

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 41, Number 11

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., JUNE 13, 1906.

Published Weekly. \$2.00 per Year

WE HAVE 50 SHIRT WAIST SETS LEFT. IF YOUR SUBSCRIPTION IS PAID TO DATE TO DATE WRITE FOR A SET BY RETURN MAIL.

The Seventy-fourth annual Commencement exercises of Richmond College were held June tenth to June thirteenth.

H. C. McCormick, formerly a missionary in Mexico, but latterly of Boston, has been called to the pastorate of Summerville and St. George, to give two Sundays in each month to each church.—Baptist Press

Geneva, Ala., June 6, 1906.—We closed glorious revival last night. Thirty-one accessions, twenty-two baptisms. Dr. Wharton did preaching.—T. O. Reese, pastor. The above telegram reached us too late for last week's issue.—Ed.

The new Immanuel Baptist church, corner Clay and Oak streets, Louisville, Ky., Thomas J. Watts, pastor, was dedicated June 10, 1906. Brother Watts is to be congratulated on the work he has done and is now doing.

Dr. Carter Helm Jones, of Louisville, Ky., will supply two Sundays this summer at Calvary church, Washington, two at Euclid avenue, Cleveland, O., and two at the First church, Philadelphia.—Examiner.

I note with joy your constantly increasing influence in your great work. May our Father in Heaven bless you. Please pray for me and for my work. Your brother in the Lord Jesus, T. T. Martin.

Dr. Montague writes: I beg you to mention in next week's paper that the speech to which my name is signed is Judge John R. Tyson's. Dr. Montague mailed it to us without any signature or comment and we thinking it was his, put his name to it.—Ed.

The church at Sulphur Springs, Ala., on the first Sunday in June, 1906, ordained Bro. J. M. Sandlin and Bro. John T. Screws to the full ministry of the gospel of Christ. The presbytery consisted of Bro. John Trotter, Bro. Cleave McCarry, and our beloved pastor, J. W. Raglan. Bro. C. P. Dean, mouth piece for the church.—A. S. Young, clerk.

We tender our sympathy to President Andrew P. Montague, of Howard College, Ala., in the recent death of his wife, Mrs. May Christian Montague. She was a noble lady, lovely in both character and person, and a host of friends sincerely regret her loss. To her husband she was both companion and counselor, and on him must rest the deepest sorrow of all.—Baptist and Reector.

Dr. S. Y. Jameson, of Atlanta, secretary of the Baptist State Mission board, has accepted the presidency of Mercer university to succeed Dr. Charles Lee Smith, who resigned.

The trustees and friends of Mercer are delighted with the outlook. They hoped last year that Dr. Jameson could be induced to accept the presidency, which was tendered him, but at the last minute he had to decline. This time he says he will undertake the work and throw his whole soul into it. The prediction is now made that the institution will flourish as it has never done before. A dormitory and library building, with one hundred sleeping rooms, is to be constructed this summer if plans can be carried out.



JAMES BOARDMAN HAWTHORNE
Alabama's Grand Old Man

Said a delegate to the Southern Baptist convention to a Chattanooga News reporter at the convention:

"There is a man attending the Southern Baptist convention who is the peer, if not the superior in intellect, of the greatest statesman that America ever produced. Had he gone to the law instead of being a soul winner in his youth, he would have been an honor to the United States Senate, and would have no doubt reached the heights of political ambition.

"Humble as a child,—and yet we are reminded that only the real great men are the most simple in their taste in life—this man, in bright, hopeful youth, when he could hang lamps of ambition upon palaces of renown, deserted the world, the flesh and the devil, and obeyed the call of his Lord and Saviour Jesus Christ to go into the world to preach the gospel of Christ and Him crucified. It has been his endeavor in life and the height of his ambition to tell a sinful world that love was life's highest emotion; friendship was life's prettiest flower, but the sympathy of Jesus Christ was the golden link in the chain of brotherly love between mankind; that He hallowed upon Calvary by dying for a sinful world.

"I speak of no less a personage than the beloved, the honored, and I might say, the immortal Dr. J. B. Hawthorne, of Richmond, Va.; for when his soul casts anchor in the harbor of a dream and is gathered into the bosom of the God that gave it life, thousands of broken hearts will never let an opportunity go by to tell the world that he was a plumed knight of brotherly love, and that he devoted his whole life to doing deeds

of kindness and his mission upon earth was to shed rays of light into darkened hearts. No man who knows him, can ever doubt that he has been true to the cause that he espoused in his youth, as true as when knighthood was in flower, and the world may boast of her Napoleon and her immortal Robert E. Lee, who were heroes in the face of defeat, but it will be the pride of the Southern Baptist convention long after he has passed into the great beyond to tell the world that the Baptists of our bright and beautiful Southland had a man that was equal to Napoleon and was the peer of Robert E. Lee.

"Dr. Hawthorne has never been a man to be a friend to one in the hour of prosperity and desert him in the hour of adversity. He has been known to go to the most humble and most unfortunate of his suffering fellow-men in the darkest hours of despair and to try to help them get on their feet and remind them that though their sins be as scarlet, yet if they would trust in the loving Saviour all would be bright in life.

"It is not saying too much to say that here is a man who is marching to the music of brotherly love played upon golden harps of angels to the tune of 'Nearer, My God, to Thee,' and 'Lead Kindly Light,' and if every heart that he has made glad in life in an hour of despair could shed a tear over his coffin when he is called into the great Beyond, his coffin would be rocked on an ocean wave of human tears, and if every one that he has done some loving favor for could place a rose on his grave, he would sleep beneath a mountain of the purest and sweetest and most fragrant heavenly perfume to the great God who created all.

WRITE US A POSTAL BY RETURN MAIL IF YOU WANT A BABY PIN. WE HAVE 300 MORE TO GIVE AWAY.

The San Francisco Spirit as seen in a street motto: "Work morning, noon and night. Make San Francisco the Wonder of the World. A Million by 1915."

Our field composed of Forest Home, Butler Springs and Fellowship churches is without a pastor. Have nice parsonage at Forest Home now being repainted and overhauled. Home in center of field. Two Sundays at Forest Home. Very healthy. Further information by writing W. H. Watt, Forest Home, Ala.

Rev. C. M. Cloud was ordained on the first Sunday in May at the Glen Addie Baptist church, Anniston. The presbytery consisted of Revs. J. H. Foster, W. R. Ivey and A. D. Glass. Brother Cloud who is a native Georgian, came to Alabama several years ago and was baptized by Bro. Ivey. He will enter Howard College next year as the beneficiary of the Calhoun Association. He is at present assistant pastor of the Glen Addie church.

Our church began a meeting third Sunday in May and continues fourteen days. Resulted in fifteen accessions, three await baptism. Bro. W. L. Culbertson of Sellman, Ga., did the preaching in an earnest and instructive way. We are sure that many good things are to come from Bro. Culbertson's earnest help. Our church has received nearly sixty members since January. We begin work this week on our Sunday-school rooms. Yours fraternally, J. W. Dunaway, Gadsden.

Am just back from Geneva where I held one of the best meetings of my life. Thirty-one leading citizens joined the Baptist church before I left and many will join next Sunday, making the number run over fifty. Was delighted with Bro. T. O. Reese the pastor, who is able, and popular and has a bright future before him. Your friend, M. B. Wharton.

You recall the little article that I sent you recently in regard to Evangelism. The matter does not seem to have awakened any response as yet. Since the Southern Baptist Convention has taken a forward step on this line, it is easy to see that the great movement can attain its proper proportions only by being taken up by the State Conventions and the District Associations. Let it have a period co-ordinate with the other great denominational enterprises. Why should it not? It surely is not less important. Let us work this matter for the good of our State, our denomination, and for the glory of our God. Fraternally yours, J. E. Rosser.

We congratulate Dr. T. T. Eaton on having passed the twenty-fifth anniversary of his pastorate in the Walnut Street church. During the year just past, there were one hundred and six additions to the church, and the contributions amounted to \$11,803.71. During the twenty-five years of this pastorate, 5,163 persons have been added to the church, and \$684,134.72 contributed. The present membership is 1,450. And out of it, in these years have gone several colonies, or at least a large number of members to help build up new churches.—Index.

WOMAN'S PAGE

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.
 Vice-President—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.
 Vice-President—Mrs. A. J. Dickinson, 517 N. 22nd St., Birmingham.
 Organizer and Leader Young People—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 Secretary—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.
 Treasurer—Mrs. N. A. Barrett, 7900

Program for the Special State Mission Meetings of the Woman's Missionary Societies, June 18 - 22, 1906.

Monday, June 18th.

Ye shall be witnesses unto me both in Jerusalem (city missions) and in all Judea (State Missions) and in Samaria (Home Missions) and unto the uttermost parts of the earth (Foreign Missions).

Prayer—For preparation of our hearts for the present meeting and work and that Alabama may be indeed a great christian commonwealth.

1. Prayer—Thanksgiving for blessings upon the efforts of last year.

2. Statement by the president, of the objects of the meetings and the plans adopted.

3. Scripture—Isaiah 55:12-13; Matthew 28:18-20; Acts 1:6-8; Romans 10:13-15.

4. Reading from Leaflet—State Board of Missions and its work.

6. Prayer—For our State Missionaries; for the converts and the Mission Churches.

7. Short open discussion (any one of the following important topics)—The Sin of Ignorance of the Spiritual Needs of our State; The Needs of Weak Country Churches; God's Blessings Upon State Missions as His Call for Enlargement.

8. Reading of Paper—The Gospel Our State's Greatest Need.

10. Distribution of envelopes.

11. Prayer, for the true missionary spirit.

12. Song.

Program for Tuesday, June 19th.

1. Prayer—Remembering especially the needy fields in our State which have no missionaries.

3. Scripture Reading on Missions—Selected by the leader.

4. Selections from report of Corresponding Secretary, State Board to Convention, 1905.

5. For Few Minutes Open Discussion (any one of the following topics)—The Needy Fields which have no Missionaries; The Need for Lady Missionaries; How to Develop Our Sunday Schools into State Mission Forces; Chapels to be erected by the children; What I can do for our State Missionaries.

7. Paper, on Associational Vice President's Work.

8. Prayer, for a deeper interest in State Missions in all our churches.

9. Envelopes distributed to those wishing them.

10. Song.

Wednesday, June 20th.

1. Missionary song service.

2. Prayer.

3. Bible Readings.

Divine ownership; Human stewardship; Lev. 25:23; Gen. 4:3-4; Gen. 14:19-20; Gen. 28:22; Ex. 30:14; I. Cor. 6:19-20.

The Grace of Giving; II. Cor. 8:7; Heb. 13:20-21.

Systematic Giving; II. Cor. 9:5; I. Cor. 16:2.

How to Give—With simplicity. Rom. 12:8. Without ostentation. Matt. 6:3. Willingly. II. Cor. 9:7. (Last clause.)

According to ability. II. Cor. 8:12; Matt. 10:8. With thoughtful purpose. II. Cor. 9:7. (First clause.) With self in the gift. I. Cor. 13:3; Eph. 5:2.

Underwood Ave. East Lake. Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St. Montgomery.

Auditor—Mrs. Peyton Eubanks, Ensley.

Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. A. P. Montague, Mrs. G. M. Morrow, Miss Birdie Ethridge, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone.)

Reflex Benefits. Prov. 3:9-10; Mal. 3:10; II. Cor. 9:6.

Prayer.

4. Song.

5. Reading of Leaflet—Our Alabama Negroes—followed by discussion.

6. Chain of Prayers, for such conditions of mind and heart that each may realize the boundless privileges as well as duty of obeying the Great Commission.

7. Song—"Blest be the tie that binds our hearts in Christian love."

Thursday, June 21st.

1. Song.

2. Bible Reading—"How shall we pray?" (Led by President—distributing subjects to different persons.)

There are three necessary accompaniments of prayer: Simplicity of manner. Sincerity of purpose. Submission of will.

Pray always.—Eph. vi: 18.

Pray with the spirit.—I. Cor. xiv: 15.

Pray with understanding.—I. Cor. xiv: 15.

Pray with few words.—Eccles. v: 2.

Pray with holy hands.—I. Tim. ii: 8.

Pray with all perseverance.—Eph. vi: 18.

Pray with thanksgiving.—Phil. iv: 6; Col. iv: 2.

Pray without doubting.—I. Tim. ii: 8.

Pray without vain repetitions.—Matt. vi: 7.

Pray without ceasing.—I. Thes. v: 17.

Pray in faith.—James v: 13.

Pray in faith believing.—Mark xi: 24.

