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Frank Willis Barnett, Editor

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Some Spanish Missions — Frank Willis Barnett.



We read that Cabrillo, a Portugese navigator who sailed under the Spanish flag, was the first comer to Southern California. That was in 1542. Sebastiano Viscanio came fifty-four years later. The different Catholic orders had been importuning the crown for authority to establish missions for a long time, and at last, to balk Russia, which threatened to occupy the country, Carlos III. sent out a military command and after them followed the zealous priests.

Junipero Serra.

In July, 1769, 227 years after it was discovered for Spain by Cabrillo, Father Junipero Serra entered the Bay of San Diego; he erected a cross on the coast, celebrated mass and commenced his work. He said—"I have placed my faith in God, and trust in His goodness to plant the standard of the holy cross, not only in San Diego, but even as far as Monterey"; and this was done, for the new century saw no less than twenty missions established, and more than half of them within ten years, but not without many discouragements.

A Heroic Task.

They quarried the sandstone from the level wastes of the country, dug the ore from the earth, cast the copper bells and fashioned the iron work. They felled the trees that furnished the walnut carvings, and made their own tools, a difficult task in the prairie wilderness thousands of miles from a habitation. Savages and wild animals as they roamed across the prairie gave strange accompaniment to the noise made by the workmen.

The most important of these missions were built of stone and hard burnt brick, and the labor of construction was very great; stone had to be quarried and dressed; brick to be burnt, and, like the cedar of Lebanon for the building of Solomon's Temple, huge trees, for rafters, were carried upon men's shoulders from the mountain forests, through rocky canons to the sea.

The Indians performed the most of this labor, under the direction of the fathers, who exercised over them a spiritual and temporal authority, in fact, a form of slavery; once or twice they rose against their masters, but for the most part they were submissive.

The Principal Missions.

From San Diego on the south, to Sanoma, north of San Francisco, the chain of Spanish missions begun by Father Junipero Serra at Monterey in 1796 rose in power and wealth until they numbered over twenty, each nestling in some selected spot near the sea, within an easy day's journey of its neighbor, surrounded by fertile fields, orchards and vineyards.

The Santa Clara Mission, now a portion of the Santa Clara College, is probably the best preserved, although the mission at Santa Barbara, still used by the Franciscans, is also in good repair. Carmelo, at Monterey, is still in use and is 135 years old. San Luis Rey and San Juan Capistrano are picturesque ruins, and are now being restored under the direction of public-spirited citizens. The mission of Dolores, founded in 1776, still stands, crowded round by the busy life of San Francisco's streets.

San Gabriel.

Mission San Gabriel Arcangel was founded in 1771. Some consider this the most imposing. Be that as it may, it is probably the most familiar, situated as it is in close proximity to Los Angeles and Pasadena in the beautiful San Gabriel valley. It was founded by Franciscan orders in 1771 for the purpose of converting the Indians in that territory and spreading Christianity in the Western World. The Indians readily yielded to the teachings of the mission fathers, at once time there being 1,700 Indians under their supervision.



The old mission structure is substantially ybuilt of brick, covered over with adobe soil—a primitive plaster. The walls are from four to six feet thick and were intended as a protection in case of necessity. Today one can see it, as of old. Being the best preserved of all the old missions, it contains many interesting old frescoes, hand carved images and old paintings which were brought to this country from Spain.

The old bells, of which originally there were six, at present only four, still chime forth the Angelus, and peal forth their summons to mass. They were brought from Spain and traded for in hides, beeswax and tallow. In this church they will tell you Ramona was baptised.

Santa Barbara.

The most perfectly preserved of all these edifices is Santa Barbara, founded in 1786, and situated on what is called Mission Hill.

From every point of view upon land and far out upon the sea, the old Franciscan mission is sure to first catch the eye, and within its walls, the remnant of the order in this part of the world even yet find shelter.

At one side is the church, or chapel, surmounted by towers and belfries, on the other three sides are the mission buildings, cells, refectory, living rooms and guest chambers; with long corridors forming a quadrangle. This inner court is a beautiful garden of rare flowers, enjoyed by the friars and by favored male visitors, rarely by a female one.

The Indians.

By the year 1800 the sixteen padres had 13,500 Indian converts, and many of these had been trained to useful pursuits, and were fairly skilled in handicraft.

The Spaniard and Indian had intermarried and led a picturesque and romantic life. The mission bells called their wandering children to prayers; the earthquake was their greatest fear. Suddenly and without warning the Franciscan dynasty came to an end.

My Visit to San Gabriel.

I visited it on a beautiful summer afternoon, and as I gazed on its walls and heard the story of its history told by a priest somehow I was saddened at the thought of the suffering of the hundreds of men who had given their lives to carry on the propaganda of Rome at such fearful cost. The crumbling old walls, towers, and domes that stretch beckoning lines of beauty, commemorate the whole order of brave pioneering padres, and yet it is said to be known that the doctrines they taught have left a chilling blight on the lives of the people and that today, one of the hardest mission fields that confronts our boards is best how to reach those who have bowed the knee to Rome.

Regeneration.

The following sermon was preached on Sunday, August 13th, at the First Baptist Church, Montgomery, by Rev. W. A. Talliaferro, of Greenville:

This doctrine of the new birth seems to have been to Nicodemus, a ruler and teacher of Israel, as unknown and as mysterious as it is to the average congregation of today. Whilst Nicodemus stood high in the ecclesiastical and intellectual life of his day, yet when the Master, to whom he had gone by night for consultation, begins to unfold the great doctrine of regeneration, Nicodemus begins to marvel and to ask: "How can these things be?" And so it is today. So little has this difficult though all-important doctrine been emphasized, in our eagerness to get people into the churches, that vast numbers of our church members are as densely ignorant of such a doctrine as was Nicodemus of old. Would to God that all our churches might learn to appreciate quality rather than quantity in the building up of our memberships.

So in coming to consider this most important doctrine let us consider,

First, Something of its Importance.—We notice here that when Nicodemus came to Jesus seeking the way of salvation and light the Master did not say Nicodemus, thou mayst, canst, or even shouldst be born anew, but "ye must be born anew," making it

1. An Important Duty.—"Except a man be born anew he cannot see the Kingdom of God."

There seem to be some things in God's word given us both for duty and for guidance that may be disregarded and still our hope of our eternal life be not forfeited, but it seems here beyond all question that the soul that is to dwell forever with Him in that eternal city must be the regenerated one.

A good many people seem to think, and some say, that it doesn't make much difference what a man's creed is so he is honest in it. The devil never invented a more damnable lie. It makes all the difference in the world. There is but one way into the kingdom of God, says Jesus, and that the way of the new birth. "Except a man be born anew he cannot see the kingdom of God." So that leads us to know that there is

2. No substitute for it.—Some of our Baptist brethren, with more zeal than knowledge, together with some of our other deep water friends, seem to so stress (1) Baptism. To that extent that they almost make it a part if not a means of one's salvation. Others there be, with less water and no warrant, who assume the authority of making (2) church membership the panacea for all evil and proceed to banish, pre-mortem, to eternal darkness every poor soul that "crosses over the river," without the pale of the church. And yet if we will but take the trouble to read an interesting account in Acts viii, we will find the story of one Simon who was preached to, baptized by and doubtless received as a member of the Jerusalem church, by Phillip, and yet later on when Peter came preaching about the Holy Spirit and he tries to buy the power of the Spirit with money Peter tells him face to face: "Thou hast neither part nor lot in this matter, for thy heart is not right before God." While we should urge, rather than discourage, for the regenerated man both baptism and church membership, we should strive, as does God's word, to make it clear that these things are no substitute for the new birth and without it they prove a delusion rather than a blessing. Again there are those who seem to think that the (3) performance of religious rites and ceremonies can in some way take the place of the Spiritual new birth. In other words, they are striving to work out their own salvation with fear and trembling, forgetting that it is God that worketh in them both to will and to do his own good pleasure. The performance of the religious duty is the result of a visible manifestation, rather than the means, of salvation. As an example of the futility of good works and righteous rites without a regenerated heart, turn to Luke xvii; 9-14. Notice that regionist. He was no adulterer. He fasted twice a week. He gave a tenth of all he got. A model he was for most of us so far as rites and ceremonies are concerned. Yet the master said of a poor old Publican, who afar off, in the shadow of the temple smote upon his breast and in humble contrition and confession cried out in chilling dependence, pleading for mercy and for help, "this man went down to his house justified rather than the other." Surely if religious rites and ceremonies could have taken the place of regeneration neither this Pharisee nor Nicodemus deserved such treatment at the Master's hands.

We might speak of morality, culture, and a host of other substitutes, all good in themselves, but dangerous beyond all exception when we become so blinded to Scriptural truth as to endeavor to substitute them for the new birth.

One other only let us mention. (4) Orthodoxy of creed.—Of all other fallacious substitutes, probably this is the most insidious and dangerous. One may believe in an historic way, or even in an intellectual way every work of the Book, and yet at heart never be a different creature. To illustrate, he may be as sound in his belief of Scriptural truth

as the devil is, and yet be almost as vile. There can be no doubt but that the devil knows that Jesus Christ is the Son of God, that he has power on earth to save sinners, that the Bible is the word of God. He believes it even if he does try to keep us from believing it, and yet the orthodoxy of his belief isn't worth anything with a devil's heart. Paul says: "I thank God that ye became obedient from the heart to that form of doctrine whereupon ye were delivered." Only that orthodoxy of faith that carries with it a new heart is worth anything.

Truth is indeed narrow—the way into the kingdom "a narrow way." There is but one way—the Christ way. Just any way won't do—"ye must be born anew." 'Tis said that the harbor at Sydney on the coast of Nova Scotia, is one of the finest in the world. Lying there with its deep blue waters, hedged about by the rugged chain of impregnable rock, with its deep narrow channel leading out into the sea, it would seem that the Almighty hand had fashioned it for the mariner's safety in the time of tempest. On the north side of the channel is a herculean rock known as North Promontory, on the South another known as South Promontory. A little way down the shore is another known as Jacob's Ladder. On each of these is a light. Not long since a vessel one night was caught in a furious storm just outside the harbor. The pilot remembered this place of safety and steered for the harbor at Sydney. Seeing the light on South Promontory, and believing the one on Jacob's Ladder to be the light on South Promontory, he steered with terrific force into the cruel, projecting rocks of the coast, instead of the channel, and his whole crew, with the exception of a single man who was thrown into the crevice of an overhanging rock, went down to destruction. Nobody ever questioned the honesty of the pilot's belief—he believed wrong. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

II. Its Evidences. Since the Master lays such importance upon the new birth, Nicodemus seems all the more anxious to learn of it. Now says the Master, doubtless pointing to the effect of the winds in the nearby tree tops, "The wind bloweth where it listeth, and thou hearest the voice there, but knowest not whither it cometh and whither it goeth, so is every one that is born of the Spirit." While this work of the Spirit in accomplishing this wonderful change is mysterious and hidden to human vision, yet by its results we may know of it. It was as though the Master had said to Nicodemus: "If thou would know the meaning of the new birth behold the evidence."

I. A New Creature.—He is "born anew." So different in taste, in love, in loyalty, in purpose does the man become that it is as though he had been born over—had died and had entered life again through the portals of babyhood. Paul in his letter to the Corinthians, v; 17, says: "If any man be in Christ he is a new creature." The old man of sin has been put to death through some mysterious divine power and a new creature of righteousness lives in his stead. It was this about which Paul was speaking in Romans vi; 4: "We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." So, then, we find that the beautiful ordinance of baptism becomes but a visible proclamation of this truth, viz., the death and burial of the old man of sin and the coming forth of the new life in Christ Jesus. The same old machine, physically speaking, but a new motive power has been installed. A new life sees through the same old eyes but sees things aright, speaks with the same old tongue, but speaks a new language, walks with the same old feet, but follows in new paths, serves with the same old hands but serves a new master. "Behold I make all things new." So whilst we cannot see the working of the spirit in the process that brought about such results yet we know that he is not the same man he was before God's spirit got hold on him.

II. New Activities.—Now fill the daily life of this new creature. That new life, new power, new purpose begin to find expression in new activities. That was what John had in mind when he said (I. John v; 4): "Whosoever is born of him overcometh the world." He may be a babe yet his efforts may not be as able or his strength as great as later but his attitude towards the sins of this world has changed and a struggle is on for its mastery. Notice John says "overcometh," not, has already completed the work and gained the victory entirely but from the moment of the new birth the battle began. From the force of old habits and old weaknesses he may sometimes go down in defeat and shame, but he does not give up the struggle. Years ago, when the old General Santa Anna was giving Uncle Sam considerable trouble, one night the Mexicans and our men were camped only a little way apart along the banks of the Rio Grande. Santa Anna had over 20,000 men. General Taylor only about 5,000. Late one afternoon one of General Taylor's men was captured by the Mexicans and taken before General Santa Anna. The Mexican general said to the old weather-beaten, battle-scarred veteran, who knew General Taylor and had followed him on many a bloody field: "I will give you your life and liberty if, under escort, you will go back to General Tay-

lor's camps and persuade him to surrender to me. I have 20,000 men. He has only 5,000. Unless he surrenders I will fall upon him and crush him and not a man shall be spared. Will you go?" The old veteran, looking up into Santa Anna's face respectfully saluted him and replied: "General Taylor, sir, never surrenders."

