing school-boys.—Boston Herald.

THE STATE OF ALABAMA,
Jefferson County,
Andrew Tedescki vs. Katie Tedescki.
In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.
In this cause it being made to appear to the Register by affidavit of Andrew Tedescki, complainant, that the defendant, Katie Tedescki, conceals herself so that process cannot be served on her, and that complainant does not know her present whereabouts, and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Katie Tedescki to answer or demur to the bill of complaint in this cause within 30 days after the 22d day of August, 1905, or a decree pro confesso may be taken against her the said Katie Tedescki.
Done at office, in Birmingham, this 18th day of July, 1905.
J. W. ALTMAN, Register.

Ready:

Womens' silk shirt waist suits for spring.

Womens' tailored suits in mo-hair for spring.

WRITE FOR PARTICULARS MENTION THIS PAPER

Clothier to the Whole Family **LOUIS SAKS** Birmingham, Alabama

Marion Military Institute

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

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.:
Dear Sir—In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academical degrees to graduates of the Marion Military Institute as it has to those from any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than those from any other college or university outside the State of Virginia.

Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.
Very respectfully,
P. B. BARRINGER,
Chairman of the Faculty.

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JOSIAH H. PENNIMAN,
Dean of College Faculty University of Pennsylvania.

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Dr. Holmes to a Young Man.
Dr. Oliver Wendell Holmes was once asked three questions by a young man eager for success. The questions were:

What are the three best books?
How shall I attain real success?
Shall I smoke?

Dr. Holmes wrote the following letter, which has several sermons in it: The three best books? The Bible, Shakespeare's plays, and a good dictionary.

To attain real success? Real work, concentration on some useful calling adapted to your abilities.

Shall he smoke? Certainly not. It is liable to injure the sight, render the nerves unsteady, to enfeeble the will, and enslave the nature to an injurious habit likely to stand in the way of duty to be performed.

Yours very truly,
Oliver Wendell Holmes.

Quit.

Thinking that life is a grind, and not worth living.

Talking continually about yourself and your affairs.

Depreciating yourself and making light of your abilities.

Saying unkind things about your acquaintances and friends.

Lamenting the past, holding on to disagreeable experiences.

Pitying yourself and bemoaning your lack of opportunities.

Comparing yourself to others to your own disadvantage.

Waiting round for chances to turn up. Go and turn them up.

Writing letters when the blood is hot, which you may regret later.

Thinking that all the good chances and opportunities are gone by.

Thinking of yourself to the exclusion of everything and every one else.

Carping and criticising. See the best rather than the worst in others.

Dreaming that you would be happier in some other place or circumstances.

Belittling those whom you envy because you feel that they are superior to yourself.

Dilating on your pains and aches and misfortunes to every one who will listen to you.

Speculating as to what you would do in some one else's place, and do your best in your own.

Gazing idly into the future and dreaming about it instead of making the most of the present.

Longing for the good things that others have instead of going to work and earning them for yourself.

Looking for opportunities hundreds of thousands of miles away instead of right where you are.—Success.

AT REST.

When the summons from my Master comes

And I am called away,

From this world of sin and darkness

To the one of eternal day,

May he find me ready—waiting

With sandals on my feet,

All prepared to make the journey

To that land where Life's complete.

When I reach that place of blissful rest,

Where sorrows never come,

And meet with those forever blest

In Paradise, their home.

'Twill be to me such sweet content

To know that life is o'er,

That pain and death to mortals sent

Can reach me never more.

Of sin and doubt and blasted hopes

This life is most made up,

In discontent and fear we grope,

Each has his bitter cup.

But, Blessed Master, thou hast borne

The cross, and so must we,

This sinful life will all be lost

When "home at last" with Thee.

—Rev. D. E. Burns, Florence, Ala.

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ALABAMA LAW.

Section 250 of the last constitution provides that depositors in banks who have not stipulated for interest, shall, for their deposits, be entitled, in case of insolvency, to preference of pay over all other creditors, and this law applies to all banks, whether incorporated or not.

In other words, if a bank does both a savings business and a regular banking business, and should become insolvent, then the depositors who did not get interest on their deposits would have a preference over those who had their money in the bank for savings.

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MASSACHUSETTS LAW.

Extract from section 3, chapter 169, Acts of 1902, Massachusetts Statutes, read:

"No savings bank *** shall occupy the same office or suite of offices with a national bank, trust company or other bank of discount, nor any office directly connected by means of doors or other penings in partitions with the office or suite of offices occupied by any such national bank, trust company or other bank of discount." The penalty for the violation of this section being not more than \$500. Section 4 provides that "No president, vice-president or treasurer of a savings bank shall hold the office or perform the duties of president, vice-president, treasurer or cashier of a national bank, trust company, or other bank of discount." The penalty for the violation of this section is also not more than \$500. Why these laws?

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For Catalogue, Address J. D. BLANTON, President, Nashville, Tenn.

Program for fifth Sunday meeting to be held at Union Baptist church, Lipscomb, Ala., on South Bessemer car line. Friday night, July 28, 8:15 p. m., A Model Sermon by Rev. Austin Crouch, Woodlawn. Sat. 9:30 a. m., devotional service by E. L. Smith, West End. From 9:45 to 10:30 A Model Church by Rev. J. M. Shelburne, East Laake. From 10:30 to 11:15 A Model Pastor by R. S. Gavin, Bessemer. From 11:15 to 12, sermon by Rev. J. H. Longcrier, Ensley. From 1:30 to 2:15 A Model Deacon by Rev. J. A. Hendrix, Pratt City. From 2:15 to 3 A Model Layman by Rev. J. W. Partridge, East Lake. From 3 to 3:45 A Model Prayer Meeting by Rev. J. F. Gable, North Birmingham. 3:45 to 4:15 A Model S. S. Teacher by Rev. E. Lee Smith. Sat. night 8:15 p. m., sermon by Dr. W. B. Crumpton, Birmingham. From 9:15 to 10 Sunday morning devotional service, A Model S. S. Superintendent by Rev. Will J. Ray, North Birmingham. Sunday school 10 to 11. From 11 to 12 sermon by Dr. W. B. Crumpton. Missionary collection. Everybody invited to attend these services. Respectfully, D. W. Morgan, Pastor Union Church, Lipscomb, Ala.

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