Pray in truth.—Psalm cxlv: 18.

Pray in secret.—Matt. vi: 6.

Pray in my name.—John xvi: 23.

Keeping His commandments.—I. John iii: 22.

According to His will.—I. John v: 14.

Doing God's will.—John ix: 31.

Constantly.—Psalm lv: 7; Luke xvii: 1.

Abiding in Him.—John xv: 7.

Nothing wavering.—James ii: 6.

Everywhere.—I. Tim. ii: 18.

One for another.—Eph. vi: 18.

3. Chain of Prayer—"That we may behold wondrous things out of thy law."

4. Subjects for Discussion.

Bible and Colportage and Our Old Preachers.

The Bible and Colportage Fund is growing and if the churches will remember it, the chances for its doing good will be greatly augmented.

The Bible in some form ought to be in the homes of all the people, and good books and tracts should be found on the shelves of the homes, beside the Bible. One of the chief reasons for the harmony and good fellowship so universally existing among the Baptists of Alabama is due to the many thousands of tracts put in their hands from the office of the State Board of Missions. God is marvelously blessing the printed page in whatever form.

5. Sentence Prayers, that these aged servants of God may "rest on His promises" as they linger in the "Land of Beulah," and that "at even" there may be light.

6. Song—"How Firm a Foundation Ye Saints of the Lord."

7.

"She hath done what she could," said the Master, 'for me'—

How tender and sweet was the word!

'And the deed she hath done her memorial shall be, Wherever my gospel is heard.'

"And 'tis this that must try every deed that we do,

Ere Jesus pronounces it good; Not the thing we have done, but the love it may show,

And whether we've done what we could.

"For the eye of the Master is on every one,

Not a sigh or a struggle is lost, And it is not the much or the little we bring.

But—what has the offering cost. Not the poor widow's mite, not the gold of the king,

Shall account of itself in the test; 'Twill not be the stamp of the coin that we bring,

But whether the gift is our best."

Friday, June 22nd.

1. Song—Consecration Hymn.

2. Prayer for an outpouring of the Holy Spirit.

3. Extracts to be read; followed by Bible reading:

Praise For the unspeakable gift of God's love; for the share He gives us in His work; for those He has delivered from the power of darkness and translated into the kingdom of His dear Son.

(a) For an outpouring of the Holy Spirit.

(b) For a realization of the need of the non-Christian world; its helplessness, its poverty, its materialism, just and superstition; the inadequacy of its religions; its spiritual hopelessness.

(c) For a truer conception of the mission of the church; for more consecration and sacrifice; for a full surrender to the leadership of Christ; and that the Lord of the harvest will thrust forth laborers into His harvest.

(d) For the missionaries, that they may be kept in health of body and mind; that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

3. Song—Consecration Hymn.

Extracts to be read, followed by Bible reading.

Christianity in practice is love in operation.

Am I? Am I seeking first, the kingdom of God,—or second, or third?

Am I pleasing myself in my life, or am I like Christ, who pleased not himself?

Christianity is for every day and for every relation of life. It is not for Sunday like a new suit and then to be laid aside until the next Sunday, but it is for the week days as well as Sunday.

Many are the different positions of life-giving in the New Testament that show that people may be Christians everywhere in legitimate work. The disciples were fishermen, Barnabas owned real estate, Paul made tents, Lydia sold purple-dyed cloth, Simon was a tanner, Luke was a physician, Cornelius was a general in the army, the jailer had the oversight of prisoners, Dorcas made garments for the poor, Gaius was a business man who used his wealth for God and to send forth missionaries to preach the gospel, Onesimus was a servant, Philemon was a master, Joseph of Arimathea was a rich man, Nicodemus was a rabbi in Israel, and chief of and above all, Jesus was a carpenter. Christianity is an every-day and an every-place religion.

4. In Word.—Ps. 34:12-13; 39:1; 141:3; Jas. 1:26; I. Peter 2:21-23.

In Deed.—Matt. 25:34-36; I. Tim. 6:17-19; Jas. 1:22-25; 2:14-17; I. Peter 4:10.

In Life.—Matt. 7:21-23; Gal. 5:22-25; II. Tim. 2:15-19; Heb. 12:1-2; I. Peter 1:15-16.

Toward the Brethren.—Matt. 23:8; John 13:35; Gal. 6:10; I. Peter 3:8-9; I. John 4:20-21.

Toward all Men.—Prov. 3:27; Matt. 5:43-45; Luke 6:31-35; 10:33-35; Rom. 10:13-15.

5. Reading.

Calling in a new home recently, I remarked to a young woman of nineteen, I have heard about you often and have been anxious to count you among my friends. With a surprised look and trembling lips, she replied, "Have you? Why I didn't know that anybody ever thought of me, or cared about me." What a joy to be able to tell her of One who is always thinking and caring about us; but in Christian America shall it be that some must cry "No man careth for my soul?"

In the little town of Edwarddale, a young Welsh girl (sixteen) baptized only a few months ago, came soon to realize that her salvation involved a call to service! With a rare sweet spirit and a genuine love for lost souls, though frail in body, she was led to open the doors of her home to the little "strangers" in the streets. Every Friday afternoon fourteen little ones gather around this one whom they love devotedly. Sewing is the attractive feature. They are taught Gospel songs, listen to a Bible story and return to their homes each time with some new truth stowed in their memories.

"The restless millions wait, that light Whose dawning maketh all things new.

Christ also waits, but men are slow and late;

Have we done all we could? Have I? Have you? Oh! let this thrilling vision daily move us

To earnest deeds and prayers before unknown;

That precious souls from many may join us,

When Christ brings home His own."

6. Song.

7. Discussion.

The Factory, Mining and Lumber Towns. (See leaflet.)

8. Leader present the sending of boxes to Mountain Schools, as suggested by W. M. U. (Leaflet, "One dollar in the mountains.")

9. Song.

10. Recitation.

Working Together With God. (See leaflet.)

11. Gathering of envelopes.

12. Close with the Mizpah Benediction: "The Lord watch between me and thee when we are absent from another."

Note.—The last day may be observed as an "all-day meeting." A simple lunch being provided by the society and the program enlarged as they see fit.

(Continued on page 14)

DOCTOR EXPLAINS His Article in the Medical Magazine About Coffee

One of the most famous medical publications in the United States is the "Alopathic Clinic" in a recent number of which an entertaining article on coffee by a progressive physician and surgeon was published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years and my children actually cry for it and will not be satisfied with any other beverage. Indeed they refuse to eat until they have had the customary cup of Postum and as it is a re-builder and does nothing but good I am only too glad to let them have it.

"To get the best results we boil the Postum at least twenty minutes, and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderful quick and sure re-builder. Ten days' trial in place of coffee proves it. Look in pkgs. for the famous little book, "The Road to Wellville."

THE PERSONAL ELEMENT IN SOUL-WINNING.

By R. S. Gavin.

I believe with all my heart in evangelists. They are called of God. Revivals will continue to be—much as they have been in the past. Whether or not Pentecost can ever be repeated, I cannot say. Dr. Cox says "No;" and others say "Yes". Of this, however, I am sure: The time has come when the Christian world should awake to the wonderful efficiency of personal power in the matter of soul-winning. Dr. Cortland Myers calls the recognition and proper use of this efficient power, the "New Evangelism"; which, however, he says, "is the old and most efficient way of bringing men to Christ." He continues: "It is heart contact, it is personal touch, it is the individual relation, it is Andrew after Peter, Philip after Nathanael, Christ after Nicodemus." H. Clay Trumbull has a little book, called "Individual Work for Individuals," in which he sets forth some of the success with which he has met in doing personal work. It's an inspiring little book. The doctor maintains that God's chosen way of leading men to Christ is by one person winning another person. And it does seem that one individual going after another individual and bringing him to Christ, is not far from ideal service in the earth-part of the Kingdom of Heaven. There is nothing human that is superior to work like this; and nothing that can take its place. Henry Ward Beecher used to say: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says: 'Thou art the man'." And that reminds me of the old adage: "If you want to carry your point with a man, send a committee of two to see him, and let one member of the committee get sick so he cannot go."

A missionary said: "We do not need great preachers in our mission; but if you can find a man who can talk familiarly, and face to face, with another man, whenever and wherever he meets him, we need him."

Every Christian ought to learn how to do personal work; and then he ought to do it all the time. "Courageous, consecrated, conscientious personal work in the store and office, in the factory, on the street, and everywhere, would solve the increasing problem of how to reach and hold the host of men outside the Kingdom of God." This is Heaven's ordained means, at least one of them, of reaching the masses. Dr. Myers is authority for these figures: "If there were only one Christian in the world, and he worked for a year and won a friend to Christ; and those two continued to win each year another, and every one brought in to the kingdom yet another every year, in thirty-two years every person in the world would be won to Christ." Just think of the opportunity we are letting slip! But the sort of personal work I want now to emphasize is that which every Christian should do during seasons of special grace-manifestations. I cannot now re-call a single instance where much personal work was done, that there was not many conversions.

Mr. Torrey's work in Philadelphia seemed to drag for many weeks; but his complaint was that he could not get the Christians to do personal work. As soon as they got in earnest, souls were born into the kingdom in great numbers. At another meeting of great soul-saving note a census was taken with reference to this very subject. And it developed that of the hundreds converted, not more than a half-hundred came to a satisfactory knowledge of Christ without the assistance of a personal worker. These are no exceptions. No meeting can accomplish all that it ought, without personal work. If you want your friend won for Christ, go to him yourself; get him to where there is but your arm's length between you and him—and if your arm is bent considerably at the elbow, it will be all the better; and then tell him you love him, and want him to come with you to Christ. Bro. Pastor, in your meeting do not let up until you have, in some way, enlisted your members in personal work. It will do them good; and, other things being right, will insure a great meeting. And don't underestimate the largeness of this sort of work. If every one of your

members can be instrumental in leading just one soul to Christ, see what the result will be?

I was in one meeting where a brother fixed his heart's desire upon an aged sinner who could not walk to the meeting-house. He took his buggy and horse and brought him, day after day, to hear the Gospel. Dr. Wharton tells of a Christian woman who denied herself the pleasure of attending the meetings of a revival, in order that she might care for other women's babies while they attended the services. She said: "I have been minding children for six different mothers the last six nights, and three of these mothers have already accepted Christ."

Another minister, great in the pulpit, but with scarcely a thought of the importance of personal work, had just finished one of his greatest sermons. As he came down the steps to go to his home, a little girl, filthy and in rags, pulled at his coat-tail, and said: "I want you to help me get her in." The astonished minister asked: "Whom do you mean, and where is she?" "I mean my mother," said the little girl, "and our home is in the alley in a distant part of the city, and mother is dying, and I want you to help me get her into heaven." "Shall I go, or shall I not; and if I go, what shall I say?" thought the minister. Duty triumphed, however, and he went. He found the dying woman on a bed of straw; and then he tried to talk to her about the goodness of God and heaven and its glory—but she answered him not a word. He stumbled and fumbled, and quoted verse after verse from the Bible—but she did not so much as open her eyes. At last, for he was brought to his wit's end, he stooped down close to her and said: "My dear woman, Jesus Christ died for you. He loves you now. And he wants you to let Him save you now, just like you are." Then the great preacher adds: "Her eyes opened and her lips moved. I stooped to listen. I heard her whisper her prayer of penitence and ask God for Christ's sake to forgive her. And then I saw her spirit take its flight back to its Giver." And then he says: "I think we got her in that night, but I know my whole life was changed; my whole conception of the ministry and the work of a Christian was changed; my whole theology was changed; and most of all, my heart's relation to my fellow-men was changed." And that is what I am trying to say. Personal work! It is the very climax of Christian service; and, what is more, the blessings of God always abide upon it.

THE PREACHER FROM A LAYMAN'S VIEW-POINT. III.

With the best intentions the printer caused me in my last article to misspell several words, syntax, benefitted, Macauley, and Agricola, and cut me off in the midst of a sentence; and this too in a paper advising my brethren to spell correctly! I have requested my brother, the editor, who is one of the busiest men in Alabama, and who, therefore, cannot find time for everything, to allow me to read the proof of my articles. Then the faults will be mine, not the printers.

In addition to the imperative necessity of a thorough knowledge of English grammar to the importance of rhetoric, and to the help which, as all will readily see, will be derived from reading masters of style and great works of history, the young preacher will do well not to neglect poetry. The reading of genuine poetry will add much to the charm and mellowness of style, and will promote also a species of sympathy, which gives added power to public speech.