"Thanks be unto God which giveth us the victory through our Lord Jesus Christ." "Sin shall not have dominion over you."

Again, we notice that this new creature, with new activities, has also

III. New Relationships.—(1) Toward God. Whereas he was once a rebel he now becomes a son. Whereas he was an alien he has now received "the spirit of adoption, whereby we cry: Abba Father." He has become a child of God and can look up into the face of his loving Heavenly Father with trust and confidence knowing that nothing "shall separate us from the love of God," that "all things work together for good" for him. We speak to men about giving themselves to the Lord and becoming Christians. They say: "I am afraid I can't hold out." One feels like asking as the old negro did: "If ye done been born into de kingdom of God, how de name er common sense yer gwine ter unborn yer." Hundreds of years ago the Father, through his prophet, said (Psalms lxxxix; 30-34): "If his children (Christ's followers) forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. But my loving kindness will I not utterly take from him, nor suffer his faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

We may at times be prodigal sons, and at times be in need of chastisement, but we are none the less his sons.

(2) Toward His Fellow Creature.—Also has this new creature entered into a new relationship. Instead of jealousy and hatred, his attitude is that of love and sympathy. "We know that we have passed from death unto life, because we love the brethren." We find, then, that one of the strongest evidences of this new birth is in that fact that this new creature recognizes in every man a brother, in every woman a sister worthy of his love, sympathy and helpfulness. We have considered something of the importance and of the evidences of the new birth, let us consider

Third, Its Manner.—"How can these things be?" is still and ever will be the great question of all honest, earnest seekers after the light.

Jesus recognized at once the trouble with Nicodemus and so, blessed teacher as he is, begins at once to speak in a language that Nicodemus can understand. He at once takes Nicodemus back "through the fields of holy writ," to that bit of familiar history in life of Israel when "they journeyed from Mount Hor by the way of the Red Sea to compass the land of Edom." He recalled to his memory how "the people spoke against God's servant, and how at last, because of their rebellion and sin, God found it necessary to send the fiery serpents upon them, and how the serpents "bit the people, and much people of Israel died." Then no doubt comes again as possibly never before the picture of those penitent people in their sins and helplessly crying unto the Lord in humble contrition: "We have sinned, * * * pray unto the Lord that he take away the serpents from us." Then he sees Moses again as he makes the brazen serpent, in obedience to God's command, and sets it upon a standard in the midst of the camp. "And it came to pass, that if a serpent had bitten any man, when he looked upon the serpent of brass he lived." Now says the Master to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life." Healing with the poor serpent bitten Israelite, so far as any human remedy or power to heal was concerned, was impossible; but the moment he looked away from self or any other human agency and looked to God's remedy for life, he lived. "When he looked * * * he lived." So far as the new birth is concerned, man is utterly helpless. No power on this earth can take away the old heart of sin and life of guilt; but the moment the poor sinner comes confessing his sin and looks to God's remedy through faith, that moment he lives. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on his should not perish but have eternal life." Faith looks to God's remedy, God gives the new heart! Impossible with man's power it is to give the new heart, but (John i; 12) "As many as receive him, to them gave he the power to become the sons of God, even to them that believeth 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." So, then, we see that the new birth is God's side, while the receiving of Jesus Christ through faith is man's side of the soul's conversions. To as many as receive Christ Jesus to them God gives the new heart. Are we willing to step out on God's promise and accept Christ Jesus that he may fulfill his promise in the gift of the new life? "Verily, verily, I say unto thee, except a man be born anew, he cannot see the kingdom of God." "Marvel not that I said unto thee, ye must be born anew."

Baron Uixkiull and His Story of Russian Baptists and Stundists.

Baron Uixkiull.

The following striking story of the Baron's conversion is said to have been told at a Salvation Army meeting in London: He was born in the Lutheran Church, and as a young man lived in formal religious membership. About the age of twenty-three he fell into the company of unbelievers and became an Atheist. His conversion came through the reading of one of Count Tolstoy's books, "which first made the character of Jesus sympathetic to me. I was interested in Him, as Germans are interested in Bismarck and Englishmen in Gladstone. I asked myself, 'Where can I read more about Him?' and then I thought, there is my old Bible, I will look there." From the reading dawned the blessed light which has made Baron Uixkiull a spiritual guide to hundreds in the dark Russian Empire. When he began to preach in the villages, he followed the Moravian service; but two years after his conversion, in 1890, he joined the Baptists. The local Baptist community near his castle elected him as their preacher.

Another Account.

One of the London daily papers said: "Baron Uixkiull comes of a noble family belonging to the Baltic provinces of Russia, and for a time served in the Imperial Guard at St. Petersburg. But while appearing as a judge in his own district he adopted Baptist views, began to preach, and some thirteen years ago was baptized in his own castle by a peasant. Being in Russia, this did not suit the authorities, and the baron has been imprisoned on several occasions for preaching on his own estate and at other places. Dr. Clifford thanked God that a man of the baron's high social position should have the heroism to stand forward and face the great risks consequent on preaching the simple Gospel among his poor Baptist brethren.

Still Another View.

"The event of the Westbourne Park meeting was the touching address of Baron Uixkiull from Russia. It was expressed in English that, if not quite perfect, was that of a highly cultured man who knows many languages. With his fair complexion, light brown beard, and aristocratic features, Baron Uixkiull might be taken for a Swedish rather than a Russian noble. He spoke with a modesty and simplicity which won all hearts. 'We in Russia,' he said, 'are despised, we belong to the lowest classes, we have no theological seminaries. Some of our pastors have been educated in Germany, and some in this blessed England; but most are converted sinners such as I am, who can only speak from their own heart's experience. I know of churches which have chosen pastors who cannot write their names.'

Remained to Pray.

He deeply moved the audience by his simple, earnest story of the Russian Baptists, who are few, poor and persecuted, but steadfast in their faith. The baron is himself a Baptist preacher. Once, when he conducted a service in a village, the mayor of the village, who had come with police and cords to bind him, received the grace of God and remained to pray in private with him.

Prospects of Peace.

As the baron's son is an officer in the Manchurian army, he is watching with eager interest the preliminaries of peace. "I have every expectation," he said, "that the conference will bring the war to an end. The government recognizes at last that it must have peace. Its pride is broken. The sympathies of our intelligent classes have throughout the war been strongly on the side of Japan. One of my chief regrets about this congress is that no Japanese brother was among the delegates. I should have liked to greet him. Though peace is coming, it is the day after peace which Russia has to dread. That will be, I fear, a day of divine judgment. It seems at present as if our internal troubles must go from bad to worse, for the Russian liberal party is too young and too unripe to adopt a moderate policy. Our reformers will carry their demands too far, and the danger is that reaction and a military despotism may follow." Baron Uixkiull speaks with sympathetic sorrow of the Czar's position. He describes Nicholas II. as a good man, whose natural inclinations are upright and even noble, but whose character is deplorably weak. The Czarina, though happy as wife and mother, lives in constant apprehension of the fate that may befall her husband and children.

Russian Baptists and Stundists.

Paper read at the Baptist World Congress by Baron Uixkiull, of Russia.

We have 137 acknowledged churches and 414 union churches. We have to wrestle with two great difficulties; first, the vast geographical area over which our churches are scattered, and secondly, the poverty of those churches. In Siberia alone, which is twice as large as the whole of Europe, we have not one resident minister, though there are in that vast country many children of God who are crying "Come over and help us." In European Russia the Baptist Union has five associations; the South Russian, the West Russian, the Polish, the Lettish, and the Estonian. In regard to the second difficulty I referred to, namely, the poverty of our churches, I should like to say that it would have been impossible for us to carry on the work we have done had not the American Baptist Union most generously helped us. We ask the Lord to bless the American Baptist churches. We are also thankful to the Baptist church in Tunbridge Wells, England, who generously sent great help to the poor church in Vini-joggi, which has now been able to erect a chapel and will not cease to be grateful to the church at Tunbridge Wells. Very difficult also is the position of the churches in the great cities of St. Petersburg, Warsaw and Odessa, where the members are poor and mostly of the lowest classes. In St. Petersburg and Warsaw it is very expensive to hire rooms in which to hold services and it is impossible for us, because of our poverty, to buy the ground on which to erect new buildings. Odessa is fortunate enough to begin this year the building of a new chapel on her own ground. We have a mission for the Catholics in Poland, which brings good fruit under the leading of Brother Herb, but the Catholic soil is very hard as you know. There is great need of a second missionary to the Catholics, but we are too poor to send one. We have a missionary in the Caucasus. There live one hundred different peoples. The Mennonites also have some missionaries there. Our Brother Parelaf has blessed work in Tiflis. Through the whole of Russia there is need of Christian workers. The people are poor and ignorant, but their hunger after the word of God is now intense. The meetings are crowded. I have seen in a meeting that the candle could not burn because the room was so full and the air so spoiled. This dreadful war and the interior revolution have laid a terrible burden upon many families and churches. The property and the life of no one is sure in Russia now. Many Baptists from Poland have gone and are going to America. For those who remain it is of course more difficult to provide for the expenses of the chapel and the minister. I may add that I am the treasurer of the Baptist Union of Russia, and that no one can so well know as I the needs of our churches and missions. This year is specially difficult. It is a time of a most terrible war. I want to say here that we Christians disapprove altogether of it. We see the foolishness of it in the Far East, although we see that it is not fruitless in Russia itself. Religious freedom is coming. This war is founded on an unjust basis, we recognize the justice of God in using this heroic Japanese people as His instruments for destroying the bureaucracy of Russia. We ask you, dear brethren, for your sympathy and your prayers in this deeply anxious and critical period of our history, and we pray that God may bless you abundantly in all your work and in all your deliberations.

My dear brethren in the Lord, I have today the privilege, as delegate of the Russian Baptist churches, of bringing to you the greetings of your brethren and sisters in Russia and the expressions of their love and union with you in the Lord Jesus Christ. It is a great and solemn moment in the history of our churches because God has now compelled the Russian government to give freedom for each Russian subject to worship him as his conscience and his light may lead him. Till now, although recognized by the law as a permitted religious community, we have been persecuted and restrained by the police, who in Russia were and are mightier than the law. Let me, in a few words, try to give you first, a sketch of the religious condition of Russia generally as it was till the rescript of the Tsar issued last Easter; then a sketch showing the various ways in which the Gospel has come to Russia, and thirdly a brief sketch of the Baptist churches in Russia. First then as to the general religious condition of Russia till last Easter. The Greek Orthodox Church was and is the State Church of Russia. Till Easter, 1905, no one could leave it without being punished with banishment in Siberia or prison or seclusion for life in a cloister. Now every Russian has the right to choose his own religion and to educate his children in the religion he desires. The Greek Orthodox Church, however, alone has the right to make converts from among the heathen of the northern nations that are subjects to Russia. The right of propaganda between Christians, Jews and Mahometans also remains the exclusive privilege of the Greek Orthodox Church. Outside the Greek Orthodox Church there are six Christian

denominations that are permitted by the Russian law. These have all suffered with injustice and spoliation from the Greek Orthodox priests and the police excited by them. These are, first, the Roman Catholic, which has persecuted so dreadfully in other lands though it has itself suffered persecution in Poland. Second, there is the Armenian church. About six months ago the Russian government wantonly seized the whole of the funds that had been accumulated by this church, without any reason and without any right. Third the Lutheran church. In this case the Russian government has been more careful, fearing the wrath of their great Lutheran neighbor. Fourth, the Calvinist or Reform church. This is a very small community and is confined to a very few towns. First, the Mennonites who have the peculiarity that they are exempt from military service on account of conscientious objections. These came originally from Germany about one hundred years ago to escape the conscription of Napoleon I. They settled in South Russia and were promised exemption from military service. They constitute now large and flourishing colonies with highly developed spiritual life. It is interesting to note that though not called Baptists, they only practice adult baptism. Lastly, there are the Baptists of whom I will speak presently.

The second brief sketch I wished to give was of the various ways in which the Gospel has come into Russia. First of all, in the south of Russia about fifty years ago there was a great revival due to preachers from Germany, among German colonists. This soon spread among the Russians of that district, who received the name of Stundists because they took part in the meetings or "Stunden" of the Germans. I could tell you some beautiful and thrilling stories of Christian faith and heroism and of terrible persecution among the Russian Stundists, but I have not time. Secondly, there was the Baptist movement from Germany to Poland and the Baltic province of Kurland. It will be forty-seven years on the twenty-eighth of November next since, as the result of this union, the first adults were baptized in Russia on the confession of faith. There were great revivals in those days. The first preachers from Germany were Gottfried Alf and F. G. Aschendorf, who had to suffer much for the Gospel. Brother Alf was many times in prison. He died after a glorious and blessed life on the eighteenth of December, 1898, at the age of sixty-seven years. Brother Aschendorf still lives and is a preacher in the Baptist church in Poland. He has been many times beaten and insulted by enemies of the gospel and many times the police have put him in handcuffs, so that his wrists have been strained and bleeding.