First of all, I would advise the careful reading of the great masters of poetry, Homer, Virgil, Milton, and Shakespeare. In addition to the vast fund of information to be obtained from the two ancient poets (which should be read in the original, if possible; if not, then in translation) and the last named, their works will have a great and permanent influence upon the style of the preacher. In the description of scenes and events around the walls of Troy, in Virgil's account of the same war and of his hero's adventures at Carthage the reader will discover a majesty and grandeur which will not only charm but will also have a potent influence in shaping style. The same may be said, and even more strongly, of the descriptions in "Paradise Lost." In

Shakespeare the wonderful insight into motive and result, the drawing of character, the sympathy with the passions and principles of men will open for the preacher a deep mine of thought and of reflection.

Then a large measure of assistance will be gained from the poems of Tennyson. In beauty, tenderness, and sympathy he has, in my judgment, no peer among poets. At times in his life he was assailed by fears and doubts; but in the ripeness of old age, in possession of experience and a larger wisdom, he came once more and forever into a full and luminous faith in God; and then he wrote "Crossing the Bar," which he bade his son place last in his poems, as giving the final expression of his trust in the Almighty and in eternity with God. There is the ring of true faith, there is something noble and uplifting in his joy that he will cross the bar and "meet his Pilot face to face" and sail under him the voyage whose end is the everlasting haven of rest. To point out his best poems would be to single out in a tiara, whose stones are all rare, the finest gems. And yet perhaps we should read first and again "In Memoriam," "Locksley Hall," "The Bugle Song," and "Crossing the Bar."

While we must condemn in unmeasured terms his life, full of wrong and sin, still in Byron we shall find a vigor, a wildness, a weird grandeur, a genuine fire of poetry, seldom equalled, never surpassed.

In Scott, rarely mentioned as a poet, since his power as a novelist overshadowed his genius as a poet, we find much to admire, much to help. The preacher would do well to read his "Lady of the Lake," "Marmion," and "Lord of the Isles."

The preacher should read Moore's "Lalla Rookh" and his "Irish Melodies," which will charm and help; and he cannot afford to leave out Burns, Southey's "Curse of Kehama," Coleridge's "Ancient Mariner," Wordsworth, and Pope. Perhaps I should be ashamed to confess it, but I find little to stir or interest me in Browning. Some profess admiration for him, which is sincere; many say that they delight in his writings, because it is "a fad" to be pleased with them. Some years ago I heard a distinguished man lecture for an hour upon Browning. He spent some forty minutes in endeavors to explain why he did not understand some of his productions; the rest of the hour was given to extolling the merits of Browning.

The present poet laureate of England, Austin, does not seem to me to be a poet at all. Why Queen Victoria gave him the garland is a mystery.

Among American poets I would advise the reading of Longfellow, Whittier, Bryant, and Poe. Longfellow's "Evangeline," and "Hiawatha" will richly repay a careful reading; and among his shorter poems "The Skeleton in Armor" is perhaps the best, while some of his noblest thoughts are found in "Voices of the Night."

Among Bryant's short poems, "Thanatopsis" is of course, the best; but the little poem, "To a Water-fowl" is one of the most beautiful fancies in our language. And it is not all fancy; for the last verse shows the poet's abiding faith:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,

In the long way that I must tread alone
Will lead my steps aright."

Of Poe I would advise the reading of "The Raven," which has been called "the poem of despair," "The Bells," and "Annabel Lee." As to his prose works, while they possess the stamp of genius and have made him world-famous, they are best omitted. Wild, gloomy, unreal, they leave an unwholesome feeling and bring to the reader no impressions for good.

Of Walt Whitman I could write for my young brethren much, and practically all in condemnation. The world of literature is so wide and offers so much that is pure and useful, that we should waste no time upon an author whose fancies were largely impure and much of whose "poetry" is veriest trash.

Apart from the value of poetry for the preacher's style and in helping thought, a sermon that contains a verse now and then, a verse well chosen and appropriate, is all the more effective. The judicious use of a little poetry adds a fine flavor to discourse; it stirs the imagination; and imagination, as well as logic, is a gift of God.

A. J. MONTAGUE.

Sermon of J. B. Hawthorne at the Southern Baptist Convention

"As ye go, preach."—Matthew x; vii.

This was Christ's command to the twelve apostles when He sent them forth to proclaim His saving Gospel to a lost world. "As ye go, preach." Do not wait for special reasons and special occasions; do not wait until you come to some city or town or village; do not wait until the people gather in a synagogue and are comfortably seated. As ye go, preach. Preach to those you meet on the highways; preach to the impotent beggars on the wayside; preach at every cottage roof; preach to the fishermen in their boats; preach as you pass through the market-places and along the streets; preach everywhere. "As ye go, preach."

This is God's counsel to all men. Every man, whether his dwelling place be a palace or a hut; whether he be rich or poor, learned or ignorant, famous or obscure, has a message to deliver. A deep and abiding conviction of this truth would invest the humblest human life with dignity and importance; it would impart to it an inspiration that would render it luminous, masterful, victorious.

Physical science has taught us that even the meanest thing that grows upon the surface of this planet plays a vital part in the economy of the material universe. The smallest and most inconspicuous flower to be found in field or forest is the product of the combined forces and influences of the physical universe. If you will look up some night when the atmosphere is clear you will see in the dim distance what seems to be a white mist; we call it "the milky way." If you will then look through a powerful telescope at the same object you will find it to be a vast cluster of stars. Now, among the myriad orbs of that immeasurable aggregation there is not one orb whose life is not vitally related to the life of the smallest flower in your garden, and in the stupendous system of creation that little flower has its place to occupy and its contribution to make.

There is another universe—a universe of moral and spiritual forces—and in that every human being has a distinct place and mission. With what ineffable dignity and grandeur this thought invests every human life.

I know that it is difficult for some to grasp this conception, to compass its magnitude and to take in the inspiration and glory of it.

It is no easy task for you to realize that the immeasurable universe, as a whole, has any regard for the life you live, or that your life can affect, in any degree, the fortunes and destiny of every other life in the broad and boundless expanse of creation. You tell me that no man however exalted and mighty in the affairs of this world, is essential to the progress of the race; you tell me that great men die and the world goes on as before. My reply to this is, that the world would not be what it is if such men had not lived. Christianity would not be the power it is today if Paul had not lived and preached the unsearchable riches of Christ. England and Scotland would not be what they are today if such men as John Milton, John Bunyan, John Knox, John Wesley, Thomas Chalmers and Charles Spurgeon had never lived and labored.

If George Washington, John Adams, Thomas Jefferson and Patrick Henry had never lived America could never have become the country that she is today.

But the pre-eminently great man is not more truly a factor in the forces which shape the characters and destinies of communities, nations and races than the poor and obscure peasant who is unknown beyond the narrow limits of the rural neighborhood in which he lives. Every man is vitally connected with the whole universe of moral beings. He has his place, his message, his mission, and his influence extends to the uttermost boundaries of social existence. Paul

teaches us that "none of us liveth to himself and no man dieth to himself." He belongs to a boundless brotherhood of beings whose interests, in some way and in some degree, are affected by his character and conduct. It is because we are compassed about with a "great crowd of witnesses"—witnesses visible and invisible—witnesses on earth and witnesses in heaven—that the apostle exhorts us to "run with patience the race that is set before us." Everything that we do or think or say or feel starts a wave of influence that touches the whole realm of mortals here below and extends to the innumerable company of disembodied spirits in the unseen world above.

Brother, if I can get only this great truth into the minds and hearts of those who have come hither for spiritual food and inspiration I shall be more than compensated for my anxieties and labors on their behalf.

Let every man of you believe that he is divinely chosen to occupy a definite sphere; that he is divinely appointed to perform a definite task; that he is divinely commissioned to deliver a definite message; that he is sent of God to bless the world; that it is his exalted privilege to think and say and do things that will enrich and elevate his fellowmen on earth and contribute to the joy and glory of saints and angels in heaven. Such a faith will make any man a real factor in the moral life of the universe.

Let every Christian mother know and feel that she is the divinely appointed guardian and guide of her child, and that no message is more significant and sacred than the message of motherhood; that of all the moral moulders and spiritual builders of society mothers are the most important. Let all our mothers be true to their sacred trust and this republic can stand against any combination of powers on earth or aggregation of demons within the gates of hell.

Of all the blind suggestions which certain foolish forms of socialism are making in these latter days, none is more absurd and mischievous than that the state should nurse the children and set mothers free to earn their own living. To secure the economic independence of women by committing their children to the care of public institutions, would destroy the foundation of social order, despoil home of its purity and peace, and bring upon the world the darkness and confusion of pandemonium. Such a scheme is born of infidelity and indicates blindness to the deepest and strongest filial and maternal instincts. The mother needs the child and the child needs the mother. They are dependent, each upon the other. This is God's order, and he who would ignore it or modify it is society's worst enemy.

Let every mother realize that she is the divinely appointed keeper and moral and spiritual teacher and guide of her own child. Let her joyfully accept the sacred task and devote her life to the faithful performance of it. Let the wisdom, ideals, inspirations and holy emotions derived from communion with God and the devout study of His word be converted into daily messages for her child. Let these messages begin as soon as the child is able to discern the meaning of her words. John Wesley's mother taught him to distinguish between right and wrong, honor and dishonor before he was able to read. The mother of Dr. George W. Sampson taught him to believe in Christ as his Saviour and to rejoice in the hope of a glorious immortality when he was only five years of age.

There are mothers who carry precious and saving messages in their hearts for their children, but they postpone the delivery of them from day to day and from year to year. The danger is that they may never deliver them, or that they may delay the duty until it is too late to accomplish what they wish.

"As ye go, preach." Let what you

have in your heart for your child be given him day by day.

When an aged and Christian mother was dying, her daughter said: "Mother, have you anything special to say to us before you go hence?" "No!" she calmly replied; "No! I have said it all as I went along." That mother had obeyed the command of her Lord—"As ye go, preach."

As soon as I was old enough to understand, my father began to tell me what he was asking God, day by day, to do for me. The first was that in early life he would make me a Christian; the second was that he would call me to the work of the Christian ministry, the third was to make me a true lover and supporter of foreign missions. In after life I saw and understood his methods of impressing my mind with these subjects and of making me conscious of his anxieties for my spiritual development and usefulness. These anxieties were expressed in his morning and evening supplications at the family altar, in his selection of passages of scripture for me to read and of books which he bought and put into my little library. He named me for the first Christian missionary to Burmah—Boardman. He requested me to read the life of Boardman written by Dr. Wood. I have never had any deeper religious emotions than I experienced in reading that book. He often invited returned missionaries to his home, and, while there, their constant theme of conversation was the struggles, hardships, self-denials, sufferings and successes of God's servants on the foreign field. I remember very distinctly an old missionary who had lost his eyesight. I can never forget the emotions I felt when that aged, blind and tottering spiritual hero laid his tremulous hand on my head and invoked upon me God's preserving and guiding grace. By all these means and methods my father sought to realize the desires and hopes which he cherished for me. For forty-five years we journeyed together in the pathway of life, and there was scarcely a day, in all that period, that was not marked by some new message of admonition, encouragement and affection from his lips. "As ye go, preach."

Two or three considerations will be sufficient to convince us of the wisdom of this counsel.

If you do not deliver your message as you go along, if you postpone it to the close of life, it will not be worth hearing. In a conversation with a frivolous, worldly-minded and negligent mother I said to her, "You claim to be a Christian, but how can your children ever know that you are a Christian and that you have any solicitude for their spiritual welfare, if you never speak to them on the subject, and continue to live as you are now living?" Her reply was, "they will know it when I come to my dying hour." I said to her what I would say to all negligent mothers, "If you have no message for your children as you go through life you will have none worth hearing when you come to the end of life." "As ye go, preach."

Great messages do not come to a man by magic; they are not flashed into him by some arbitrary power; they grow out of his life. The best things are said by the best men. I admit that some immortal men have written good maxims; that some very bad men have, at times, given good advice; but in such cases it is not their message that they deliver—it is one they have learned from others and of which they have only a theoretical possession. It is the truest men that see beauty in the heart of truth. It is the men whose minds habitually dwell on the true, the beautiful and the good; the men who sincerely covet and seek purity of heart, fellowship with God, and are ever struggling towards some vision of angels, some holy and lofty ideal, that have anything in their souls worth saying, and are willing, ready and eager to say it is as they pass

through the world. They find their message every day. They find it in daily meditation, in daily prayer, and in the blissful experiences that come to them in resisting and overcoming temptation, in mastering great difficulties and in the steadfast and faithful performance of daily duties. Such men have something to say to the world, and they say it as they go along. They do not postpone it to the dying hour. They want the joy of telling it all along the journey to the grave and of seeing the fruits of it in the lives of those who are permitted to hear it.