The third source of evangelistic revival in Russia was occasioned by the conversion of a young British gentleman volunteer soldier in the Crimean war of 1856. He had helped to slay many Russians, but it was now his great desire to do something to help the people against whom he had been fighting. For many years he prayed that the Gospel might find an entrance into Russia. After about twenty years he made the acquaintance of two Russian princesses who invited him to come to St. Petersburg. He came for a whole winter, and during that time he held many meetings in palaces and drawing rooms and through the blessing of God many of the higher class were converted to Christ. The name of this servant of God whose words and prayers were so much blessed to the good of Russia was W. Waldegrave, who is now Lord Radstock. Never can the Christians of Russia be sufficiently grateful for the splendid work of this devoted man. The Baptist movement from Germany, of which I spoke just now, was mainly amongst the Catholics in Poland and the Lutherans in Kurland, while the work of Lord Radstock was among the real Russians, members of the Greek Orthodox Church and many of them among the most influential people of Russia, as, for instance, the Minister of Justice, Count Robinsky, Colonel Paschdorf and Count Koroff, Master of Ceremonies to the Emperor.

The fourth source of evangelistic revival was Sweden. Russia possesses some islands in the Baltic sea with Swedish populations. The Swedish Missionary Society sent to those islands two devoted Lutheran missionaries, M. Thoren and M. Osterblom, who had time to start a great religious revival before the Russian police sent them back across the frontier. I could say much more of this movement if I were not so pressed for time. It is the religious movement of my own province and I am acquainted with it.

I now come to the third sketch, of which I spoke to you—the Baptist churches at present in Russia. We have about 3,000 Baptists in Russia acknowledged as such by the Russian government. In addition to these there are 20,000 who in their hearts accepted the evangelistic facts and had actually received baptism though they were not acknowledged by the government as Baptists, and were consequently always open to persecution. Here (pointing to Mazarelf) is one dear brother, M. Mazarelf, who is their delegate to this congress.

THE ALABAMA BAPTIST

JUDSON COLLEGE, MARION,
IN SIXTY-EIGHTH YEAR.

Dr. R. G. Patrick Successful President.—Last Year
Remarkable, and Prospects for Better
Session 1905-6.

Judson College is One of the State's Leading Edu-
cational Institutions for Higher Educa-
tion of Women.

(From Montgomery Advertiser of Sunday, Aug. 6,
1905.)

Judson College, at Marion, Alabama, enters upon
its sixty-eighth year on September 21st.

It is one of the most successful women's colleges
of the South, by whatever standard success may be
measured. If success should be measured by a con-
tinuous existence Judson is entitled to credit for it,
for it has grown, widened and prospered since it
was established in the beautiful city of culture in
1839. And being established in that year it is one
of the oldest colleges in the Union. If one should
care to measure the success of the college by a ma-
terial standard, then, too, would Judson be among
the most successful for its splendid and beautiful
grounds, its series of handsome buildings both of
which have widened with the years made its prop-
erty among the most valuable of all colleges for
the education of women in the Southern States.
Should the standard be the number of pupils enroll-
ed, Judson would overtop any college in Alabama
for women for it had last year more girls of col-
legiate age than any institution within the State.
Should this be the standard its place at the head
of the list could not be successfully disputed, for dur-
ing last year more than sixty applicants were un-
able to find accommodation within the walls of the
college. This fact would warn probable patrons of
the institution that they should make early applica-
tion for the advantages of the sixty-eighth session,
although provisions are making for extensive addi-
tions to the college.

But the success of an institution could hardly
with truth and justice be measured by any of those
things of which mention has been made. The re-
sult of the training at the college, the influence that
has been thrown about the young women at col-
lege, its effect and result upon her future life, is
that by which the work of a college is measured,
that by which it stands or falls. Upon the work of
Judson in this Dr. J. M. Curry, the Alabama educa-
tor of more than national fame, has said that he
felt that he could tell when he was in the home of a
Judson girl by the well known characteristics of the
ladies who were educated in the school. Another
Alabama educator has declared that there was some-
thing indescribable about the atmosphere of the
Judson that moulded the girls unconsciously into
something good and great.

The purpose of Judson which has been truly and
closely followed, and by which it has grown to
greatness throughout the years, is embodied in that
sentence which says: "Education is the develop-
ment and training of the powers of the individual so
that from the vantage ground of power and strength
and self-mastery, he or she may the more effectually
reach down to help upward and forward every weak
and needy one and every worthy cause which cries
for a voice or an exponent."

In the attainment of its ideal Judson has set forth
women to sweeten and elevate society and to touch
life with an influence wholesome and beautiful. And
of the institution it has been said, its influences for
the good, the beautiful and the true has been in-
calculable.

The beautiful home life that is lived at Judson is
one of the prime things that has so influenced in re-
finement and in the expression of every virtue the
character of those who were fortunate enough to
have four years of college life within its sheltering
walls. The aim of President Patrick of this great

institution has been to encourage and commend sin-
cere, cheerful piety as the sure basis of good char-
acter. An earnest effort is made to secure for the
students the advantages of a well ordered Christian
home. Teachers and pupils eat at the same table,
worship at the same altar and mingle in the same
social circle.

In the accomplishments which so well reflect the
graces of the cultured mind, music art and expres-
sion, the Judson training is especially effective.

Judson's Musical Director is Professor Edward
Lesson Powers, one of the best known musical arti-
sts of the South as well as one of the most success-
ful teachers of music. The painting and drawing
department, in which Judson has made an enviable
record, is under the direction of Miss Laura I. Ba-
con.

It should be borne in mind that Judson each year
offers to its students the opportunity of hearing
some of the greatest artists who may be performing
in America. Concerts by artists of this character
were held last year in the Auditorium and their ex-
cellence drew visitors to Marion from all over Ala-
bama. The artists who were at the Judson during
the last year were Mme. Catherine Fisk, America's
leading contralto; David Bisham, the famous bari-
tone; William H. Sherwood, the great pianist, and
the great Pittsburg Orchestra under the direction of
Emil Paur.

Dr. Robert G. Patrick, to whose ability and to
whose high character and untiring energy the re-
markable growth of Judson in recent years is due,
will be at the head of the institution for the coming
year as in the past.



Traveling in China.

We are having a brand new experience just now.
Yesterday afternoon a little before five o'clock Mrs.
Tatum and her daughter Joy, Mrs. Provence, Her-
bert and I left Shanghai in a houseboat to go to
Mokanshan, a mountain some twenty-five hundred
feet above the sea level and about thirty or forty
hours distant from Shanghai by steam launch. The
months of July and August are very trying on those
who stay in Shanghai, and new missionaries or
those who are not in good health generally try to
get away for that period. Mrs. Tatum has not been
very well since a severe illness last summer, so she
and Joy had planned to go to the hills, and as we
are new missionaries we were strongly advised to go
too. Bro. Tatum remains in Shanghai to look after
his work. Mrs. Provence and I arranged to have
our teachers with us, so our work will go on just as
before, as we are giving our time to the study of the
language.

So we are doing our first traveling in the interior
of China. We packed up our bedding, clothing and
everything we thought we would have to have,
loaded all on wheelbarrows and had them hauled to
the houseboat which we had leased for the trip.
Here they were stowed away in one place and an-
other, some under the floor, some under the bunks
and some on top of the boat in the old stage coach
fashion. Our boat is about fifty feet long and has
three small sleeping apartments besides the main
room, which is about ten feet wide and twelve feet
long, and has two bunks in it. Travelers in China
all take their bedding along with them. This is the
only way to be sure that one has a place fit to sleep
on. So we made our beds as comfortable as we
could under the circumstances, and succeeded in
getting a fair night's rest. We brought our cook
along; also one or two little charcoal furnaces such
as the natives use. The Chinese houseboats are not
furnished at all, except with chairs, tables and
bunks. Everything else that we need on a journey
we have to take with us. One has to see a little of
the filth of the average Chinese home (it seems a
pity to degrade that sweet and noble word by apply-
ing it to such a place) to realize the advantages
of this custom. It at least makes a measurable de-
gree of cleanliness possible. A houseboat is built
to accommodate one large family, or two small

ones who will cook and eat together. A steam
launch which carries mainly Chinese passengers
tows two or three of these houseboats at a time,
sometimes more.

We are seeing many strange sights. Some years
ago at an exposition in America I saw a patented
device for drawing water by means of a series of
little cups made into a chain. The original of that
is the Chinese irrigating machine, which is operated
on the principle of the treadmill and is used for
flooding the rice fields. The rivers and canals are
fairly lined with these machines, for rice is the main
crop in this district. The country through which
we are passing would be pretty but for the grave
mounds which abound everywhere and disfigure ev-
ery landscape we have seen. Practically all the
country is under cultivation. Around the villages
there are a few trees, and there are groves of mil-
berry trees cultivated for the benefit of the silk
worms. The remainder is in rice, with here and
there a patch of wheat. It would be scarcely cor-
rect to speak of a field of wheat here. The harvest-
ing has just been completed, and in the most primi-
tive fashion, by the way. Think of going into the
field with a little hook somewhat like a grass hook
and cutting the grain a handful at a time, laying
each handful carefully in its place, to be gathered
into bundles later. These bundles are carried from
the field by men and women. No other animals are
seen there except at ploughing time, when the water
buffalo is a common sight. Wheat is allowed to get
almost ripe enough to shatter before cutting. I
suppose this is to make the threshing easier. For
the Chinese thresh wheat just as the children of
Israel did, by beating it out on a hard surface, "a
threshing floor," and throwing it into the air for
the wind to blow the chaff away.

We have just passed Kashing, a walled city of
some size but wholly untouched by foreign influ-
ences, so far as the streets and buildings show.
The only foreign buildings we could see were in
the Roman Catholic compound, which has been
built within the past year. As usual with Roman
Catholic buildings it is finely located. I believe the
Presbyterians also have a work in Kashing, but we
could not see their place from the river.

And now we are in sight of the hills, the first I
have seen since my arrival in China. How refresh-
ing they look! A pleasant relief from the monotony
of the plain. In a little while our launch will leave
us and for the remainder of our water journey we
shall be rowed. Chinese rowing is unlike anything
to be seen in America. The oars are very large
and by a peculiar turning and lateral motion act
very much on the principle of a fish tail. Progress
is slow, but that does not worry the Chinese, for
they do everything slowly.

Later.—After leaving our boat we took Sedan
chairs to ascend the mountain. My chair was sup-
ported by two long poles resting on the shoulders
of three men, one in front and two behind. Across
the plain and up the mountain they went most of
the way in a little dog trot which gave a very com-
fortable motion to the chair. In several places the
ascent was so steep that steps had to be cut in the
side of the mountain to enable one to get a good
foothold. In these places I got out and walked,
much to the relief of my chair bearers. We climb-
ed about one thousand feet in three or four miles,
and we were glad enough to reach the top and find
a place to sit down in the shade and let the moun-
tain breezes fan the perspiration from our brows.
The scenery here is magnificent. And how restful
after the noise and heat and struggle of city life.
It seems that people ought to be better here. Yet
the Chinese all about us are steeped in idolatry.
Every little while on our way up the mountain we
passed idol shrines and ancestral tablets, where the
people go to pray and offer sacrifices to the images
made with men's hands, mere dead images whose
eyes are blind to the squalor and misery all about
them, and whose ears are deaf to the cries of brok-
en hearts and the wretchedness of sin-blasted lives.
Oh, how these people need the Gospel of God's
love and salvation, the Gospel that can bind up their
broken hearts and put the light of hope into their
eyes and set them free from the bondage of super-
stition and sin.

H. W. PROVENCE.

SUNBEAM PAGE

Anniston, Ala., July 11, 1905.
Dear Mrs. T. A. Hamilton,
Birmingham, Ala.

Inclosed find U. S. Postal money order for \$3.00 which is sent to you for Home Missions from the Blue Mountain Sunbeams.

Yours truly,
TRIXIE G. CALI., Treas.

Garden, Ala., July 2nd, 1905.
Mrs. T. A. Hamilton,
Birmingham, Ala.

My Dear Friend:—During this quarter I am glad to say one Sunbeam Band has improved, for we now have thirty-four members and at every meeting our roll is lengthened.

Acting upon your suggestion we have decided to give one-tenth of the proceeds of our band for missions. Therefore, please find enclosed \$1.20 as one-tenth of the proceeds since January 1st. We girls have been piecing a quilt for the orphans' home; at our last meeting the boys contributed funds to help complete it.

Our leader is faithful to attend all of our meetings, and the attendance of the other members is generally good.

We have gotten the song books that I told you about, though we haven't decided yet what we will do next. Hoping that God will bless your work and our's, Mrs. Hamilton, I remain,
Your friend,
MARGARET FORT.

My Dear Mrs. Hamilton:—The mid-summer programs received last week, and we appreciate them so much. Are there any charges for them, mailing, printing or anything? If so, we would be glad to pay for them.

We have in various ways raised \$15.00 for the orphans. Last night we gave a public meeting, taking a general collection which helped us a deal. I am sending the money straight to Bro. Stuart. Please write me if that is just the way. To send direct to whom we want to help or report it to you—to send it all to you, with directions where to send it—or send it to you and let you place it where the central committee sees it should go? We want to "do all things in decency and in order."

I hope to see you D. V. at Sheffield 20th inst. With love from the children and their leader, I am

Yours very truly,
MRS. J. R. G. WHITE.

Camden, Ala., July 10, 1905.

Lineville, Ala., April 3, 1905.
Mrs. T. A. Hamilton, East Lake, Ala.

Dear Mrs. Hamilton:—We have organized a little Sunbeam Society and they asked me to write you at once to please send us some literature for the little Sunbeams. The eagerness for the society began in my little Sunday school class among the dear little girls of whom I am so proud and take such a pleasure in teaching them. We had quite an enthusiastic meeting when we organized. I feel like we are going to accomplish something.

Pray for us, we need your prayers and would appreciate any suggestions from you.

Please send literature at your earliest convenience and write us the cost and we will settle the amount.

Have you the little missionary barrels? Most sincerely,
(MISS) ISTA BARTLETT.

Avondale, Ala.
Mrs. A. T. Hamilton:—Will you please send us the "Sunbeam" program for this month. Our little society is doing very nicely with about twenty-five members. The work is somewhat new to me and as president will need all the help I can get. We ask your prayers for the work out here. We have paid for all lighting of the church this year, and have pledged \$5.00 to home and foreign missions.

Very respectfully,
MRS. MOLLIE HAWKINS,
Birmingham, Ala.

Care Simms and McDonald,
Avondale, Ala.

Gurley, Ala.

Dear Mrs. Hamilton:—Will you please send us program for the Sunbeams. We want to organize a band here next Sunday evening. Give us all the information you can if you please. There has been no band here for several years. We came here about eight weeks ago and I am anxious that we have a band at this place. I am twelve years old. I am not sure that I am addressing this correctly, but hope you will get it O. K.

Your little friend,
WILLIE BLEDSOE.

909 Green St., Selma, Ala.,
March 14th, 1905.

My Dear Mrs. Hamilton:—It has been a long time since you have had a letter from the Sunbeams of the Second church, and knowing you are always glad to hear from your children, I will write you a few lines. Sickness has prevented us from holding regular meetings, but now we are meeting every Sunday afternoon.

We are planning for our "Home Mission Day" next Sunday, and I am praying for a successful program and a good offering for our work. We enjoy the programmes you send us so much. We are endeavoring to make our band one of the best in the State.

If you have them, please send me about twenty-five fishes and twenty-five barrels, the red, white and blue kind.

We speak of you many times, Mrs. Hamilton, and are hoping to have you come and be our guest at some time soon. We love you very dearly.

Yours sincerely,
MISS FRANK T. TURNER,
Leader Sunbeam Band.

Dear Mrs. Hamilton:—You will find enclosed (\$1.60) one dollar and sixty cents from our little Sunbeams. I have just sent (\$1.00) one dollar to B. G. Seymour for missionary work. Also one dollar to the Sunday School Board. Our little Sunbeams have disbanded for the hot summer days, but I trust we will do better work this fall.

Sincerely,
(MISS) MAMIE HAWKINS,
Leader of First Baptist Church Sunbeams, Birmingham, Ala.
June 29, 1905.

Safford, Ala.
Mrs. T. A. Hamilton,
Birmingham, Ala.

Dear Mrs. Hamilton:—I send you two dollars (\$2.00) from the little Sunbeams of Safford, Ala. It is for Miss Kelly. We will be so glad to have you make us another visit, as we all enjoyed having you last summer so much.

Yours sincerely,
MRS. J. B. MIREE,
Safford, Ala.

Myrtlewood, Ala.
My Dear Mrs. Hamilton:—Since hearing from you we have had two meetings and it is real encouraging to find the children taking so much interest in the work. We have thirty-four regular members and each time our number increases.

Will need more fish for next Sunday. Might send about two dozen. Now I have caught them and hope you will do all you can to help me hold them. It is all new work to me so you must know how much I shall appreciate every help you give. Hoping I shall hear real promptly.

Very sincerely,
LOUISE MEADOR.

No. 508 R. F. D. Route 1.
Anniston, Ala.

Dear Mrs. Hamilton:—Your letter and papers came all right. We have had one meeting since then; the children seemed delighted and very anxious to get to work, so we gave them nickles for investment. We have a birthday box. Our youngest Sunbeam (just two years old) was the first to put in her mite. If you can send twelve of Miss Kelly's cards we can use them right away as that number seemed very anxious for the one you sent.

The little secretary will write soon now. Thanking you for the little books, papers, etc. They are a great help to me and asking your prayers and advice. Yours in Christian love,
MRS. J. A. FRY.

Cuba, Ala.

My Dear Mrs. Hamilton:—I promised to write you about our boys, but the first week we had two, so I thought I would wait another meeting, so the next we had three. Still I could not write, but today I had seven boys and a crowd of girls, so I thought I must write to Mrs. Hamilton tonight. I am so much encouraged about them now. I feel like I may be able to do a little good; at least I am going to try. Please send me some fish and anything you may have to help me, for I am so incapable of this work, but with my Father's help am willing to do my very best. I send you a small offering; it is small but I am trying to teach them to give and it takes some time, too. I try to get them to earn what they give. All send love to you and would be so glad to have you visit us again. I am yours in the work.

MRS. W. P. STALLWORTH.

Newton, Ala.

Dear Mrs. Hamilton:—We have been requested by the Eager Sunbeam Band to write you. Our band is doing nicely. We contributed twenty-five dollars to the B. C. I. school building which has been paid. We had an ice cream supper last Saturday night and raised nine dollars.

We haven't received the Sunbeam program for some time and wish you would send it again. We are studying Foreign Missions now.

You must come to see us again soon. Will close.

Your devoted Sunbeams,
SALLIE OLIVER,
KIRBY JONES,
NETTIE POYNER,
Committee.

sew. rf almi inl.; hrldu fwyp p

Coatopa, Ala.

Dear Mrs. Stallworth, Vice President Association:—Your letter received yesterday. Our little Sunbeam Band was organized in May directly after Mrs. Hamilton's visit; but, owing to various hindrances, we have met only once since organizing; therefore we are not yet in good working order but hope to be so soon.

Since organizing we have given \$2.00 towards the Bible fund, but our directions were to send the money to Sunday School Board at Nashville, Tenn.

The secretary of our band is my little daughter, Ruth, age nine years. I shall be glad of any information you can give me in regard to Sunbeam work, literature, etc. Our band is rather a feeble one, but we are going to do what we can. Sincerely,
MRS. WM. LARKIN.

Flomaton, Ala.

Dear Mrs. Hamilton:—I will write you a few lines in regard to the Sunbeams. On the last quarter we have collected \$6.04. We have 44 members. Miss Florence Scoggins is president.

Yours truly,
EDNA ROBINSON,
Secretary and Treasurer.

Anniston, Ala.

Dear Mrs. Hamilton:—Our Sunbeam Band had a splendid meeting last Sunday. Our Pastor visited us and said he was delighted with our little band. We have enrolled forty-three names. We organized on the 21st of May, have sent you three dollars for Home Missions. We had an ice cream supper Saturday and had a very nice time. We have a nice little birthday box now. Thank you very much for the Willie Kelly cards. I will close asking for your prayers and help.

SHIRLEY WILLIAMSON,

Decatur, Ala.

Mrs. T. A. Hamilton,
Birmingham, Ala.
Our Sunbeam Society was organized only a short time ago. We have

a membership of about twenty. Mrs. J. A. Buttry is president and I am secretary. We enjoy our meetings and hope that they may be profitable to us. We want to have an entertainment soon. Can you send us some literature with songs, recitations and tableaux? If you haven't any such literature can you tell us where we can get it? Please send the bill as I don't know the amount. I hope you will visit us some time. Respectfully,
SPURGEON HUTTO.

Harris, Ala.

Dear Mrs. Hamilton:—I suppose you think we are not doing anything as we have not sent any money. Something over three dollars was given for missions. Please send us a program. We have been holding meetings once a month but intend in future to hold them twice a month. I intend seeing the members of our band Sunday about having an ice cream supper. Send the program as soon as you can as we have none for our next meeting. Direct them to
C. M. GRAY,

One Day's Earnings for the Orphanage.

It has been decided to ask every lady who is willing to give the earnings of one day to our orphanage, and for the convenience of many, Saturday, Sept. 24th, has been agreed upon. There are many thousands of children who on that day can earn a few cents picking cotton to help support the large family of orphans we have at Evergreen. Let the Sunday school workers all over the State encourage the children to do this, and be sure that they themselves do not forget it. One Sunday school last fall in the Cherokee County Association tried it with splendid results. If your day's work only feeds one little child a day, you shall not lose your reward.
JNO. W. STUART.

Dear Baptist:—On last Sunday morning my church granted me a vacation of one month. One of the classes in the Sunday school giving me fifty dollars for expenses. At the night service several of the deacons made short talks concerning the present condition of the work, and touching briefly on the progress the church has made since our connection with it. We are encouraged to know that during the past fourteen months we have had about 130 additions, eighty by baptism. More money has been contributed to all purposes than ever before. Troy is a noble church. The young people are enthusiastic.
W. D. HUBBARD,
Troy.

CLARKE COUNTY:—I desire some of your valuable space that I may tell of the goodness of God at Midway Church in Clarke County. The meeting began on Saturday before the fourth Sunday in July and continued until Wednesday. Forty-two were added to the church, restored two, by letter, eight. This was the greatest revival ever had in Midway church. This great meeting was in the hands of Pastor W. H. Dewitt and assisted by Brother Yates from Thomsville. Brother Yates is securing the hearty co-operation of both preacher and laymen. God has been in the homes of the surrounding neighborhood during this meeting and has softened the hearts of the unconcerned. This scribe had the pleasure of seeing seven of his grand-children buried with Christ in baptism and seven from my Sabbath school. We will have two services on the fourth Sunday in August and dinner on the ground. The Lord has done great things for us whereof we are glad. Much has been accomplished, but there is still work for the church to do. I am proud of the Alabama Baptist. May it be received into the homes of every Christian family.—D. A. Megginson.

Savannah excursion from Troy and intermediate points on Aug. 21 has been called off by order of the Atlantic Coast Line and the health authorities of Savannah. T. J. Bottoms, Traveling Passenger Agent.

Page of Interesting Paragraphs.

Dr. C. A. Stakely is at Tallulah Falls, Ga., and Rev. W. A. Talianferro, of Greenville is supplying at the First Church, Montgomery.

Rev. N. C. Underwood called last week and extended us a hearty invitation to be present at the Eufaula Association which meets in Midway on October 18th.

Drs. Dickinson and Davidson, are back at their respective works and both report having spent pleasant vacations. Dr. Dickinson went to Chicago, and Dr. Davidson put in his time in New Mexico.

We have just received a copy of the Girls' Magazine, a monthly journal devoted to the interests of American girls, published by W. A. Autrey, Selma, Ala., and find it filled with interesting matter for young women.

Rev. A. J. Miller, the genial host of the State Convention, at Sheffield, much to the regret of his many friends, has given up his work in Alabama to become pastor of the Baptist church at Nacogdoches, Tex. The Lord bless him in his new field.

Bluff City, Tenn.—We are here amidst relatives and friends enjoying the vacation given by our good people of West End Baptist church; and will attend the Holston Association, which convenes with the Flag Pond church. Success to the Alabama Baptist.—E. Lee Smith.

Rev. W. W. Lee writes from Trinidad, Col., under date of August 4th: "Please change my paper from Rash, Ala., to 422 West Baca street, Trinidad, Col. I arrived here last Sunday, where I came in search of health. I am sure I shall soon be well again as I think I am already improving. Brother Lee's host of friends will be glad to know that he is improving.

President Roosevelt has caused it to be made known that henceforth he will accept no complimentary transportation from railroads or other common carriers, and that he will try to discourage the practice among public officers. He announces furthermore that he paid out of his own pocket the transportation bills of his recent Western trip amounting to something over \$3,000.

Japan and Corea have entered into an agreement by which Japan assumes control of the postoffice and telegraph service of the Corean government. Corea has been losing \$150,000 yearly in its post and telegraph. A continuation of this loss would bankrupt the Corean treasury. Under the agreement made the Japanese government is to prepare accurate statements of profit and loss, and all profits made are to go to the Corean government and all losses suffered Japan is to bear.

The Christian Index says: "Dr. O. F. Gregory has resigned the pastorate of the Adams Street church, Montgomery, Ala., to take effect the first of September. Dr. Gregory has no definite plans for the future. He is open to engagements for evangelistic meetings, and, of course, to the pastorate. We would be delighted to see him located in Georgia." It is very kind of the Index to want to see Dr. Gregory settled in Georgia, but we hope he will remain in Alabama where he has a host of friends. His address for the month of August will be Cottage City, Mass.

The report submitted by H. Rider Haggard the novelist, who, as commissioner of the colonial office, has recently been investigating the land settlements organized in the United States by the Salvation Army, was issued as a parliamentary blue book the other day. The report, speaks in the most favorable terms of the settlements and says that similar settlements might be successfully established in the colonies as a means of providing for the surplus agricultural population of the United Kingdom in different parts of the empire, especially in Canada.

Your kind favor received and appreciated—and I do appreciate your kind words in reference to the last issue of the Journal. You do not know how much of my heart blood I put into that number. I think that one reason I was sick for the first two days after I got to the Alabama Convention, was that I worked so hard to get up that Journal before I left.

I was very glad to see while in Alabama, that you are growing so much on the people there. They have learned you better, and as they have learned you, they have loved you more.

I hope that you will get thousands of new subscribers for your paper, and that the Lord will enable you to do great things in His name. Yours fondly, R. J. Willingham.

The Baptist, Abilene, of last week announced the sale of that paper by Brethren Hanks and Anderson to Dr. J. B. Cranfill.