If you have anything in your heart for others, say it now, because if you postpone it to the last of life the effect of it will be feeble and transient. The world is not redeemed by death-bed testimony; it is the life that tells. The lightning that flashes from a midnight storm breaks the gloom and illumines the darkness for a moment, is not the light which makes the flowers grow. They flourish in the light which comes steadily from the great orb of day. It is not how a man dies, but how he lives that turns men to God and righteousness. In the dying hour many a man is frightened into saying things which he never said and never had any disposition to say at any previous period of his life. An old man who had never recognized God and his Christ at any stage of his long career, imagined that he was dying, and said to his physician, "Go out quickly and bring me a minister; I want to confess my repentance towards God and my faith in Jesus Christ." When the physician assured him that he was not dying, he replied, "then, doctor, don't go." The man whose life has never witnessed for God can bear no testimony when the bony hand of death rattles at his door that is worth listening to. In your last will and testimony you may bequeath to some mission board \$10,000, but if you give nothing to the cause while you live your bequest will be a very unsatisfactory manifestation of Christian benevolence and a very feeble witness for God and his kingdom.

You should deliver your message as you go along, because you are constantly passing points to which you can never return. There is a message for every period which cannot be delivered at any other period. If you are a parent there is counsel to be delivered at any other period. If stage as long as they are with you. If you miss giving them what they need up to the age of ten you can not give it later on. "As ye go, preach."

Put the best message you have into the passing hour knowing that hour will never come to you again.

During my pastorate in Montgomery, Ala., a gentleman, who was not a Christian, but a member of my congregation, sent me an invitation to go hunting with him, which I accepted. As we rode along in the direction of the hunting ground, the conviction seized me that I ought to use the opportunity which that day's excursion afforded me to lay the subject of personal religion on that man's heart and conscience. That conviction was transmuted into purpose and action. As we journeyed together I preached he respectfully and reverently listened. The result was his conversion and public confession of Jesus Christ as Lord and Savior. After ten years of noble Christian service in his church and community he was smitten with an incurable disease which carried him to his grave. There is but one word in the English language that fully expresses his dying experience. That word is peace. His departure was as serene as an autumnal sunset. I can scarcely think of it without wishing to sing—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly there."

(Continued on Page 16.)

An Interesting Page For Preachers and Their Wives

SOME DON'TS FOR THE PULPIT

By Stephen A. Northrop, D. D.

Don't exaggerate.
Don't fool with doubts.
Don't let success tip you over.
Don't dabble in business ventures.
Don't snub anybody, even a book agent.

Don't get the dumps. Live in the sunshine.

Don't jolt in ruts. Vary your services and methods.

Don't make long pulpit prayers. Tedious petitions drag heavily.

Don't imitate others. Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

Don't preach long sermons. "No conversions after the first half-hour."

Don't be cold in your delivery. Preach red hot from the heart a positive Gospel.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't be untidy. You cannot teach men to become clean inside if you are unclean outside.

Don't "grow weary in well doing."

"Kill yourself with work, and pray yourself alive again."

Don't harp too much on one string. Variety is pleasing, and God's Word gives ample choice of themes.

Don't figure for a larger field of labor. If the Lord has got anything bigger for you He will let you know it.

Don't tire people out with long introductions. You can spoil the appetite for dinner by too much thin soup.

Don't hesitate to speak on public questions of the day—and all evils, too—but do not introduce party politics in the pulpit.

Don't neglect study and closet prayer. The finest human pipes give forth no music unless filled with the Divine breath.

Don't bawl or scream. Too much water stops mill wheels and too much voice drowns sense. Thunder is harmless, lightning strikes.

Don't scold your congregation or the burden bearers. Attack measures and hit people only when they stand between you and the devil.

Don't drop your voice at the close of a sentence. The effect is practically lost. Your audience has as much need to hear the end as the beginning.

Don't be envious of other and more successful ministers than yourself; if it is in your nature—"that green-eyed monster"—pray the good Lord to cast it out.

Don't forget the boys and girls in service and out. Their attention is well worth gaining, and you may often be able to reach older hearts through younger ears.

Don't go on after you have finished, saying, "As I have said before."

If you said it before, say something else after. Let the clatter of the mill cease when the corn is ground.

Don't ramble here and there. Aim at the mark. Hit it! Stop and see where the shot struck, and then fire another broadside straight from the shoulder. Pack your sermons.

Don't get the blues on stormy days because only few are out. Preach your level best to small assemblies. Jesus talked to one woman at the well, and she got Samaria out to hear Him next day.

Don't exhaust your lungs but keep them full. Take long breaths, then you will not close each sentence ah, with a terrible gasp-ah, as if dying for air-ah, and so strain your lungs-ah, and never find it out-ah, till the Philistines make sport of you-ah. Inflate your lungs.

Don't advertise false isms and the men who create them. It is not necessary to expend consecrated energies in striking at gnats with the club of a Hercules. If a mischievous error is at work, publish the gospel truth all the more to counteract, rather than fence with its author, and thus add to his reputation.—California Baptist.

Lines Out For The Parson.

The Hen Club of the village

Got together and began

To assert, preempt and pillage

The prerogative of man.

And they did him good and soundly

From his pedals to his crown,

Trounced him and berated roundly—

All but Miss Matilda Brown.

Ah! the troublesome dilemma

And the object of attack

Was the parson—got a blimber

In the middle of his back.

"Seems to us he ought to marry—

"Leven months he's been in town."

And the speaker paused to tarry

With her eyes on Tildy Brown.

"We have given seven parties

In the parlor of the church,

Maple sugars, a-la-carties,

But he don't come off the perch.

Mite societies we've handed,

Social teas—he must come down!"

Said the Club; and then demanded

A response from Tildy Brown.

"Needs a wife and needs her badly;

My! His cuffs are awful frayed,"

Joined the chorus in and gladly,

All undaunted, undismayed.

Then the spoons began to rattle

And the tea began to flow;

Poor Matilda! How their prattle

Makes her blushes come and go.

Now they fix her with their glances,

Now they stab her to the heart,

Now each teaspoon gaily dances,

Now each saucer plays a part.

"It's reported you've been walking—"

"It's reported true, I guess—"

"And there's been a lot of talking—"

"And last night I told him Yes."

—(Horace Seymour Kellar, in the Sun.)

The Minister's Wife.

These are the days when superabundant consideration and gentleness should be had for that one person on whom the itinerancy falls with dead weight. She is the mother of the parsonage children. She is dreaming of their schooling and their future education, and the spring conferences come on just in the nick of time to upset all her plans for the June graduating societies. Her heart is tender and aching a bit, probably. And she who has received so many troubles from others and borne them in prayer to the great white throne, to whom can she go to pour into a really understanding ear the story of the breaking of her own hopes and the heaviness of her own heart?

Be tender to the minister's wife. She wishes a stable home as much as you wish one. A new home in a new world every two or three years, the burying of her children in different grave yards, the heart hunger which bears, but so often is not borne with—these things should make our charges careful, considerate, and tender, as the spring conferences, so fateful, so disrupting, so heavy-laden for many a preacher's wife, come on.

Do not understand from this that preachers' wives are morbid, bereft of happy homes, or that the itinerancy has no compensations. We are only trying to say that the heart of the pastor's wife is a woman's heart—a heart that would receive, as well as give, the wealth of tender sympathy.

—Central Christian Advocate.

AN ECCLESIASTICAL HAT.

A milliner who works in a large city says that one day a woman came into the store very much excited, and wanted the trimming on her new hat changed. She said that it had been trimmed on the wrong side, relates the Youth's Companion.

"But," said the saleswoman, "the trimming is on the left side. That is where it ought to be."

"It doesn't make any difference whether it ought to be in front, or back, right or left, it's got to be on the church side."

"Church side!" gasped the astonished girl.

"Yes, church side. I sit right next the wall in church, and I'm not going to have all the trimming next to the wall. I want it on the other side, so the whole congregation can see it."

DISCOUNT FOR SHORTAGE.

A couple evidently from an exceedingly rural district recently presented themselves at the home of a Buffalo minister, and announced that they wished to be married. The would-be bride was of a homeliness to cause one less pity for the blind, but the groom seemed satisfied, and as they possessed the necessary license the minister proceeded to perform the ceremony.

"How much dew that come to, Parson?" the man then inquired, bringing a handful of silver change from a deep trousers pocket. "Name yer regular figger that you charge th' swells. I'm goin' th' limit, by jinks!"

"Oh, I have no regular charge," the minister said; "just give me what you think it's worth."

The groom turned and eyed his bride in a speculative manner.

"She's a good gal, ef she ain't much on looks," he said, thoughtfully, "an' I believe she is wuth a dollar an' forty-five cents!"

He was about to hand over the silver, when the lady caught, his arm, and deducted the five-cent piece from the sum.

"Wait, Si," she said. "Take back this nickel; you don't know it, but when I was a child I chopped off two toes with th' hatchet."—Harper's Weekly.

Feeble Saints.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old Negro preacher sang.

"Judge not the Lord by feeble saints" And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God Himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the scriptures utter. They judge the Lord by "feeble saints."

They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavilers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the believer, "If you who know the truth, go to the Word; go to him who is the truth; judge not the Lord by feeble saints."—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

—Illustrated Christian Weekly.

passing a general local option law at the next session of the legislature, still we don't intend to give up the fight until victory is won. We are appealing to our friends not to grow apathetic, but continue to talk our issue until after the battle shall have been won."

Sincerity is the first qualification of a successful—by which we mean a soul-winning—preacher. A minister may be eloquent, learned, logical, a master of style and of all the arts of the orator, but if he lack sincerity, he will not reach men's hearts. Of all places in the world mere professionalism is out of place in the pulpit. Honesty of belief is there more important than the graces of oratory—an honesty that shines in the face and pervades every utterance. A message winged by conviction carries a force that no eloquence of speech though it be that of a Demosthenes, a Burke or a Webster, can impart to it. The motto of the preacher should be, "I believe, therefore I speak." A man in the place of a teacher of the truth, struggling with doubt, is a pitiable spectacle. He is out of his proper sphere.—Ex.

Does the duty of the pastor toward the children of his flock end with—if he gives it—a brief address to the Sunday-school now and then, or a little talk especially addressed to them before the morning sermon? These are good, so far as they go, and it were well if more pastors did even this much. But is there not more that he can do? Can he not visit them in their homes, win their confidence, instruct them in spiritual things, and occasionally gather them on week-days for special teaching in the simple truths of the Gospel? Such kindly shepherding as this would do more for the growing generation than many sermons. The pastor would need to school himself in this (to most pastors) new department of pastoral work, but it would, we believe, yield large returns in spiritual results.—Ex.

BUILDING FOOD To Bring the Babies Around

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food to bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth, and being so weak he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts, and although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came I raised her on Grape-Nuts and she is a strong healthy baby and has been. You will see from the little photograph I send you what a strong chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in pkgs. for the famous little book, "The Road to Wellville."

FRANK WILLIS BARNETT
Editor and Proprietor



J. W. HAMNER
Corresponding Editor
A. D. GLASS
Field Editor

THE STATE CONVENTION.

Let's go to Talladega determined to inaugurate a forward movement along all lines of our organized work. It has been well said:

The past year has been a significant one in our history. North and South are once more knit together; Baptists from the ends of the earth, having met together, have come to realize their strength as never before and to recognize the large place that Almighty God has given them in the bringing in of his kingdom. Inspired by this deepened consciousness of power, let us gird ourselves as never before for the work in hand, and with united hearts move forward to meet the opportunities of the hour. Let pastors and people work together, make definite plans; begin now; be much in prayer; rejoice in sacrifice for His sake.

When we get to the convention one half of the year will already be past. If we accomplish much we must be ready to go to work without delay. Brother, sister, will you be there ready to help?

THE EDUCATIONAL COURSES.

The educational work of the Baptist Young People's Union of America will receive large attention at the Omaha Convention, which is to be held July 12 to 15. The Christian Culture Course classes are just closing their winter season's work. The courses have been unusually successful this year by reason of the attractive presentation both in missionary directions and in the Sacred Literature Course. Dr. W. H. Geistweit will write the Sacred Literature Course for next year on "The Young Christian and the Bible." Those who know Dr. Geistweit will readily appreciate the treat in store for our young Baptists next year. The Advanced Courses this year have taken unusual hold upon Baptist people, particularly students in our institutions of learning. Dr. Mullins' book, "Why is Christianity True?" making the third book in the Advanced Christian Culture Courses, has had an unusual run, and is already in its third edition. It is reported that quite a number of educational institutions have adopted Dr. Mullins' book as a regular text book and the interest is deepening on every side. The Conquest Missionary Course is likely to undergo a radical change in the near future.

GREATER ADVANCEMENT.

Throughout the New Testament the idea is made prominent that Christians should strenuously endeavor to continue advancing in the enlargement of their spiritual life, and also in the ability to perform right service for God. Paul used rare tact in getting young and weak Christians to steadily press on to greater achievements for the Lord's sake. He often commended them for the advancement which they had already made, and then urged them to push on to still greater advancement. In one of his letters he says: "We beseech and exhort you in the Lord Jesus that, as ye received of us how ye ought to walk and to please God, even as ye do walk—that ye abound more and more." In the same letter, as also in others, he urgently entreated the believers to keep advancing in love, in faith, in liberality, in knowledge and power. It was not only for the furtherance of the Lord's cause that Paul asked for such advancement, but also for the highest benefit of the Christians themselves. Many of Paul's hindrances came through the weakness and littleness of Christians who might have been much stronger and larger than they then were, and they would have been, if they had come near doing their full duty. There were a large number of spiritual babies at a time when they ought to have been full-grown men and women in Christ. And this is the bane of many in our churches today. There are a great many Baptist babies in our churches, and for this reason pastors have trials and tribulations which they would not have if those little ones had grown into manhood and womanhood a good while ago. A much greater advancement is sorely needed.

A SPLENDID REPORT.

Dr. E. Z. Simmons has just sent us the annual report of the China Baptist Publication Society, Canton, China, for 1905, which shows the society to be in excellent shape. We publish it elsewhere and beg our readers to read it carefully. The style of binding is typical Chinese. The double leaf is necessary in purely Chinese books because of the thinness of the native paper and because only one leaf is printed at a time. The entire native process from manuscript to completed book may be briefly described as follows: First the matter is carefully written on very thin paper just as it is to appear when printed. This sheet is paster face downwards on a smooth board, made of specially selected wood, then the wood beneath the white portion of the paper is cut away sufficiently deep for the type to stand out ready to be printed from. Both sides of the board are utilized. An expert workman can cut from 400 to 500 characters in a day. In printing, the board is fastened on a low table and a brush, made of palm fibre, is used to spread on the liquid, made from lamp black, water and rice flour. Then a sheet of paper is adjusted over the board, or block, as it is usually called, and smoothed down with a planer made of palm fibre. The block yields a clear impression when new, but gradually becomes indistinct. A skillful workman can print from 3500 to 4000 leaves in a day. This was the only method available for doing Chinese printing in Canton ten years ago.

COMPLETE SUNDAY CLOSING FOR JAMESTOWN EXPOSITION.

Wilbur F. Crafts says: The battle for the complete Sunday closing of the gates of the Jamestown Exposition is not yet won. The Committee of Congress reported in favor of closing only the "exhibits and amusements"—not the gates. The Superintendent of the International Reform Bureau went to Norfolk and persuaded the Exposition management to vote a complete closing, but the Senate Committee on Industrial Expositions after a hasty consideration, reported the bill in the same form as the House Committee, without any provision for closing the gates. The Senate has four times rejected such a half opening, and will no doubt do so again if every Senator, especially those on the Committee, get telegraphic votes to this effect (let ten sign together): "Undersigned urge complete Sunday closing Jamestown Exposition." The Senators on the committee are: W. Warner, Mo.; W. Murray Crane, Mass.; H. C. Hansborough, N. Dak.; C. W. Fulton, Ore.; N. W. Aldrich, R. I.; G. Sutherland, Utah; F. B. Brandegee, Conn.; J. W. Daniel, Va.; L. Rayner, Md.; E. W. Carmack, Tenn.; J. B. McCreary, Ky.; F. G. Nowlands, Nev.; J. M. Gearin, Ore. Some of these men have been deceived by a slick presentation of what is called the "park idea." It is spoken of as "allowing the gates to be open on Sunday just for the people to walk or drive through the grounds as a park." But in fact at Portland, Ore., where even the churches were deceived into assent by such an innocent picture, it proved to be a trick to get gate fees and noisy excursions also, and the Sunday traffic and secular entertainment made such a "vanity fair" that a Christian speaker brought from afar to inject a prayer meeting feature into the Sunday circus, on seeing what hypocrisy he was expected to aid, refused to speak. Let the people insist on complete Sunday closing of the gates as at St. Louis.

The words of Lincoln should be placed in the hands of every father and mother, of every preacher, of every teacher, and of every official in the land: "Let reverence of law be taught in schools and colleges, be written in primers and spelling books, be published from pulpits and proclaimed in legislative houses, and enforced in the courts of justice—in short, let it become the political religion of the nation."

EDITORIAL PARAGRAPHS.

The saloon, the house of prostitution, and the gambling den must be destroyed as a factor in politics.

In 1881 the total number of divorces in the United States was 20,762. In the year 1902 there were in the United States 35,846 divorces.

The arctic traveler Nansen was asked by a neighbor, "Did you take any alcohol with you when you left the 'Fram' to make your heroic expedition by sledges?" "No," said Nansen, "if I had done so I should never have returned."

In 1860 the number of children under 5 years of age to 1000 women 15 to 49 years of age was 634; in 1900 it was only 474. In other words, the proportion of children to potential mothers in 1900 was only three-fourths as large as in 1860.

Ears need converting. Gospel ears make gospel hearts. Critical ears starve the soul; they catch the husks, and let the food go by. Itching ears are too diseased and sensitive to convey gospel sounds. Dull ears are too heavy, and careless ones too volatile as channels for God's truth. Pray God for the hearing ear.

India and China are peopled by an unlettered multitude. In India today, with all that English government and Christian philanthropy have accomplished, there are still over two hundred millions of people illiterate, unable to read or write in their own tongue. The other great mission fields present a still more impressive picture of wide-spread popular ignorance.

"Order is heaven's first law." Glad and perfect submission to God's will is this heavenly law. Submission constitutes the harmony and beauty of heaven. Submission changes earth into heaven. Its absence into hell. How restful and musical will the order of heaven be to the soul, so long tossed and pained by the confusion and anarchy of earth. "I am going," said the dying Hooker, "to leave a world disordered and a church disorganized for a world and a church where every angel and every rank of angels stand before the throne in the very post God has assigned."

DR. DAVIDSON'S RESIGNATION.

The news that Dr. A. C. Davidson had resigned the care of the Southside Baptist church, Birmingham, Ala., the resignation to take effect July 1st in order that he might enter on his work as pastor at Murfreesboro, Tenn., came as a distant shock to the community, for he had endeared himself not only to his own people but to the public at large who looked upon him as the ideal Christian gentleman and public spirited citizen. Dr. Davidson will go to his new work followed by the prayers of the Baptists of Alabama. We will greatly miss him. May God's blessings be upon him and his family.

We admired Mr. Spurgeon because of his convictions, his courage, and his loyalty to the Bible. He fought well and said things strongly and sharply. It is better to be criticised for strength than for weakness, for sharpness rather than for dullness. He said: When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere savability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone."

THE USE OF ERROR.

In your issue of last week you raise the question whether the safety of the denomination does not require the fixing of limits to the freedom of teaching and preaching within the doctrinal tenets of the denomination under whose auspices one teaches or preaches. The question does not concern me personally, as I find myself in hearty accord with the tenets Baptists have ever held and promulgated, I myself being judge of course as to what those teachings are. Yet the question is one we ought to hold intelligent opinions about since it seems to concern not a few in our day and time. Let us ask a few subsidiary questions. What do we mean by denominational safety in this connection? Do we mean the preserving of a healthy Denominational Organism? I take it that this is in substance what we mean. Then let us ask the further question what relation does doctrine have to denominational health? I am sure this question has not been adequately thought out as yet. We often speak of heresy as poison. But is it such in its effect on religious life? I seriously doubt whether it can be shown to have this effect. As a matter of fact error has ever grown in the Kingdom of God hard by the truth, nor has it seriously affected the harvest of the good seed. Did not the Lord say "Let both grow together until the harvest." Much error is negative and may well be let alone to take its own course to its grave. The atmosphere we breathe has the greater part of its volume of a gas which is purely negative. The water we drink is all the better for us because it is adulterated. No man could live in pure oxygen, or drink distilled water. As a matter of fact there never has been nor ever can be a compendium of doctrine which is pure truth. And if there should be we would not be able to understand it. The doctrines of Christendom have been through all the ages a field of tares in the wheat, and we have every reason to believe that it will so continue until the end of the world and the coming of the angels. Nor are we at present able to distinguish between the one and the other in many cases. How many tenets received as the very truth of God today were not many years ago branded as the rankest error by men just as competent to know the truth as we are. How many Christians have brought forth the fruits of righteousness in the midst of appalling error! This does not prove that error is wholesome, but that it is often negative as regards religious health. I can but think that our people are unnecessarily and unwarrantably nervous and solicitous about what they fear are doctrinal errors. Most of them will be purely negative in their effect on the Denominational Organism and in the personal religious life. In the twenty years that I have been watching the career of Southern Baptists certain brethren have been crying "Wolf, Wolf," but to this writing no wolf has appeared and the flock has been needlessly stampeded. Their wolf turns out at most to be only a goat. I venture to assert that not one in five hundred doctrines which in the end turn out to be erroneous are injurious to religious life. A study of the history of doctrines will abundantly vindicate this estimate. So if often men make mistakes in their efforts to get at the truth of God, they have not done as much harm as some people would aver.

But very few erroneous statements of doctrine are absolutely bereft of the truth. They are mixtures of truth and error. For the most part the error is negative and does not impair the efficiency of the truth. Or if the error is deleterious in its effect on religious life personal or denominational, it is more than offset by the truth contained in the same statement and whose resultant effect is good. No man ever yet tried to get up a statement of Christianity for the overthrow of Christian life, except it be the products of the open enemies of the Lord as in the case of the Scribes of old who charged him with casting out devils by Beelzebub the prince of the devils. No man within the fold is competent to do such a thing, so, not even Judas. Take Dr. Foster's "Finality of the Christian Religion" to which you refer as the heresy of our day and admit that it is all you say it is (which however it is not); still the resultant effect of the book would be good. It has ten truths to one error and they are most wholesome truths.

The Syrian church during the first three centuries

of our era was one of the best types of the Christian religion then on the earth, and it was produced under the preaching of a heretical Gospel that denied the Immaculate conception. But its excellence was not due to its disbelief in that doctrine, but to the fact that it believed so many other wholesome tenets of Christendom. So then we make the further point that every production of a Christian teacher has a resultant of good to the reader. There is much in Dr. Foster's book which I would not approve as an accurate statement of the truth, but I hesitate not to say that it will greatly improve the preaching of any preacher who will study it through. Its author has been widely cursed by those who have failed to read it or have done so superficially; but few have discussed the presentation of Christianity therein set forth. I shall be disappointed if the view of Christianity presented in that book does not greatly enrich our preaching and increase its power in the near future, and that in spite of serious errors in the discussion.

We have been reasoning on the assumption that the indoctrinating of men is the way to conserve and promote religious health personal and denominational. Nor are we entirely mistaken in this. But there is something else more vitally affecting religious health than this. It is the disciplining of men to hear and heed the plain simple teachings of Jesus without regard to what theological theories or dogmas men may think lie behind them. I am persuaded that we would greatly promote the healthfulness of our Christian life in every way if we threw more emphasis on the every day Christian duties and their performance in the name of our Lord rather than be absorbed in the digging after deep doctrines of Christianity as a system of thought. Simple Trust in Christ and loyalty to Him in living the life he inspires is the road to a healthy piety both in each person and in the denominational body. Are we not straining at gnats and swallowing camels in this crusade after heretics. Let us get back to our every day business of serving the Lord. We do not need any limitations on anything except our forsaking of the every day duties as disciples of Jesus. In my mind this question of Freedom of Theological Research and Teaching has little if anything to do with the healthfulness of our Denominational Organism. But if it has any it is on the whole wholesome and not injurious. Let the brethren search and teach and we will get here and there a truth for our health and their errors will be comparatively innocent. As to their undermining the faith—it depends on what faith you mean. If by faith you mean their intellectual assent to certain doctrines, it may help them to have these loosened up a little; but if by faith you mean our personal trust and loyalty to our Lord you have misunderstood us if you think that any product of any human mind could for a moment accomplish such a result.

A. J. DICKINSON.

DISAFFECTED CHURCH MEMBERS.