Japan will consent to no peace that would leave Russia in a position to renew the struggle in the Far East at the end of another ten years.

"Russia will have speedily to make peace, or the remnant of the Manchurian army will be captured or dispersed, and Vladivostok will be taken."

David F. Lawrence, of the Chronicle, and his family, are spending the summer at Battle Creek, Mich. Later they will visit Bro. Lawrence's people in North Carolina.—Exchange.

An English woman novelist tells of the mistake of a printer who made one of her characters say that "she stuffed her papa into the grate, and soon there was a merry blaze." What she wrote was "paper."

Money is a peril to the church when the idea comes to prevail that larger results are to be obtained from what men pay for than from what they pray for. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."—Exchange.

Sir Alfred Harmsworth, the owner of thirty-two periodicals in England, has lately started a daily news summary called the Overseas Daily Mail, which is intended to give Britons in foreign lands a crisp resume of what is going on in the world.

The Religious Herald says that the negroes composing the congregation of the Fifth Avenue Colored Baptist church at Roanoke, Va., have started a movement for the erection in that church of a window as a memorial from the colored people of Roanoke to the memory of Confederate General "Sowell" Jackson.

Parisians who suspect adulterations in the food or drink they buy take it to the municipal laboratory and have it analyzed free of cost. The city undertakes the prosecution, if need be, of the offender, who, if the case is proved, is liable not only to fine and imprisonment, but to the exposure in his shop window of a notice of "conviction of adulteration."—Boston Evening Transcript.

China and Korea have both indicated that they wanted to be in the conference; both have suffered by the war and they are in fact a bone of contention, but Japan especially insists on thrashing the peace question out with Russia alone, without any outside interference. It was the meddling of Russia, German and England in Japan's treaty with China in 1895 that tricked Japan out of most of her advantage gained by that war by depriving her of Port Arthur, and that thus brought on the present war.

Seventeen prominent officers of the beef packing companies of Chicago, supposed to be in a trust, were indicted by the grand jury after an investigation extending over several months. These include the president, general manager, treasurer and other officials of Armour & Co., Louis E. Swift, president of Swift & Co., with the treasurer and other officials of this company, and Edw. Cudahy, president of Cudahy & Co., with officials of Nelson Morris & Co. The indictments charge violation of the anti-trust law.

The Baptist Standard publishes a picture of Rev. H. C. Resner who goes to Texas as pastor of the First Baptist church at Tyler. The Standard among other things says: He is a magnificent preacher, a good pastor, and a fine lecturer. The coming of this good man to Texas is a distinct gain to the cause of righteousness in this State. In behalf of the great brotherhood, The Standard, extends to Pastor Resner and his family a most cordial welcome, praying God's blessings upon them and the great church to which he ministers.

The Moody Bible Institute of Chicago is a Bible school that remains open all the year around. In addition to regular courses, the summer schedule is enriched by special courses by well known Bible teachers. President W. G. Morehead, of Xenia (O.) Theological Seminary, is a special lecturer during August. Among those who have already given courses are Prof. John R. Sampey, of the Southern Baptist Theological Seminary, Louisville, Ky.; Dr. John Urquhart of Edinburgh. The summer enrollment of students is 30 men and 80 women, not including about 30 pastors and others who come for short periods of study and training. The call for trained workers is far beyond the Institute's capacity to supply them.

Bro. A. J. Cagle, of Mountainboro, writes that the Sunday school celebration held at Mt. Olive recently was a glorious success as to program and numbers.

Your "wet and dry map of Alabama" is incorrect as to Elmore County, which you place in the saloon column. The city of Wetumpka has a dispensary—all the rest of the county is dry.—C. L., Wetumpka.

Rev. W. P. Wilkes has just returned from Josie beat, where he has been conducting a meeting with the pastor, Rev. Ira E. Myers, held at the Loflin church. He is much gratified at the splendid success of the meeting. There were twenty-one additions to the church, one by letter and twenty by profession of faith who were baptized. The meeting will result in much good throughout the community.—Troy Messenger.

I have just closed a meeting at Goshen, Ala. Had a very fine meeting, indeed. I found the people somewhat demoralized over an effort in meeting the week before and had to work up the meeting. Left everything lovely and harmonious. Goshen is surrounded by a host of good farmers. The little town has as generous a set of people as I ever visited. Will be at Inverness next week. Success to the Baptist.—Rev. C. L. Matthews.

I have just closed a revival at Carrol's Creek church, which was the greatest in the history of the church. We were not able to seat the congregation at the night services. The power of God was manifested beyond anything I have ever seen. We closed with nineteen additions to the church. There have been 43 additions to the church within the last twelve months.—J. M. Hosmer, Pastor.

We have just closed a great meeting at Concord church (Lee County). The Lord was with us in great power. Several bright conversions and the church greatly revived. We have already raised more for missions than the church paid last year. We expect to pay more than twice as much this year as we paid last. I begin my meeting at Crawford today. To God be all the praise.—F. L. Wimberly.

The Baptist Standard says: There are hundreds of people who can pay for a paper just about as well one time of the year as another. There are hundreds of others who cannot pay, except during the fall and winter. Let each class act according to its abilities. A great paper like the Standard cannot be financed on questions of "convenience," but it must be done on business principles, just like any other legitimate business. In this matter, let us be business-like, and brotherly. There is no reason why things should be otherwise.

I hoped some one from here would write and tell you what a good meeting we had. We began on the second Sunday in July. Bro. W. J. D. Upshaw came in Monday and did the preaching from that time on until the close, which was Tuesday night after the third Sunday. We had a high grade of spiritual preaching which revived the church and four were added to the church by baptism. Bro. Upshaw was well beloved by my people. He is a consecrated Christian and it was a great pleasure to have him in our home. We will all be delighted to see him back.—H. R. Schramm.

On the fifth Sunday in July the superintendents from thirteen Sunday schools met at Aimwell, Ala., and organized the Marengo County Sunday School Convention. J. Q. Bailey, of Nanafalia was elected president; J. F. Miller, of Shiloh, vice president, and Stokes Pearson of Dixon's Mill, secretary. The president was empowered to appoint a committee on program, time and place for holding the first convention, and notice of same will be given later. All Sunday schools of the county are cordially invited and earnestly urged to join.

Dear Barnett:—I have long intended to send you something for the paper, but there are so many things to write about that one hardly knows where to begin. I thought that my first trip into the interior would perhaps be a good subject to begin with, as there are things connected with it that will seem strange to your readers. Of course I have not gotten sufficiently into the work to be able to say much about that, except in the most general way, so I thought I would write about that later. I am making some pictures to send to you to illustrate something I hope to send later.

Am glad to note the new dress which adds much to the appearance of the paper. You are getting some excellent material for it, too. With best wishes for you and the paper and the brethren of the district, I am Yours fraternally—H. W. Provenance (Shanghai).

THE ALABAMA BAPTIST

Grounds for Refusing Church Letters.

At a recent Fifth Sunday meeting, attended by the writer, an extreme position was taken and strongly held by several brethren in regard to refusing letters to members who are not in "Full Fellowship." It appears to me that that term needs defining.

I have before me two clippings, both taken from the same issue of a religious weekly. The first that I give presents the extreme position before mentioned as follows:

"While a unity of religious conviction is essentially a primary element of church fellowship, still, members of a Baptist church may not meet on common ground as to their religious convictions, and still be far apart in the higher ethics of Christian character that form the bond of unity and church fellowship. It sometimes happens that a brother or sister startles a congregation by requesting a letter of dismission without assigning a reason for their demand. He admits that he has no purpose of leaving the community, or uniting with any other denomination. And he claims a letter upon the fact that no charges have been alleged against him, and he must be in good standing. His case, brought down to the last analysis is this, he is out of harmony with the members associated with him in church relationship. His request is a fatal stab at the ethical law interwoven in warp and filling of church life and his letter should not be granted—Southern Baptist.

Accepting this view for a moment it seems pretty clear that the grounds for objection to granting letters to members may be gathered under three heads. Firstly, matters relating to morality; secondly, those pertaining to Bible doctrine; and thirdly, questions of methods and expediency relating to public and private life. Concerning the first ground, that of immorality, no question ought ever to arise. A member known to be immoral ought not only to be refused a letter, but ought to be promptly excluded.

The second ground, properly understood, ought not to occasion much difference of opinion. It would naturally comprehend, not only the great fundamental principles of Bible doctrine, but also the directions of Jesus with respect to dealings in cases of personal aggressions, etc. As an illustration of differences which may arise here I mention "foot washing," which is honestly regarded by many consecrated brethren as an ordinance to be practiced in connection with the Supper.

But the third ground, viz., questions of expediency, is the bone of contention assumed in the extreme view. The brother is "out of harmony" with the other members and hence should be denied a letter if he asks for it. Just here let me insert the second clipping to which I referred above.

"From the earliest organization into local churches, Baptists insisted that all members of the household, of faith formed a brotherhood and were on equal footing. So says Dr. Boyd in his 'Claims of Baptist Churches.' Yet how far short Baptists have fallen of this grand, inspiring ideal. It sometimes seems that a Baptist supposes that his brethren were made only in order that he might have somebody to dominate. And if his brethren love their independence and insist on coequality he is ready to apply to them the thumbscrews and the torture of the rack. He is relentless in his insistence that they bow to his behests. If he suspects any of them of heresy (which is only disagreement with him) the pressure is applied, and no scruple holds him back from any method by which he can hope to accomplish his purpose. Alas! that Baptists do not keep more distinctly before them the Baptist ideal of brotherhood. It is a queer notion of brotherhood that some Baptists exemplify. The members of the household of the faith are treated as if they were aliens from the commonwealth of Israel, and not even members of the human family. Baptists claim to be opposed to persecution on account of religious opinions, and yet a man among Baptists may be pursued as violently for opinions about matters of indifference as if he were an atheist or deist."—Baptist Courier.

Herein is depicted a situation of which doubtless every reader has seen more or less in real life. Diotrephes has some progeny even at this late date. I have sometimes thought that our churches, not having any regularly constituted leadership aside from the pastor, do not do their best work until they fall into line under the domination of some one or more strong minds—but as here indicated, these strong minds sometimes overdo their dominating.

Now what remedy is there at hand for a minority of one or more which may find itself unable to longer endure the control of a dominating majority or influence or numbers? Must a member who cannot agree with his brethren for any cause act a hypocrite until he can secure a letter of dismission? I have known just that thing to be required by the majority and acquiesced in by the minority under a mistaken impression of what church fellowship is. Let me cite a case or two in point. I know a brother who was excluded from a church because he would not agree with his brethren in permitting the church house to be used for plays and exhibitions, a very common cause of disagreement. The dissatisfied brother expressed his opinion quite freely, after which he applied for a letter of dismission. Instead, the church excluded him because he was not "in fellowship." Again, brethren will honestly disagree over the advisability of assuming a church debt for some cause or other. The dissatisfied ones express their disapproval by complaints, but work along for a time and finally refuse to bear their share in the general obligation. They are out of harmony, or "fellowship." Shall they be refused letters of commendation? Thus there are a hundred and one causes which may bring about honest differences among brethren, but which involve neither moral nor doctrinal issues. Is it right to seek to compel an individual or a minority to continue to submit to the domination of a majority or of an influence which is not only extremely distasteful but sometimes involves the conscience of the dissenter? To answer in the affirmative will leave no standing ground between a coercing majority and a coercing Roman Catholic Pope. In fact, the coercion of the Pope was nothing but that of a majority, since without it he is nothing but a harmless mumbler.

"Fellowship" is defined as companionship; society; consort; mutual association; familiar intercourse on equal terms.

On "Church Fellowship" Dr. Hiscox has this note: "In all matters fundamental, both as to faith and practice, members of the same church should hold and act alike, since harmony in the body is of the greatest importance. But it would be unreasonable to demand or expect that a considerable number of persons, differing in education, habits of thought, constitution of mind and independent opinion could attain perfect uniformity of belief in all matters of Christian truth. This would be impracticable, and in minor matters large Christian liberty should be allowed."

Again in the form of covenant which is ordinarily used by Baptist churches the members agree as follows: (a) To walk together in brotherly love in Christ. The coercion of a majority, is as repugnant to this as the resistance of a minority. It further provides (b) Christian care and oversight; (c) assembling for worship; (d) closet and family religion; (e) walking circumspectly in order to win men; (f) cheerful contributions of property in support of the Gospel; (g) living to the glory of Christ. In all of this there is nothing which binds a dissatisfied minority to continue in unpleasant relations under penalty of exclusion.

Several causes for exclusion are mentioned in the New Testament: as continuous false doctrines arise, Rom. 16; 17; immorality, I. Cor. 5; 11; disorderly walk, II. Thes. 3; 6; but the spirit of coercion in matters of expediency is distinctly disapproved in the saying, Rom. 14; 1; "Him that is weak in the faith receive ye, yet not for decision of scruples." "Each one of us shall give account of himself to God." "To his own Lord he standeth or falleth."

Ultimately I believe it must be recognized that a majority has no right to impose upon any one or more who may be "out of harmony" a distasteful

subjection, in matters of expediency. Individual freedom of opinion is just as fundamental in Baptist belief as freedom of conscience, and the right to disagree in matters of expediency, even to separation, surely ought to be allowed in all good humor among brethren. No man yet was ever coerced into an honest change of opinion.

And admitting that the minority is wrong, through ignorance, stubbornness, narrowness, even with an undercurrent of malice—does any one think that coercion will change the conditions? Nay, is it not better to part in peace and let the dissatisfied ones go where they will feel themselves in harmony? In all probability the knowledge that they can do so whenever they please will have a sedative effect upon their tempers. Time, grace and enlightenment will ultimately smooth all things.

JOHN F. GABLE.

North Birmingham.

A VISION.

A year ago one sunny day
Out on the ocean wave,
Beneath the calm and cruel sea
They made my baby's grave.
The ship sailed on; no mark was there
To show me where she slept,
And for her little unknown grave
My heart has sorely wept.

Last night a vision came to me—
A vision sweet and fair;
I walked a shining unknown strand
And all was beauty there.
And yet my heart was strangely sad,
One wild desire would crave—
To find somewhere within the mead
My Baby's little grave.

I gathered from the many flowers
The snow immortelles
And twined among the petals fair
A wreath of asphodels.
I'll lay it on her little grave,
I told my yearning heart;
They are so pure, so pearly fair,
They seem of her a part.

Then came to me a sudden burst
Of music, mild and sweet,
A tender voice, a lute-like note,
Soon stayed my weary feet.
A star-crowned seraph barred the way
And looked with wonder down
Upon the blossom-sprinkled grass
Where lay my flower crown.

"I'm searching for a little grave,"
I moaned, with falling tear—
"A grave lost long ago,
And thought to find it here."
"No recompense," came the reply,
"No recompense is given;
There are no little graves up here—
No little graves in Heaven."

Across these shining hills and plains,
Beside yon river fair,
Down in these glades all blossom-grown,
These scenes so sweetly rare;
Your restless steps might wander on
Thro' endless years to come
And you'd not find one little grave—
One silent little tomb!

"For all is life—eternal life,
Within these gates of Gold;
No little graves are ever found—
No graves for young or old.
Haste back to earth, and grieve no more,
For soon, life's story told,
You'll come again your babe to see,
A lamb within God's fold."

—LEILA MAE WILSON.

Opelika, Ala.

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L. O. DAWSON, - - - Associate Editor

EDITORIAL

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

THOSE PLEDGES AGAIN.

There is a growing feeling in the Alabama Convention that the pledge of a given sum for any purpose is practically a debt of honor, and sharp criticism is often passed on brethren who make pledges and do not redeem them. It is a matter deserving careful consideration and in which just discrimination is greatly needed.

Beyond all question, the indiscriminate and soon forgotten promise to give or "raise" a stated sum for some work is reprehensible. On these promises important enterprises are often launched and a failure to pay the pledge puts some institution or enterprise in very serious straits at times. For this reason and for the sake of his own word of honor a man making any unconditional pledge ought to pay it just as he would his grocery bill or any other honest debt. To repudiate or neglect one is as much a disgrace as to needlessly fail with the other.

But many pledges are made in all collections by brethren who merely mean that they will do their best to secure such an amount for the object for which the appeal is being made. If they really do their best to get the money their debt is cancelled even though they do not pay one cent in cash, and it is unfair to these brethren to charge them with moral obtuseness when they fail to appear with the money.

Again we have known brethren to be appealed to in the midst of a collection to state how much they think their churches could or would give to a certain object, and on doing so would be "set down" for that amount.

Then, if for any reason, the money was not forthcoming much was said about the unpaid pledges made at such a place for such an object, and no discrimination whatever was made between this brother and the one who made an unconditional promise and forthwith forgot, or ignored it.

For our own part, a convention pledge is as binding on our conscience as a waive note, but this lack of discrimination is unjust to many and harmful to the work.

By the way, wouldn't it be well to call a halt on these convention collections? There is no end to needy and worthy causes in Alabama. If all, or half, or one-tenth of them are brought before the convention we can do little else than attend to them and will very soon kill the convention and so be able to do nothing for anything. Let us bend every energy to fill the treasury of our State Board of Missions and then it can give consideration to each point and help where help will do the greatest good.

There might be exceptional cases like the educational fund, but unless we want to get in trouble we had better be warned in time and call a halt.

RELIGIOUS FREEDOM IN RUSSIA.

A little while back the papers were loud in their praise of the Czar because he had granted religious freedom to his subjects. It is said the other day a prominent American citizen inquired of a Russian friend whom he unexpectedly came across in Paris how the czarism was progressing after the reforms. "What reforms?" asked the Muscovite, briskly. "Why, all the improvements announced by Nicholas II, anent which we have been reading during the past twelve months or more. They were ushered in by a public statement from the throne to the effect that the whole system of government was rotten, that the administration must at all costs be transformed, and that the Czar had a plan for regenerating it. Next was the promise, and unless the press of the United States and Europe was greatly mistaken, the fulfillment began soon afterward. I certainly read of one imperial commission appointed to give to labor what was due to labor, of another to satisfy the pressing needs of the peasant, of a third to curtail the arbitrary power wielded by officials; and it is a matter of common knowledge that soon afterwards his majesty himself proclaimed liberty of conscience in his dominions and promised to convoke a representative assembly. Are not these meas-

ures worthy to be called reforms? If not, what do you term them?" The Czar's subject made answer: "They are words, not deeds; the tinsel of promise, not the gold of achievement."

And we know that the Czar's rescript granting freedom of worship and conscience to thirteen million dissenters, sectarians, and others has been criticized even in Russian papers as falling short of the ideal of religious freedom and toleration as understood in Europe and America.

A number of Stundists, or Evangelical Christians, have been prosecuted for singing hymns and offering up prayers since the promulgation of the Czar's ukase, which permits them to do this. Naturally, they pleaded the authorization granted them by his majesty. But their superior, the Zemski Nachalnik, forbade them to make any allusion to that document in their pleadings—because "officially it has not been received." Therefore, they have committed a crime for which there is no excuse!

Baron Uixkiull said in an interview recently in London that the rescripts of toleration had been really valuable to the Baptists in the Northern provinces, though in the South, where the police are hostile to the dissenters, persecution has been going on ever since the Czar's concessions. Lutherans, Catholics and Baptists received the charter of freedom with profound thankfulness to God. As an example of the change produced, the Baron mentioned that an aunt of his, belonging to the Greek Orthodox Church, had become a convinced Protestant, but she did not venture to go to the communion, knowing that this act of hers might expose the Protestant pastor to punishment. By the new rescript, it is permissible for an individual to change his religion, but no propagandism is allowed. The old laws would be enforced with full rigor against any Baptist who attempted to make converts from the Orthodox fold. "The rescript, I must say, came as a surprise to us, especially as we know of not one statesman who was, or is, working on our behalf. We accepted our freedom as a gift from God."

ROMANISM IN ENGLAND.

Dr. Clifford, one of the world's great men and a Baptist who knows his rights and fights for them in his vigorous and convincing address on National Primary Education at the Baptist World Congress, made the following significant statement:

"Roman Catholics are on the rates, and can get their upkeep, their books, their crucifixes, their pictures and all they need from the ratepayers; the salaries of nuns as teachers have been doubled, and in some cases more than doubled. The nation is endowing Romanism on a large scale. Romanism has not been so favored in England since the days of Queen Mary."

Rome never sleeps. Catholicism never dies. Romanists are always at work. Bismark, the man of iron, Germany's great chancellor, tried his strength with Rome and failed, and now Protestant England is bowing toward the Eternal City and even our President has been flirting with the Querial.

Geo.-F. Pentecost recently said: "There is not a church-going man among the able men and statesmen whom our government has sent to represent and establish American civilization in the Philippines. Governor Taft told me that this was a 'coincidence.' Does it not seem a pity that, when President McKinley, himself a devout Christian man, and President Roosevelt, a strong and earnest advocate of religion and a church member, were hunting the country over for able men to represent and establish American ideals and civilization in the Philippines, they could not at least find one man who honored the Sabbath day and publicly recognized the claims of religion by being present in some house of God on the Lord's Day? The only church-going member of the civil commission (recently appointed) is Gen. Smith, an out-and-out American and a devout Roman Catholic, and who after he was appointed to his present high office promptly accepted the chairmanship of the American Catholic Society."

EDITORIAL TRIP NOTES.

The presence of Miss Abbie Crumpton at the daily sessions of the Association was a benediction and a blessing.

With Dr. Montague I was entertained in the home of Brother J. J. Orum and we both left with blessings upon his roof.

Dr. J. S. Wood made an effective talk on temperance and also spoke pertinently on the subject of denominational literature.

The speeches of Drs. Montague and Patrick on denominational education were of a very high order. Dr. Patrick spoke under trying circumstances as a heavy windstorm was raging.

Dr. W. B. Crumpton was present but was not feeling very well. He was in a reminiscent vein at one of the noon hours and told me many interesting things about his early boyhood at Pleasant Hill.

The journey to Selma and return was made with Dr. A. P. Montague, a delightful traveling companion, who shared the misery of the trip both ways, the schedules causing us to lose two nights' sleep.

For more than three years I had been hindered from visiting the Selma Association, but last week I had the pleasure of being welcomed by the big-hearted Moderator, Lewis Johnson, and the brethren.

Dr. C. A. Stakely, of Montgomery, preached the introductory sermon in the absence of Rev. A. G. Moseley, of Evergreen. Dr. Stakely greatly enjoyed the meeting and his presence was helpful in many ways.

Thursday evening we attended prayer meeting at the First church, Selma, and had an opportunity of seeing the beautiful new building, which is a credit not only to the Baptists of Selma and Alabama, but to the whole South.

We were glad to meet Rev. H. R. Arnold, a Howard College boy, and graduate of the Seminary. Brother Arnold is pastor of the Second Baptist church, Selma, and spoke in the highest terms of the loyalty of his people.

Pleasant Hill is wonderfully well named, and if the situation is pleasant, the people are pleasanter. Never got into a more hospitable neighborhood and I am Southern born. The entertainment of the delegates and visitors was simply charming.

It was good to be with Dr. J. L. Thompson the genial host of the association; and all present shared in the eulogy paid him by Col. Murfee, who used him as a sample of the kind of preachers who were worth spending money on to educate at Howard College.

Dr. J. L. Gross, the bishop of Selma, who is touring Europe, was greatly missed as he always enters into the spirit of all of our Baptist gatherings. Richard Hall, of Orrville, was away at Chicago, where he is doing some special work. We had counted on seeing him.

Some of the choicest spoils in our Baptist ranks are in the Selma Association and some of the churches are known throughout the State for their liberality. The association will raise over five thousand dollars for the organized work during the next associational year.

Brother Stuart, of the Orphanage, was present and despite the fact that he was given the last hour on Thursday morning in which to present the needs of the home, only used ten minutes, thereby giving the association an opportunity to finish some miscellaneous business.

Pleasant Hill is the home of Rev. S. J. Catts, an eloquent preacher and a successful business man who numbers his acres by the thousands. Brother Catts set the pace when the question of temperance was up by fearlessly addressing himself to the state of affairs in Dallas county.

I had the pleasure of being thrown with Col. Murfee, that prince of educators, who for more than two score years has been an inspiration to the Baptists of Alabama. He made a stirring speech on denominational education and commended most highly the work of Dr. Montague as President of Howard College.

Some Suggestions to Clerks of Associations.

Montgomery, Ala.

My Dear Brother:

I have written this at the suggestion of our painstaking Statistical Secretary, Brother M. M. Wood, with the earnest desire to help the clerks, not to dictate to them:

A Good Minute

Is a thing to be desired. The size, the paper, the printing and the arrangement, all enter into it. The clerk ought to take pride in his work. If he will not, he should be retired at the next session. The printing ought to be done at a first class printing office. In two weeks after the adjournment of the association, the minutes ought to be in the hands of the people. It is shameful negligence to delay them longer.

The right sort of clerk will make a positive contract with the printer and hold him to it. Because a printer lives in the county and is a Baptist is no reason why he should have the job. The only question to consider is, can and will he do first class work and will he be prompt to deliver the job on time?

The usual size for minutes is 6x9.

If I were clerk there would be no advertisements of any kind in my minute, unless the Association should so instruct me.

On the first outside page of the cover the name of the Association should be given in prominent letters on a single line, thus:

The Forty First Session of
THE SNAKE CREEK ASSOCIATION.

Then follows the "Held with, etc." At the bottom of the page, give time and place of next meeting.

On the inside of the cover, give the names of the officers with their postoffices, the Executive Committee and the Standing Committees with the post-offices of the chairmen. Some Associations print the Order of Business on the inside page of the cover. In that case the names of officers, etc., could go on the inside page of the last leaf of cover.

Recording minutes is a very simple process. The name of a mover of a motion is generally given, and the names of those who take part in the discussion. Some clerks have a very convenient way of recording motions in the body of the minutes and putting all the reports in an appendix, but it is better to let the reports come in their order and have them printed in the body of the minutes.

Some clerks record the numbers of the hymns sung, often giving the first line; also chapter and verse of Scripture read; but this is all unnecessary. "After the singing of a hymn and the reading of the scripture," is all that is necessary. Of course the text of a sermon should be given. It is very improper for a clerk to comment. "Brother X X X preached a great sermon," or "delivered an eloquent address," or "thus ended one of the most enjoyable sessions," or "after the sumptuous repast furnished by the good sisters." These are examples of what a clerk ought not to write. The reason is obvious! He is to record the transactions of the body, not to comment. He cannot praise everyone who takes part and should not show partiality.