Every church has a group of members, who, on account of some grievance, have become disaffected and offended. As a result, they have ceased walking with the church; they take no part in its activities, share not in its burdens, nor enjoy its privileges. They withdrew their financial support as well as their presence. Usually they are quite outspoken in their criticisms of the life of the church and conduct of the members. It is quite likely that there existed a cause, at least excuse, for taking offense; likely enough the criticisms are in a measure merited, though it may not be in good taste for inactive members to be quite so frank, seeing they are living in open violation of the sacred obligations they took upon themselves as members. These people are always a most perplexing problem to pastors and churches. In many instances they wander away from a Christian as well as a church life and are living unwholesomely. It will do them no good to "drop" or exclude them, and the church was made for them, and not they for the church, hence their interest should be first consulted.

A pastor of an eastern church is conducting an experiment with these good people in his church. Instead of excluding or disciplining them he has conceived a plan to unite them into one body or group and have them act by themselves in organ-

izing and supporting a church of their own. We are very much interested in the experiment. We hope it will work. If it succeeds we know of other churches which might try the same experiment. If these people, some of them excellent Christians, could come into contact with the class of members who, like themselves, are disaffected, and know the unreasonableness of their arguments, the inconsistency of their conduct, the deep injury they inflict on the church of God and how much they themselves suffer in spiritual life and influence, we believe they would "let the dead bury their dead," and they would walk with their brethren and sisters in cordial fellowship; or let them try to organize a harmonious, active and spiritual church out of the disaffected elements, and so realize the difficulties they will meet. We are deeply interested in the results of the plan of the eastern pastor. We will travel a long distance to see that church and publish broadcast any success attending the scheme. Something is sorely needed to set aright the "discontented members."—H. O. Rowlands.



OUT IN THE RAIN.

The clouds are grey and heavy,
And on my window pane
I hear the plash and patter
Of busy drops of rain.

But with the dull, sad echo
There comes to me again
A sudden trill of laughter—
A golden, glad refrain!

As o'er the soughy meadow
I turn a longing eye,
Two little white robed figures
Seem romping gladly by.

My naughty, truant babies!
I see them, even now—
The dripping curls that clustered
About each lily brow.

The rosy lips that dimpled
With smiles or pretty pout,
The little bare feet twinkling
The grasses in and out.

The sudden hush of laughter,
Each drooping, golden head,
When I had rudely chidden
And sent them off to bed.

O, mem'ry, hide the picture!
Blot out the trembling tears
And little sobbing heart-cries
That I have heard for years!

For out there in the meadows,
'Neath branches spreading wide,
My children, truant darlings
Are sleeping side by side!

The grey clouds droop above them,
Wild roses cling around,
And softly fall the rain-drops
Upon each tiny mound.

—Leila Mae Wilson.



PENANCE AND INDULGENCES.

Luke 5:32: "I am not come to call the righteous, but sinners to repentance."

Acts 13:39: "By him every one that believeth is justified from all things, from which he could not be justified by the law of Moses."

In my discourse on "Auricular Confession" I called attention to the fact that penance, as taught by the Roman Catholic Church, consists of three parts, contrition, confession and satisfaction, and I explained what is meant by each of these terms. When Protestants use the term penance they usually have reference only to the third part and not the whole of the so-called sacrament. It is the third part of penance—the satisfaction, or punishment, or works of penance imposed by priests after confession is made to them—that it is my purpose to discuss at this time.

The Roman Catholic Church teaches that a sacrament "is an outward sign instituted by Christ to give grace." It teaches that "there are truly and properly seven, and only seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them necessary for every person, as, for instance, Holy Orders and Matrimony." The seven so-called sacraments are: "Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony."

Dr. Challoner, good Catholic authority, in the "Catholic Christian Instructed," says: "What do you mean by the sacrament of penance?" "An institution of Christ, by which our sins are forgiven which we fall into after baptism." "In what does this institution consist?" "On the part of the penitent, it consists in these three things, viz: contrition, confession, and satisfaction." He explains satisfaction as follows: "By satisfaction we mean a faithful performance of the penance enjoined by the priests."

The Council of Trent, at its fourteenth session, in explaining the difference between the "Sacrament of Penance and that of Baptism," tells us that baptism makes persons members of the body of Christ, cleansing them from original sin and all sins which they have committed, but penance, by the sentence of the priest, cleanses them from all sins committed after baptism, "as often as, being penitent, they should, from their sins committed, flee thereunto." The Council says: For by baptism putting on Christ, we are therein made entirely a new creature, obtaining a full and entire remission of all sins; unto which newness and entireness, we are in no wise able to arrive by the sacrament of penance, without many tears and labors on our part, the divine justice demanding this; so that penance has with reason been styled by holy fathers a laborious kind of baptism. And this sacrament of penance is necessary unto salvation for those who have fallen after baptism; even as baptism itself is for those who have not as yet been regenerated.

The following canons were promulgated at the same session:

"Canon I. If any one shall say, that in the Catholic church penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism; let him be anathema.

"Canon IV. If any one shall say, that unto the entire and perfect remission of sins, three acts in the penitent, which are as it were the matter of the sacrament of penance, are required, to wit, contrition, confession, and satisfaction, which are called the three parts of penance.... let him be anathema."

In the second canon an anathema is pronounced against any one who shall say that penance is not rightly called "a second plank after shipwreck." Thus you see that the Roman Catholic church teaches that the execution of the sentence imposed by a priest or the doing of penance as he directs, is necessary to salvation.

The Roman Catholic church teach-

es that "baptism is a sacrament absolutely necessary for all, without which no one can enter into the Kingdom of God." The Council of Trent pronounces a curse upon any one who shall deny that baptism is not necessary to salvation. It also pronounces a curse upon any one who shall say "that true and natural water is not of necessity for baptism." And yet the church teaches that "martyrdom supplies the place of ordinary baptism by water, and is called baptism of blood." It also teaches that God gives His justifying grace to those who believe "the necessary Christian truths, sincerely desires baptism, and does his best to procure it, but who dies before he can receive it. This is called baptism of desire." So necessary to salvation is baptism regarded by the Catholic church that a layman, a woman, or even a child is authorized to administer it, in case of necessity.

How utterly contrary to the Word of God is all this. It substitutes a ceremonial law for the Grace of God. The Catholic church says that baptism makes one a child of God. Paul says: "Ye are all sons of God, through faith in Christ Jesus." The apostle John says: "As many as received Him, to them gave He the right to become children of God, even to them that believed on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This translation is practically the same as the Catholic version. But if baptism makes one a child of God, then he is born of the will of man, for without the will or consent of man it cannot be obtained. Baptism, we believe, is only a symbolic representation of what has taken place in the soul of the penitent believer.

The so-called sacrament of penance, as taught by the Roman Catholic church, has, we believe, no countenance from Scripture and is contrary to the fundamental doctrine of the gospel—the sufficiency of the atonement of Christ for the sins of men. The Bible teaches that Christ's "finished" work made full atonement for all sin. The doctrine of penance teaches that there must be a supplementary atonement by the works of suffering of the sinner himself, thus making the atonement of Christ only partial. The Council of Trent, as I have shown, calls penance "a second plank after shipwreck." But the Bible recognizes Jesus Christ as the only plank for the shipwrecked sinner.

The Council of Trent pronounces a curse upon one who shall say "that by faith alone the impious are justified;" also upon one who shall say "that men are justified by the sole imputation of the righteousness of Christ.... or even that the grace, by which we are justified, is only the favor of God." It will be readily seen by those who are familiar with the Word of God that these statements are plainly contradicted by numerous familiar passages of Scripture. I desire to quote only a few of such passages. "Knowing that a man is not justified by the works of the law but through faith in Christ Jesus, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified." (Gal. 2:16.) "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." (Eph. 2:8-9.) "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4:4-5.) Paul's one desire was to be found in Christ, "not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." (Phil. 3:9.) "What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith." (Rom. 9:30.) "Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10:4.)

There are many other similar passages that might be mentioned.

Dens, the Roman Catholic theologian, in his "System of Divinity," divides penances into three classes: vindictive, medicinal or curative, and preservative. But what are the works of penance, or satisfaction imposed by priests when forgiving sin? Dens says they are all included under three kinds—prayer, fasting, and alms. He says: "The following can be enjoined under the head of prayer, once, or oftener, either for many days or weeks, namely: 1. To say five paternosters and five Ave Marias, in memory of the five wounds of Christ, either with bended knees, or before a crucifix. 2. To recite the Rosary, or Litanies of the blessed Virgin Mary, or of the saints, etc. 3. To read the psalms Miserere, or the seven penitential psalms. 4. To hear mass, or praises, or preaching. 5. To read a chapter in Thomas a Kempis. 6. To visit churches, to pray before the tabernacle. 7. At stated hours, in the morning, evening, during the day, or as often as they hear the sound of the clock, to renew orally or in the heart ejaculatory prayers, acts of contrition or charity, such as 'I love thee, O Lord, above all things; I detest all my sins; I am resolved to sin no more; 'O, Jesus, crucified for me, have mercy on me,' etc. 8. At an appointed day to confess again, or, at any rate, to return to the confessor." Thus you will see that the Roman Catholic church teaches the faithful that prayer is to be regarded as a punishment rather than a privilege. I have been told by intelligent Roman Catholics and by those who have been converted from Romanism, that the usual punishment imposed by a priest in this country is the saying of a certain number of prayers. We have seen from Dens, who is a Roman Catholic authority, that not only is prayer to be inflicted as a punishment, but hearing "mass, or praises, or preaching," also visiting churches. This may account for the frequency with which many Roman Catholics attend mass and visit their churches during the week, which Protestants have been disposed to attribute to devotion.

But Dens explains the other two kinds of satisfactory works as follows: "To fasting may be referred whatever pertains to the mortification of the body, so that a perfect or partial fast can be enjoined. (1) Let him fast only to the middle of the day (feria sexta) on the sixth holy day, or oftener. (2) Let him not drink before noon, or in the afternoon, unless at dinner or supper, though he may be thirsty; let him abstain from wine and from cerevisia forti (strong beer). (4) Let him eat less, and take in the evening only half the quantity. (5) Let him rise early from bed; let him kneel frequently and for a long period, let him suffer cold, observe silence for a certain time, and abstain from sports and recreations, etc. To alms is referred whatever may be expended for the benefit of our neighbor. (1) To give money, clothes, food, etc. (2) To furnish personal assistance, to wait on the sick, to pray for the conversion of sinners, etc., and other works of mercy, whether corporal or spiritual."

Here we are taught that to give money, food or clothes to the poor, to wait on the sick and even to pray for the conversion of sinners, are punishments to be inflicted by priests on those who have confessed their sins to them. How different from the spirit and plain teaching of the Word of God. God's Word declares that "the blood of Jesus, His Son, cleanseth us from all sin," future sins as well as past sins, sins committed after baptism as well as sins committed before baptism. In plain contradiction of the passage of Scripture just quoted the Council of Trent says: "If any one shall say, that the whole punishment is always remitted by God, together with the guilt, and that the satisfaction of penitents is no other than the faith whereby they learn that Christ hath made satisfaction for them; let him be anathema."

I am sure that some of you are ready to ask how Roman Catholics reconcile such unscriptural views with the Word of God. You perhaps say, "I have never seen anything in the Word of God about 'doing penance.' Where do they get this doctrine?" I will answer the inquiry by saying that they get it by a false translation of the Word of God.

There are two Greek words that are employed in the New Testament that are invariably translated in our Protestant English versions by the word "repent." These words are "metamelomai" and "metaneo." The first word is used in only five passages in the New Testament while the other is frequently used. There is little, if any, difference in the meaning of the two words. Liddell and Scott say that the first word means "to feel repentance, to rue, regret," and that the second means, "to change one's mind or purpose. To repent." Thayer's Greek-English Lexicon of the New Testament gives practically the same definitions and says that the distinction often laid down between these two words are not sustained by usage. He says, however, that the second is the fuller and nobler term, expressive of moral action and issues, as indicated by its derivation and the greater frequency of its use. I can find no authority that either word conveys the idea of "doing penance," as taught by the Roman Catholic church.

Both the Roman Catholic and Protestant versions translate the first of these words, in all five passages where it occurs, by the word "repent." The Protestant version gives the same translation to the second word wherever it occurs. The Catholic version translates the word in most cases by the word "penance," though in some cases the same word is used in the translation as in our version. The translation of the first of our texts is as follows in the Catholic version: "I came not to call the just, but sinners to penance." And yet in Mark 1:5, where the same word is used in the Greek translation is as follows: "The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel."