The list of ordained ministers who hold membership in the churches of the Association should be printed with their postoffices. Where a brother lives on a Rural Route the letter (R) with an explanatory remark at the bottom would indicate it. A (*) should be put by the side of those who are serving churches. There is no need to give the names of licensed preachers.

Of course the postoffices of Pastors, Clerks of Churches and Superintendents of Sunday Schools should be given. Where the women have a Mission or Aid Society in a church the name and post-office of the President should be given. And so of the Young People's Societies. The minutes will be a failure if they do not contain the statistics of the churches and Sunday schools. A good clerk should not rest until he secures from every church clerk a well prepared statistical table.

Some church clerks fail to report the Sunday School. The clerk of the Association would do well to seek for this information at the session of the Association, where he discovers it has been neglected.

A good clerk of an Association should be continued in office for a term of years. Thirty years will not be too long if he is efficient. If he is otherwise, he ought not to be elected the second time. Let the clerk remember he is making history. He should think—"Maybe this very minute will be preserved a thousand years." How careful then should he be!

God bless the faithful men who deny themselves all the social pleasures of the Association to serve the body, often without remuneration for their services. They are seldom appreciated as they should be.

I have been pleased to notice for several years a steady improvement in the minutes of Associations. If the clerks would exchange minutes with each other it would greatly help. One brother asked for such an exchange through the Alabama Baptist. This will not be necessary hereafter as the names of the clerks will be printed in the minutes of the State Convention and the exchange can be easily effected.

With earnest prayer for the greatest efficiency possible, I am,

Fraternally yours,
W. B. CRUMPTON.



REV. W. C. BLEDSOE, D. D.,
LaFayette, Ala.

Many friends throughout the state will be glad to see the face of Bro. Bledsoe, one of the oldest pastors in East Alabama. He has lived all of his life in LaFayette, except the three years during which he was the Secretary of the State Board of Missions. To East Alabama Bro. Bledsoe has given his long ministry and is now pastor of Antioch, Cusseta, Fredonia and Waverly, all in easy reach of his home, and has never done better work for the Master than he is now doing.

Yes, we sure did have a splendid convention at Sheffield, and the messengers were most royally entertained by the three cities, Florence, Sheffield and Tusculumbia. The hospitality of those good people was abundantly offered with wide open doors, and was graciously accepted and enjoyed by the messengers.

But, say, didn't Bro. Crumpton strike the key note when he said the mistake was made at Anniston when some good brethren got their church claims before the convention for special collections. We thought it was laying a bad precedent at the time, and the dozen more or less brothers ready at Sheffield with their churches claim for special attention furnishes proof of same. We think when the question of church aid reaches out beyond their Associations it should be made direct to the State Board, who has the time and can take the opportunity to investigate the claims of these special pleas for church aid, as the convention has neither time nor opportunity to investigate these claims. And then, it is tampering with the work of the State Board. Wonder who at Talladega will move to table such a motion next July? and change that policy before we consume valuable time of the convention with details of some special sections of the State to the detriment of other sections.—L. C., Cook's Springs, Ala.

PARAGRAPHS.

Rev. W. R. Hood has moved from Newton Center, Mass., to Cumberland, Md., to accept the care of the First Baptist Church.

Rev. P. C. Barkley, one of our Alabama boys, who is studying at the Seminary, is at home among his friends for a short vacation. He is pastor of the Eight Mile church, a mission of the Walnut Street Baptist church at Louisville. He is greatly pleased with the efficient work being done by the Seminary professors.

Rev. R. F. Gavin, of Bessemer, will aid me in a meeting, beginning the second Sunday in August. I greatly enjoyed the convention and fell in love with the Alabama Baptists. A gathering of real Baptists is of necessity a great meeting. Best wishes for the Alabama Baptist.—J. G. Murray, LaFayette.

We extend our sympathy to Dr. W. J. E. Cox, who writes from Crews, Va., under date of August 2: "I had to leave Carrollton last Saturday just as our meeting was at the highest point of interest on account of a telegram received from my sister announcing the critical illness of my father. My failure to make connection at Birmingham and also at Danville, Va., was the cause of my reaching here several hours after my dear old father had been buried. What a comfort in such an hour is the assurance of a glorious resurrection."

On June 23 Rev. W. W. Howard organized in Linden a Baptist Young People's Union with sixteen active, four associate and six honorary members. The following officers were elected: G. W. Cunningham, President; Clifton Glass, Vice President; Miss Willie Walston, Recording Secretary; Miss Eva Howell, Corresponding Secretary; Miss Hermione Cunningham, Treasurer. This is the first organization of the kind Linden has had in a number of years and the promoters have every assurance of aid on the part of the citizens who are interested in church work. This fact, coupled with the popularity of the movement, we think, assures the future of the Linden B. Y. P. U.—Eva Howell, Recording Secretary.

THAT WET AND DRY MAP.

Is an eye-opener. It shows that Rev. S. E. Wasson, of Decatur, is a painstaking worker. If the full statistics he gathered had been printed with the map, it would have shown what an amount of labor he has performed in the interests of the Anti-Saloon League.

The figures as to the number of licenses, State and National, will be a surprise to many. Hundreds are selling without license from the State. It has been going on for years and the State authorities have not caught up with them. These "blind tigers" are not all in the prohibition counties. They thrive in the bar room and dispensary counties as well, but nobody notices them. In the cities, many of them can be found. If prosecutions do not follow this revelation, it will show that the State and County authorities care nothing about the violation of liquor laws. The fact stands out very clear: The liquor dealers are afraid of the Federal authorities, but have little or no respect for the State laws or those who are expected to enforce them. The map furnishes food for reflection to temperance people. I doubt if a single county has been won to prohibition since the advent of the dispensary, but most of the dispensary counties were once prohibition.

A glance at the map shows where we stand and what is before us.

There is going to be a "lining up on this question in Alabama. The motto of the Anti-Saloon League is: "The saloon must go." It ought to have been added, "Likewise the dispensary." That is what it means, we want to deceive nobody. While we are called the "Anti-Saloon League," we are really "Anti-liquor."

I hope the map will be printed again, accompanied by the mass of information Wasson has gathered. Let every paper in the State favorable to temperance print the map and the figures.—W. B. C.

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In addition to giving the afflicted the benefit of all these years of experience, he also offers to send each a very valuable book on their diseases, of which he is the author. He has one for almost every disease and they should be in the hands of everyone afflicted, and especially of every head of a family. Do not delay, but write him right now and take advantage of this very liberal offer. Remember after he has given you, his opinion of your case and advised you, you are not obligated to take treatment, unless your better judgment prompts you to do so. The address is J. Newton Hathaway, M. D., 90 Inman Bldg., Atlanta Ga.

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Obituaries.

Crayton Edward Moreland, the subject of this memorial, was born in Macon County, Alabama, July 14, 1858. At the age of fifteen he felt the necessity of a life conformed to the type of the Great Exemplar, and therefore united with the church.

With honest convictions of right, he gave his mother but little trouble in his training. The cruel war of 1861-1864 deprived him of the strong protecting care of a loving father, but God, the Father of the orphan, was the friend in whom he trusted.

He was twice married, and from the first marriage a son and daughter came to be the joy of his life.

Having lost their mother, the children became doubly dear to him. In his last illness, which came to him in the very prime of life, and feeling that he must go away, with tearful eyes and choking voice he turned to his little daughter and said: "Be a good girl, Anna; mind grandma. God will help you."

A perfect gentleman in demeanor, a life of spotless purity, and true uprightness mark the earthly sojourn of Crayton Moreland. He was an ornament to the church of which he was a member—the Missionary Baptist Church at Hurtsboro, Ala.

God, who was his Father in earth's temptations and troubles, will care for his little orphans and wipe away their tears, soothe their aching hearts and, if they but trust Him, will take them at last to the sweet haven of rest in which their dear papa now is free from all pain and sorrow.

His dear mother, sisters, brother and doubly-orphaned children all have the deep sympathy of the community in which they live.

A FRIEND.

At his home in Fredona, Ala., on the 6th, Wm. S. Wimbish departed this life. He was born in the State of Georgia December 13th, 1828. He had been a member of the Baptist church since the days of his youth. He was a good man and died in hope of Heaven.
Jno. P. Shaffer.

PIERCE:—Mrs. Willie S. Pierce, wife of Bro. Frank B. Pierce, died May 20th, after an illness of only seven hours. She was born March 26, 1866, and was a daughter of F. D. Neal, who was waiting for her on the other shore, and H. A. Neal, who still survives her. Also her husband, one of the leading business men of Louisville, Ala., and six children are left to mourn her death.

Sister Pierce united with the Baptist church at the age of fourteen and from her conversion was ever loyal to Christ and the church with all of its interests.

As she felt the hand of death upon her she called her family about her and commended each one for loyalty to her as wife and mother. Why God should take her at this time we can't now understand, for "how unsearchable are His judgments and His ways past finding out."—J. M. Green.

At his home near Bethel Church on the 8th, N. S. Shelnut breathed his last on earth. Bro. Shelnut was born in Randolph County, Alabama, June 12, 1859. Bro. Shelnut was a member of Bethel Church, Chambers County, and a good man.
Jno. P. Shaffer.

WESTER:—Mrs. Mollie Wester (nee Lowrey), wife of Rev. W. W. Wester, was born near Cartersville, Ga., January 25, 1862. Professed religion and joined the Baptist church in her youth. Was married Oct. 1, 1899, and died June 28, 1905.

Sister Wester was devoted to her church, always ready for work in any department of the church work; an ideal pastor's wife, sweet spirited Christian, with a smile and kind word for every one, and their home having never been blessed with any children of their own, she was especially fond of children and always manifested a deep interest in the welfare of the



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We hear of so many cases of Cancer nowadays that it seems reasonable to suppose the disease is increasing rapidly. This is true to a certain extent, but it must be borne in mind that we at the present day have a rapidly increasing population, better facilities for communication, and therefore, may learn of more people suffering. There is undoubtedly an hereditary predisposition to the disease. Dr. David M. Bye, the able Cancer expert if people in whose family Cancer develops, would just use his blood treatment. Cancerous, the disease would be largely prevented and eventually stamped out. He has treated and cured many bad cases of Cancer and in nearly every situation of the body. Cancerous has stood the test and seems to meet all the requirements of a specific.

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ORDER OF PUBLICATION,
THE STATE OF ALABAMA,
Jefferson County,
City Court of Birmingham, in Chancery.
At Rules before the Clerk and Register in Vacation.
Ellender Elrod, complainant, vs. Robert Elrod, defendant.

In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of complainant that the defendant, Robert Elrod, is non-resident of the state of Alabama; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one 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 him, the said Robert Elrod, to answer, plead or demur to the bill of complaint in this cause by the 25th day of September, 1905, or after thirty days herefrom a decree pro confesso may be taken against him.
Granted this 14th day of August, 1905.
JOHN S. GILLESPIE,
Clerk and Register.

ORDER OF PUBLICATION,
THE STATE OF ALABAMA,
Jefferson County,
City Court of Birmingham, in Chancery.
At Rules before the Clerk and Register in Vacation.
Stellar M. Smith, complainant, vs. Charles L. Smith, defendant.

In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Charles L. Smith, is non-resident of the state of Alabama; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one 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 him, the said Charles L. Smith, to answer, plead or demur to the bill of complaint in this cause by the 25th day of September, 1905, or after thirty days therefrom a decree pro confesso may be taken against him.
Granted this 14th day of August, 1905.
JOHN S. GILLESPIE,
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young people. She was confined to her bed two weeks. She told one of her friends: "I would like to live for Mr. Wester's sake, but if the Lord wants me I am not afraid to die. I am ready to go." She passed away sweetly and peacefully. We buried her at Hoke's Bluff surrounded by a large concourse of sorrowing friends, Rev. J. W. Heaten conducting the funeral. She is gone, but we know where to find her.—WILLIE.

LITTLEPAGE.—Sister Emma E. Littlepage (nee Phillips) left her home terrestrial on February 12, 1905, for her home Celestial. She was born at Yantley Ala., Aug. 17, 1868. In her early girlhood she gave her heart to Christ and united with the Baptist church at that place.

On February 25, 1903, she was married to Thomas A. Littlepage, of Mt. Sterling, Ala. Their union was blessed April 1904 with little Elizabeth, so sweet and sunny. She survives her mother at the home of her aunt, Mrs. John Brock, of Yantley. Sister Littlepage's life was that of a consecrated Christian. She loved her companion and relatives, but her church more. She let her religious impulses dominate and the Spirit of the Man of Galilea was the character of her noble life.

Those of us most intimate with her might say: She came to us as a ministering spirit and gave not a sorrow till she closed her eyes in death.—Her Pastor.

In Loving Memory of Aunt Bettie Carlisle.

Bethel Baptist Church, July 26, '05. Aunt Bettie was born May 29, 1830 and at the age of twenty joined the Baptist church and there lived a most devout member the remainder of her life, serving her blessed Lord in purity and Christian grace. We are at a loss to find words that would describe such a pious and noble life as Aunt Bettie lived.

None knew her but to love her. Among her friends and church she was held in the highest esteem and sacred love, and in each heart that knew her there was a golden link of friendship existing never to be severed.

The bright smile which was always on her face lit up her countenance and was an index that her heart was beaming with joy and gladness of a Saviour's love.

Aunt Bettie is sadly missed in our church and in our home and as we see her seat vacant here we weep but not in vain, for we know she is enjoying the bliss of Heaven and rest that awaits all who love and serve our blessed Lord as she did.

She is gone to wear a crown laden with stars for her life was filled with acts of kindness and deeds of love and charity. Now we think such a life worthy of imitation and while we as a church deeply feel the loss of our beloved sister we bow in humble submission to the will of God who doeth all things well.

The memory of Aunt Bettie will ever be loved and cherished by this church. To the loved ones at home we tender our sympathy for they too have lost a precious jewel, the family link has been broken on earth but will be bound again in Heaven never to be broken.

Let us so live that when we are called away we can join her in heaven to sing praise while endless ages roll, for we know she is there among the redeemed of earth.

At a glance we can see the mound where her form is reposing under the sod sleeping the blessed sleep from which none ever wake to weep.

God is calling us, Oh! Christians, do we heed the call today? Are we eager for His service, do we labor, watch and pray? May our sister's life enthrall us and the mantle she let fall Rest not only on His workers but on Christians one and all.

Departed this life January 17, 1905. MRS. MARY DRAUGHON, MRS. L. W. BECKHAM, M. P. BECKHAM.

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Field Notes

From Montevallo.

Our pastor, Bro. J. W. Willis, who
has been with us for the past three
years, preached his farewell sermon
Sunday, the 6th, having accepted a
call to the church in Rock Hill, the
home of the Girls' Industrial School
of South Carolina. This school owing
to conditions in that State, is
more of a "Normal" than an "Indus-
trial School," and from the fact that
it was an especial pet of former Gov-
ernor (now Senator) B. F. Tillman is
one of the most finely equipped insti-
tutions in the South. This leaves a
"flock without a shepherd," and we
can only hope that we may soon be
blessed with the presence of some
good Bishop. Bro. Willis has done a
good work and we regret to see him
leave Alabama. He and his wife both
added greatly to the interest of the
services by their musical talent. He
goes to Jacksonville, Fla., where he is
to fill a pulpit for the next month.
Mrs. Willis has gone to North Caro-
lina and later they will meet at Rock
Hill.

We have a small church of a little
over 100 members, most of whom
are earnest workers. During the
school season our congregation is
largely increased, owing to the pres-
ence of about 150 young women and
girls from Baptist families from all
over the State which places a great
responsibility on our little church and
Sunday school, and but for the faith-
ful aid given by a few devoted Bap-
tist preachers in the school, Bro.
Lyman, our most excellent Sunday
school superintendent, would often be
at a loss how to successfully handle
this fine body, when added to our own
children. So you see we have one of
the finest fields for true missionary
effort radiating as this influence does
to every corner of the State.

We have a nice little brick church
building seating comfortably about
300 hundred persons with first class
seats, most of the expense of which
was paid by the "Ladies' Aid Society,"
one of the finest bodies of women to
be found anywhere, always ready and
foremost in every good work. Then
we have a most convenient and com-
fortable "cottage home" for our pas-
tor and his family, should the new one
have this highly important blessing.
But if not, we stand ready to lend
him our invaluable aid in this delicate
matter free of charge. This is one of
the prettiest towns in Alabama, real
picturesque, with a beautiful stream
running through it and bold springs
of fine water along its banks, leaving
no necessity for a dispensary or other
liquor shops and the privileges there-
to attaching.

The Shelby Association is to meet
with this church on Thursday, the
29th of this month, and we extend to
yourself and your entire family, devil
and all, a most hearty invitation to
break bread with us on that occasion.
May be, if you behave nice, we'll let
you speak a few words. Not long ago
I brought a little grand son of mine
home with me and it being night, we
rode over in the bus. Shortly after
this his father came over and he very
gravely told him that "Grandpa made
me ride over from the train in the
hearse." So if you'll let me know
what train to expect you I'll have the
hearse waiting for you.

"MONTEVALLO."

The Lord has blessed me in my
meeting at Letohatchee. Bro. C. J.
Bentley assisted me with his very
strong and scriptural sermons, which
will bring fruit in other days. We had
only a few additions to the church, but
a real good meeting. This church is
taking on new life, I trust.

At Deatsville it was my pleasure to
assist Bro. Schramm in his meeting
in July, when we had a gracious meet-
ing. The Lord manifested himself
gloriously to his people. This church
was much rejoiced and sinners saved.
They are a splendid people and love
their pastor, who is doing for them a

noble work. They have a lovely
pastorium joining the church lot,
where it was my pleasure to be enter-
tained during the meeting by the
preacher's godly and cultured wife and
family, and relatives in the home. May
God bless Schramm in his work. He
is devoted to the Lord's work at home
and abroad.

Also the Lord allowed me to assist
Bro. Herd in his meeting at Eclectic,
where it was a pleasure to meet so
many of my best friends that I have
in the world. For them I preached
the second year of my ministry, and
labored among them for thirteen
years, to whom I became endeared as
to no other people.

This church, with its aggressive,
broad-gauged young pastor, has built
one of the neatest churches that I
have seen anywhere for a small town;
indeed it would grace a city. With its
gothic stained windows, and modern
roof, it's a gem of beauty. At this
dear old church we had the most glo-
rious meeting of the season, with
twenty-four members added, and the
whole community revived and blessed.
This is a great village and community.
It was good to be there. This church
entered the meeting owing over eight
hundred dollars on their new building.
But at the eleven o'clock service the
last day of the meeting we raised over
one thousand dollars which cancelled
the debt and there was a sufficient sum
left to paint the house. So I left pas-
tor and people happy. Bro. Herd has
greatly endeared himself to the people
and they have followed him to success.
May the Lord bless them all. While
it made my heart sad to miss many of
my dear friends and brethren whom
God had called home, yet my heart
rejoiced in the salvation of many of
their children.

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tism and the church greatly revived. The
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FIELD NOTES.

A very delightful surprise was afforded Mrs. Willis and myself on last Friday evening when about seventy-five members of our church stormed our little castle rather suddenly and took complete possession for an hour or so. Their instruments of attack were packages of all sorts, coffee, tea, sugar, hams, flour, in fact anything and everything needed in a home. We made no resistance against such a kindly invasion, and all of us spent together one of the happiest evenings of our three happy years in Montevallo. It is becoming more and more patent to us each day that these people are truly the salt of the earth. Yours, &c. —J. W. Willis, Montevallo.

MONTEVALLO.—Please announce that I will take charge of the First Baptist Church, Rock Hill, S. C., on the second Sunday in September. Till that time I will supply the First church Jacksonville, Fla., during the absence of Pastor Hobson.

By the unanimity and cordiality with which the brethren here have invited me to continue as their pastor, and by their numberless acts of love and kindness, the Montevallo saints make it extremely difficult for us to leave them, and their unfeigned regret on our going is equalled only by our regret in leaving them. I think I see clearly the hand of Providence leading me thus to leave a happy pastorate and my native State, and I go feeling that God is calling me to a larger and more important work.

Through the Alabama Baptist I hope to keep in close touch with the brethren of Alabama. My good wishes abide with you and I trust you will go on enlarging in your reach of power. Fraternally, J. W. WILLIS.

Please send me the Baptist to 14 N. Centre street, Baltimore, Md., for six weeks. Through the kindness and generosity of my noble church I came here to take treatment with the Johns Hopkins physicians and I am hungry for a copy of the dear old Baptist. You are succeeding eminently in giving us a neat, readable and helpful paper. May God bless you in the great work. My good church granted me a two months' vacation, presented me with a handsome check sufficient to meet all expenses and told me "to leave the town." Bro. J. H. Sams supplies for me and we consider it fortunate that we secured him.

Bro. F. H. Watkins, of Union Springs, was with us for ten days just before I left. He did some of his best preaching and stirred our entire town, resulting in several additions to our church and our people generally revived. Watkins is a great evangelist. It was a feast to my soul to have spent awhile with him again. With best wishes for you and yours, I am ever, Yours fraternally, ALBERT G. HASH.

MOODY.—We have just closed a glorious meeting at the Baptist church. Twelve joined by letter and five by baptism. Bro. C. J. Pike assisted the pastor, I. W. Inzer. Bro. Pike did some good preaching and we will remember him in our prayers and pray God to bless his labors as he goes to his churches. Our meeting began the fifth Sunday night and closed the next Sunday. I wish all the churches could have just such a meeting as we had.

We have a very good Sunday school and think it will be better now. Had a Wednesday night prayer meeting for a long time.

Our church is coming to the front. Its members have nearly all worked up to their duty and are at work for the Lord.

The Association asked us for fifty dollars and I think the church will give more than that.

I. W. Inzer has been the pastor two years at Moody and is called again for another year.

May the Lord bless us more and more is my prayer. MRS. I. W. INZER.

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DR. C. C. BROWN'S DEMAND.

(J. L. D. Hillyer, in Texas Baptist Standard.)

Dr. A. A. Brown, writing from Venus, Texas, in reply to C. C. Brown, of Sumpter, S. C., quotes the demand of Brother C. C. Brown as follows: "If a single verse of the New Testament is presented by any one, it will at once convict me of error and I'll surrender in a moment." Bro. A. A. Brown writes a good and strong article, but he does not, I think, meet the demand of Brother C. C. Brown.

A few facts that lie on the surface of the New Testament teachings control this question. The New Testament nowhere says in words that the Holy Spirit must call every preacher into the ministry, hence the text demanded by Brother C. C. Brown cannot be found. We may, therefore, dispose, as to the conviction of Bro. C. C. Brown, to the forum of his own mind. But to the facts:

(1) One day the Lord was talking to His disciples, and referred to the fields of lost souls. He said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers unto the harvest." (2) He did not tell the disciples to appoint laborers, or to ordain laborers. (3) Or even to call for volunteers. (4) He did not say that the churches must do anything of that sort. (5) The New Testament nowhere says that any church, apostle or presbytery, or any other earthly power, ever put a man into the ministry. (6) It does say that Paul was made a minister by the Lord himself. (7) It says that the Spirit sent Philip. (8) It says that Barnabas and Saul were called to a special work by the Spirit. (9) Paul refers to the "holy calling" in which he includes Timothy with himself, as aptly quoted by Brother A. A. Brown.

Thus the law is laid down by Christ, and interpreted by the Holy Spirit:

No one is authorized to send laborers into the harvest except the Lord of the harvest. That is the statute.

2. The interpretation is direct in the case of Paul. He says the Lord appointed him.

3. It is collateral, and implied, in the cases of Philip, Barnabas and Saul, and Timothy.

4. There is no conflicting fact recorded in the New Testament. Hence the interpretation of the Lord's command, made by the Holy Spirit, shows that the Lord sends forth all the laborers. Can Bro. C. C. Brown produce a conflicting rule?

The fact is, under the teaching of the New Testament, there is no way to make preachers which is within human power. We are obliged to look to the Lord for them. There are thousands—no one knows how many, whom the Holy Spirit employs in the work of the Gospel—men, women and children—moyed by divine power, go into harvests and reap, and bind, and glean, and who will some day sing in the harvest home. Of these only a few become "recognized ministers of the Word." But every minister, recognized or not recognized, is called of God to the work.

This conclusion cannot be discredited by the fact that Brother C. C. Brown knows that he has never been called, and that he thinks some of the rest of us have not been. He must show that some of the New Testament preachers were not called, and then prove that the Lord's statute was interpreted another way.

The legislature authorizes the government to appoint officers for certain duties. Such an act would mean, of course, that the government alone could make such appointments. If the supreme court should speak of one person as that appointed by the governor, in some case coming before it in which the authority of that person to act was involved, its mere mention of the fact of executive appointment, would absolutely fix the meaning of the statute that way, unless in some other ruling the court should clearly and expressly recognize the right of some one else to make such appointments.

The laws made by Christ are finally and absolutely interpreted and confirmed by the Holy Spirit

in His guidance of the apostles into all truth. The vagaries of human experience do not alter the law; but as has been abundantly shown, by other writers, human experience clearly confirms it.

R. F. D. 3, Rome Ga.

During the fierce heat of August we try—if not bodily, at least mentally—to get away from frenzied finance, political strife, and all other nerve racking influences, and to do this we must read such matter as deals with the healthier side of life.

The Outing Magazine is pre-eminent in this field. The opening superbly illustrated article, When the River Calls, by L. D. Sherman, recounts the pleasures of a canoe trip down the Connecticut and informs the thousands of would-be campers, who are going into the woods at this season of the year, just how it should be done. But those, and by far the vast majority, who cannot escape from glaring streets, are not forgotten.

What an important institution the free public bathing houses along New York's water front are, can be realized after reading The Bathers of the City, by Ralph D. Paine. Nearly three million baths were taken in three months last year at the absurdly small cost to the city of a trifle more than one cent a bath.

In the great middle-west a veritable old-time miracle is being wrought on our great deserts where millions of acres of once barren sand wastes are transformed by irrigation into fertile farms and orchards. The Winning of the Desert, by Day Allen Willey gives some idea of what this work means to the farmer in increased output per acre and huge profits.

This number of the Outing Magazine also contains a piece of humor by Crayton McCants, and a piece of tragedy by Wm. Maclead Raine—The Apache Kid—and the Regular School and College World, by Ralph D. Paine.