Another striking illustration of the inconsistency of the Catholic version may be found in Luke 17:3-4. The American Revised Version translates as follows: "If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in a day, and seven times turn again to thee, saying I repent; thou shalt forgive him." In both verses the same Greek word (metaneo) is used and in both instances the same word (repent) is used in the translation. The uneducated, casual reader will readily see that the same idea is clearly expressed in both verses. The translation of the Catholic version is as follows: "If thy brother sin against thee, reprove him; and if he do penance, forgive him; and if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him." The same word in the Greek is translated in the first verse by "do penance" and in the second by "repent." Thus the Catholic version teaches that the first time a brother sins against you, you must forgive him on condition that he does penance, in other words, punishes himself for his conduct; but if he sins against you six other times in the same day, you must require only repentance, and not penance, of him.

There are other instances where the Catholic version uses the verb "repent" or the noun "repentance" as the translation of the Greek word referred to. There is no such thought in the New Testament. It has been put into the Catholic version by a false translation.

Indulgences very naturally follow penance. If the church has power to forgive sins and to inflict punishment on the faithful for sins committed, it follows that she has power to remit the penalty due to sin. Roman Catholic authorities have a good deal to say about the misrepresentation of

indulgences by Protestants. They tell us that ignorant persons have represented penance as being a license to sin. This representation has not been the meaning of the word, as by Cardinal Gibbons, by that representative of the Catholic church, as have sold indulgences to commit sin.

Cardinal Gibbons' definition of indulgence is as follows: "Penance is simply a remission, or in part, through the merits of Jesus Christ, of the temporal punishment of God on account of sin, and eternal punishment is remitted." This definition sufficiently horrifying to Protestants, who have a doctrine that the superabundant merits of Jesus Christ alone, but of his saints, that are able to remit the term. The merits of Christ are sufficient, those of the saints added.

Cardinal Gibbons says he borne in mind, that a guilt is removed, there some temporal punishment undergone, either in this next, as an exaltation to glory and justice." The teaches that the sacrifice was sufficient to satisfy justice and that the shall see in another something of an intermediate which the believer must death, and suffer temporary. The Catholic gives illustrations from the Old Testament of persons whose sins, but suffered punishment afterwards. He gives instances, however, of the punishment of believers in the Roman Catholic church. The two illustrations in the Old Testament are sister of Moses, who with leprosy and seven years from the people for against her brother; and was forgiven, but suffered punishment from the land such punishments as were on Mary and David the not claim to be able to.

The only temporal which is a result of sin so far as we have any knowledge in mental suffering, proofs of conscience; the ical health, of poverty standing, etc. such upon Roman Catholic church to be able to remit. Temporal punishment (the church to remit is the punishment by the church itself of an atorial suffering, which aginary. The suffering has been a fruitful source to the church and it has ed for this purpose to the it.

Cardinal Gibbons says indulgence is called plenary according as it remits the part of the temporal punishment to sin. An indulgence, of forty days, remits, but much of the temporal would have been expiated by the church by a canon of forty days." The power to remit is, whole punishment due to sin, not remit such punishment inflicted on Mary, the sister and David? It admits punishment is due to sin, a man uses his property by the excommunicating drink, which church restore to health, if she has the power the whole of the temporal due to sin?

Another Catholic authority says "Indulgences do not seem to hasten the day of those who have already been by having obtained their sins and put the

by Protestants. They that ignorant and prejudiced have represented an indulgence as a license to commit sin. The presentation by Protestants has been due to the change in the word, as pointed out by Gubbons, but to the fact that the essence of the Roman church, as I shall show, is indulgences as a privilege of sin.

Gubbons' definition of an indulgence is as follows: "An indulgence is a remission in whole or in part of the temporal punishment due to sin, after the guilt of sin has been remitted. This definition is, of itself, a trifling justification of the indulgences. As I have said about the indulgences, it is through the merits of the saints, not of Jesus Christ, that the church is entitled to the temporal punishment of sin. The merits of Christ are not those of the saints must be

Gubbons says: "It should be in mind, that even after our sins are forgiven, there often remains a temporal punishment to be undergone in this life or the next, in order to obtain the remission of the temporal punishment of sin. The Bible clearly teaches that the sacrifice of Christ is sufficient to satisfy 'divine justice' and the Bible, as we know in another sermon, knows of an intermediate place into which the believer must enter, after he has received temporal punishment. The Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God. He gives us no illustration of the temporal punishment of sin, but the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God.

But the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God. He gives us no illustration of the temporal punishment of sin, but the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God.

But the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God. He gives us no illustration of the temporal punishment of sin, but the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God.

But the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God. He gives us no illustration of the temporal punishment of sin, but the Catholic church calls this purgatory, and the Old Testament teaches that the souls of those whose sins were forgiven were held in a place of punishment for a certain time before they were admitted to the presence of God.

Gubbons says: "An indulgence is a remission in whole or in part of the temporal punishment due to sin, after the guilt of sin has been remitted. This definition is, of itself, a trifling justification of the indulgences. As I have said about the indulgences, it is through the merits of the saints, not of Jesus Christ, that the church is entitled to the temporal punishment of sin. The merits of Christ are not those of the saints must be

Catholic authority says: "The church does not secure heaven, but the use of entering it to have a ready secured heaven. The church has obtained forgiveness of sin and put themselves in a

state of grace before death." In other words, they shorten the sojourn of the so-called faithful in purgatory, a place manufactured by the Roman Catholic church for a purpose.

It can readily be seen what such a doctrine would lead to when administered by those possessing the frailties of human nature. Cardinal Gibbons says: "I will not deny that indulgences have been abused." He could not make such a denial and be truthful. The history of the Catholic church is a history of abuses of the doctrine of indulgences, if indeed they can be called abuses. When the church permits, as it has done, the sale of indulgences for cash, the results can hardly be considered an abuse. The Council of Trent, in its "Decree concerning indulgences," (session XXV) says: "In granting them, however, it desires, that, according to the ancient and approved custom in the church, moderation be observed, lest, by excessive facility, ecclesiastical discipline be enervated. And desiring that the abuses which have crept into these matters, and by occasion of which this excellent name of indulgences is blasphemed by heretics, be amended and corrected, it ordains generally by this decree, that all gains for the obtaining thereof, whence a most abundant cause of abuses amongst the Christian people has been derived, be entirely abolished." Thus the Council of Trent recognized that there was "a most abundant cause of abuses" in the "evil gains" it brought to many.

I cannot, of course, give you in a single discourse a history of all the horrible abuses or results of the doctrine of indulgences, when volumes have been written on the subject. I can only give you a few facts which cannot be questioned. The sale of indulgences reached the highest degree of injury to man and insult to God just before the Reformation, in the time of Martin Luther, and the pope was responsible for the conditions that prevailed at that time.

The erection of the magnificent church of St. Peter's at Rome was begun by the ambitious and war-like Pope Julius II. His successor, Leo X, found the treasury of the church exhausted by the ceaseless wars and ambitious projects of his predecessor. The sale of indulgences was adopted by Leo as a means of securing funds for replenishing the treasury and finishing St. Peter's. The privilege of selling indulgences was farmed out. That which proved most important was granted to Albert, Archbishop and Elector of Mainz, for North Germany. Being in need of a large sum of money immediately Albert borrowed it from the Fuggers, a celebrated banking house, who arranged with the pope to reimburse themselves by retaining one half of the proceeds of indulgences. These bankers considered the investment a safe one. The bargain was made in 1515 but was not executed until 1517.

Albert employed John Tetzel, a Dominican, whose position as inquisitor shows his good standing in the church, and whose successful experience of many years in peddling indulgences, was a sufficient guarantee of the success of the present enterprise. His movements through Germany produced great agitation among the people. He, in company with those associated with him, traveled through the country in great state. He traveled in a handsome carriage, accompanied by three horsemen and spent money freely. When they approached a town a deputy waited on the magistrate and said: "The grace of God and of the Holy Father is at your gates." They were met by a procession of priests and people, holding lighted tapers in their hands. A historian says that they could not have received God with greater honor. They marched to the church, the pipe's bull being carried on a velvet cushion with gold borders. Following this was one carrying a large red wooden cross. The chief center of attraction was Tetzel, a trained theologian and eloquent preacher, with the occupation and morals of a mountebank. He had been convicted

at Inspruck of adultery and abominably profligacy and was ordered by the Emperor Maximilian to be put into a sack and thrown into the river; but the elector, Frederick of Saxony, interceded for him and obtained his pardon. He carried about with him two of his children. The pope's legate, Militz, mentions this fact in one of his letters. He was well adapted to the traffic with which he was charged.

When the procession referred to reached the church the cross was placed in front of the altar, and the arms of the pope were suspended from it. Tetzel went into the pulpit and began to extol the value of indulgences in the presence of the crowd that had been attracted to the place. A Jesuit historian, speaking of the Dominican monks, who accompanied Tetzel, said: "Some of these preachers failed not, as usual, to go beyond the matter they were treating of, and so far to exaggerate the worth of indulgences, that they gave the people cause to believe that they were assured of their salvation, and of the deliverance of souls from purgatory, so soon as they had given their money." But the assurances of these monks were mild as compared with those given by Tetzel himself. Fortunately there has been preserved for us a sample of the harangues of this mountebank and emissary of the devil. Listen to his blasphemous words:

"Indulgences (said he) are the most precious and the most noble of God's gifts.

"Come and I will give you letters, all properly signed, by which even the sins which you intend to commit may be pardoned.

"I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons.

"There is no sin so great that an indulgence cannot remit; and even if any one (which is doubtless impossible) should offer violence to the blessed Virgin Mary, mother of God, let him pay—only let him pay well, and all will be forgiven him.

"Reflect then, that for every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory; now, how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in a year, how many in a whole life.... Alas! these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now, by means of these letters of indulgence, you can once in your life, in every case except four, which are reserved for the apostolic see, and afterwards in the article of death, obtain a plenary remission of all your penalties and all your sins.

"Priest! noble! merchant! wife! youth! maiden! do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss: We are suffering horrible torments! a trifling alms would deliver us; you can give it, and you will not!"

There is much more of like character that I might give you but this is enough. An eternal hell, not a purgatory, is the only place for such a deceiver and imposter. To such it can be said as Christ said to another class, "How shall ye escape the damnation of hell?" Remember that Tetzel was appointed to this position in the face of and no doubt because of his known previous record. A doctrine which can be by any possible means lead to such conduct can have the devil only for its author.

The indulgences granted by popes of a later date are of such a character as to disgust any intelligent person who has any knowledge of spiritual religion. The price of indulgences was so greatly reduced that when it became necessary to fix an equivalent in pious exercises, there seems to have been a felt necessity of offering large rewards for little work. In 1502 Clement VIII, in order to popularize the forty hours' prayer which he had introduced in Rome, offered a

plenary indulgence to every one who would pray an hour in the church where the service was proceeding, while those who prayed for a shorter period were rewarded with an indulgence of seven years and quarantines. Innocent XII, in 1692, granted to the Observantine Franciscans and members of their confraternities an indulgence of a hundred days for spending fifteen minutes in mental prayer and a plenary indulgence for every month in which the exercise was performed daily. In 1770 Clement XIV granted to all the faithful an indulgence of a hundred days for a recital, and a monthly plenary for the daily repetition of the following brief canticle: "Holy, holy, holy, Lord God of Hosts; all the earth is full of His glory; glory be to the Father, glory be to the Son, and glory be to the Holy Ghost." In 1819 Pius VII conceded a plenary indulgence on the twenty-fifth day of each month and a partial indulgence of three hundred days on other days to those who would read in a church a short devotion on the Mystery of the Infancy of Jesus, consisting of about a page and a half, with three Paters and twelve Aves. In 1852 Pius IX granted an indulgence of three hundred days for each utterance of the following: "Sweetest heart of Mary be my salvation!" and a plenary for every month it was repeated daily. Sixteen years later, or in 1868, an indulgence of three hundred days, but no monthly plenary, was given for the ejaculation "Jesus, kindly and humble of heart, make my heart be as thine." In these indulgences, you will observe, Christ is put in a position inferior to that of Mary as an object of devotion. Only a hundred days, with no monthly plenary, was promised for saying, "Eternal Father, I offer thee the most precious blood of Jesus Christ for the redemption of my sins and the needs of the church!" Thus you will see that the Eternal Father is put in a position inferior to that of Christ or Mary. In 1874 Pius IX promised a hundred days, but limited to once a day, for saying, "O, St. Joseph, friend of the Sacred Heart, pray for us!"

These are only a few samples of many that might be given, but I am sure these are sufficient to excite your disgust for the religious system that will teach such stuff and your pity for those who are so blinded as to believe it. How different from all this are the simple statements of the Word of God. "By Him," that is, Christ, "every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." "Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him." (Rom. 5:9.)

Salvation comes not as a result of confession to a priest or doing penance or any other humanly devised doctrine or institution. The inability of man to save himself by his own good works made the sacrifice, the atonement of Christ necessary. Salvation, full and free salvation, is promised to every penitent believer. "I am not come to call the righteous but sinners to repentance." "He that believeth on the Son hath eternal life."

The Deacon's Office.
By Rev. J. H. Milburn.

If churches and church members were as exacting of deacons as they are of their pastors, and they should be, there would be a new board of deacons in almost every church every two or three years. To be as exacting of deacons in regard to the discharge of their duties as the brethren and churches are in regard to their pastors would have a greater tendency to bring prosperity to the churches than any other course that could be pursued. The fact is, the efficiency and well-being of churches depend as much, if not to greater extent upon their deacons than on their pastors. Even the efficiency and influences of the pastor himself depend to a greater extent upon the support, encouragement and co-operation of the deacons than that which comes from any other earthly source. The writer remembers to have di-

vided time equally between two churches as pastor. One of those churches was not equal to the other, either in the number of its members or in wealth, yet the weaker church was always in a better condition, both spiritually and financially, than the stronger. They both had the same pastor and the same kind of preaching. What caused the weaker church to enjoy a greater degree of prosperity than the stronger? The difference between those churches was caused by that which causes the difference nine times out of ten between churches which are prosperous and those which are not—it was their deacons. The deacons of one church were deacons indeed, while the deacons of the other were not. The deacons of the prosperous church would often meet and pray and consult together; they would systematize their work; they would divide up the membership and give all an opportunity to do something; old and young, male and female, and explain, if necessary, and urge upon all the necessity of discharging their duty in regard to helping bear the burdens of the church. The deacons of the non-prosperous church were not so. There are a few God-honoring deacons who will try to reconcile brethren between whom there are differences; will visit and look after the sick and disparage damaging reports, either about their pastor or any of the members, until full opportunity has been had to investigate those matters.

Prosperity will come to almost any church blessed with a board of gospel deacons, but an angel from heaven might preach to a church whose deacons are such only in name, yet that church could not and would not be prosperous unless the church deposed its "dead beat" deacons and elected God-honoring men to the office who would try to serve as deacons should.

A Few Mysteries.—1. One of the greatest mysteries imaginable to the writer is, why so many churches are everlastingly changing pastors, and yet retain utterly inefficient and negligent deacons, when the prosperity of almost any church is insured with efficient gospel deacons, and cannot be had without such deacons, though they change pastors a thousand times.

2. Another mystery to the writer is, why so many churches imagine they are under greater obligations to change inefficient pastors than they are to change inefficient deacons. Often it is that churches, members and deacons, will not hesitate to let pastors know that the interests of the cause demand a change in the pastor's relation, yet those churches and members seldom, if ever, let their inefficient deacons know that it becomes their duty, too, to step down and out.

3. A third mystery is the absurd and unreasonable idea that once a deacon in office, always a deacon in office. Why should this be the case any more than once a pastor, always a pastor? Frequently it is that pastors discover that the interest of the cause demands that the pastoral relation cease, and prudently resign, yet who ever heard of a deacon resigning his office for the same reason? Often it is that on account of continued ill health, or on account of old age and consequent inability to discharge the duties of the pastoral office, ministers resign and cease to serve as pastors any longer, but how seldom do deacons resign for the same reason. It is a fact that this abominable sentimentality, or indifference, or custom, or whatever it may be, keeps inefficient deacons in office all their lives, to the detriment of the churches. Away with this damaging custom; it is contrary to common sense. Let every deacon who does not and will not try to discharge the duties of office resign at once, and if he will not resign let the church depose him from office, just the same as the church would depose an unfaithful pastor, and elect another to take his place. All of which is respectfully submitted. "So mote it be."—Baptist and Reflector.

The China Baptist Publication Society--Report of Corresponding Secretary Rev. R. E. Chambers for 1905

That which will make 1905 prominent in the history of the society is the arrival during the year of two men, well qualified and trained to take up the work of the society. Mr. E. W. Provence reached Canton March 4, and Mr. M. L. Brown arrived October 24. Heretofore the writer has held the three offices of Corresponding Secretary, General Manager and Treasurer. At a meeting of the directors held February 1st, 1906, Mr. M. L. Brown was elected General Manager, Mr. E. W. Provence, Treasurer, and the writer Corresponding Secretary.

For the benefit of the society's constituency it seems well to state the division of work and duties as outlined by the directors. All general correspondence and all manuscripts submitted for publication by the society should be addressed to the Corresponding Secretary. It will be his duty to look after the general interests of the society and to keep the denomination informed about the work.

Mr. Brown, the General Manager, will have entire charge of the society's printing establishment, a position for which he is eminently fitted. He has come to the Society directly from a similar position in one of the largest printing houses in the Southern States, after an experience extending over some twelve years. All correspondence concerning printing should be addressed to him. He will purchase all supplies, make all additions to the plant and have entire charge of the workmen. The office has already felt the influence of his presence. The workmen are now much better organized. Devices for checking the time of each workman and for determining cost of each job have been introduced, which will increase the efficiency of the men. Some new material has been purchased. Mr. Brown is thoroughly acquainted with all kinds of printing machinery and supplies, and the various lines of papers, and knows where to purchase to the best advantage. He has made a study of the present equipment and sees where much more work can be done by making certain additions. The directors have already authorized the purchase of some of the things needed. As rapidly as the money in hand will allow the society's establishment will be made thoroughly up-to-date. Mr. Brown realizes that one of the most important tasks he has is to train native workmen, and he is much pleased to find how quickly they learn by seeing how the work is done.

It seems not out of place in this connection to mention the fact that Mr. Brown has come to the society at a great financial sacrifice. He is getting scarcely more than half the salary that he would have gotten if he had remained where he was. But moved by the missionary spirit and anxious to be a factor in the work of evangelizing this great empire he comes to give his life to this work. Henceforth he will speak in every page that goes from the society's presses. He was active in religious work in America, being a deacon in his church, and an active Sunday school and Y. M. C. A. worker. He hopes to have his family—wife and two children—join him here next fall, and we trust that their coming will be helpful not only to him but also to our mission work.

Mr. Provence, in connection with the office of Treasurer, will have entire charge of the sale of the society's publications. All remittances and orders for books and stationery should be sent to him. The accounts will be kept by him. He will have charge of the subscription list of True Light, our Chinese Baptist Monthly. He has in mind the matter of organizing an effective system of colportage. His work will do much to increase the sales of our books and tracts and he has a well nigh unlimited field of operations. Mr. Provence, like Mr. Brown, comes to work in connection with the society influenced solely by the missionary spirit. From a financial point of view the home land held out much better inducements. He has already rendered much valuable service in getting the accounts into better shape. The appended Treasurer's report, while nominally that of the writer, is really Mr. Provence's work. Mr. Provence and Mr. Brown have together drawn up the statement showing the society's assets and liabilities. Both have been

giving much time to acquiring the language and to the study of the conditions here. With their coming the society enters upon a new era of usefulness.

The Treasurer's report gives a comprehensive statement of the business of the year, and very little comment is needed. The receipts show an increase in every department over those of 1904. There was an increase of about 50 per cent. both in the sales of Bibles, books and tracts and in the job printing and stationery departments. Of our own publications we have sold during the year 147,872 copies, an increase of nearly 2,000 copies over 1904. This does not include the twelve issues of True Light. Under the head of job printing we include all work done for various Baptist and other Missions throughout China. Many tens of thousands of pamphlets and tracts have been printed for others during the year. We have had between thirty and forty men employed all the year, and our presses have produced several millions of pages of Christian literature which have been sent throughout the empire. We have issued the following new books:

Twenty-four lessons in Mark, by J. R. Goddard, D. D.

Twenty-four lessons in Genesis, by Rev. C. W. Pruitt. Volume I, having been issued in both the Wen-li, the book language, and Mandarin, the most widely spoken colloquial.

The Ten Character Classics, by Cheung Man-hoi. The Sweet Story of the Cross.

"The Savior's Footsteps," by Rev. R. H. Graves, D. D., which has been appearing serially in True Light, is about half way through the press.

Reprints of nearly all of our publications, numbering nearly one hundred titles, have been made during the year. Twelve thousand copies of the Gospel Hymns were printed, a total of over two million pages in this one publication. We are having the music plates of this book made and hope to issue a music edition during 1906.

Much of the work that the society is doing is sowing the seed broadcast. But there is evidence from time to time that our efforts are producing results. We have the promise of Him whom we serve that His word shall not return unto Him void. And so we gladly continue to sow in sunshine and rain. Our work has been somewhat interfered with on account of the boycott. During the latter half of the year there was a noticeable falling off in the sale of books and tracts. But all such agitation makes for the enlightenment of the masses, and the final result will be an increased demand for literature.

Never was there a time when it was more important to give Christian literature to China than now. A great stream of translations of foreign literature is flowing into China by the way of Japan. Agnosticism and infidelity are prominent in this. We need to do all we can to counteract such literature. A campaign of education is on in China. Heathen temples literally by hundreds, are being transformed into schools, with western institutions as models. Idols are being destroyed, broken to pieces and burned or thrown to the moles and bats. I have personally heard of a number of cases where the students have destroyed the idols with their own hands when the ignorant workmen have been afraid to do so. A half dozen of the largest Buddhist monasteries in and around Canton have been turned into schools. Their endowments, totaling many hundreds of thousands of dollars, have been confiscated for the schools and the priests have been driven away. The fact that this has been done quietly shows how generally the people sympathize with the action of the officials. Christian literature can powerfully influence this new education. Idolatry has certainly received a serious blow and it is doomed to suffer more and more. But China's condition will be even worse than it has been if her new education is godless. Two departments of mission work need strengthening at once, namely, educational and literary work, and they go hand in hand. Baptists will make no mistake in heeding the earnest calls that are being made for money and men for these two departments. Our Publication Society should be at once furnished with the money for

which we are asking. And we ought to have at least two men set apart to do literary work in connection with the Society.

the gifts received during 1905. The following are specially worthy of mention: \$2,000 U. S. Currency, from the Sunday-school Board of the Southern Baptist Convention; \$1,000 U. S. Currency, from Miss Mary Colgate, Yonkers, N. Y., half for the general world and half for Scripture publication; and a special appropriation of \$2,000 U. S. Currency, from the Foreign Mission Board of the Southern Baptist Convention. Dr. E. Z. Simmons has continued to show his very material interest in the Society by giving during the year over \$500 silver towards the salaries of Messrs. Provence and Brown. A list of the other subscriptions is appended to this report.

We regret that the Executive Committee of the American Baptist Missionary Union have not yet seen their way to make direct appropriations to the Society, but hope they may do so during the present year.

The total contributed stock of the Society is now \$30,486.00 Mexican which is held as follows:—

| | |
|--|-----------|
| Missionaries of the A. B. M. U..... | 4,209.00 |
| Missionaries of the S. B. C..... | 3,749.00 |
| Persons in the territory of the A. B. M. U.. | 3,724.00 |
| Persons in the territory of the S. B. C.... | 17,884.00 |
| Chinese | 331.00 |
| Other persons | 889.00 |

We are grateful at the fact that friends of the Society are gradually multiplying and we hope that 1906 will witness a much greater advance in this respect. During 1905 we received about \$5,000 of the \$30,000 for which we are asking. We again call upon every friend to help to raise the remainder of this amount.

A glance at the balance sheet shows that the Society now has surplus assets of \$41,759.62. The \$30,486.00 is put under the head of liabilities, but it has all been given outright, so the denomination now owns property to the net value of nearly \$75,000.00. This increase in value over and above the amount contributed is entirely due to appreciation in the land and buildings. When it is remembered that nearly a million copies of books and tracts have been issued from the Society's presses during its six years' operations it will appear that the Society has been, no unworthy steward of the funds committed to its care. Our financial condition is now secure. We ask for money that we may make the best possible use of our opportunities.

The Directors are unanimously of the opinion that it is wise to move the printing establishment to another part of Canton. Property on the foreign concession was too valuable for us to secure a large site. We now occupy only a part of our premises. But property has appreciated to such an extent that we cannot afford to occupy even a part of what we have. We estimate that what we are now occupying can be rented out for at least \$200 Mexican per month. A fine site in the eastern suburbs of Canton, on the river front, is available. If our present buildings were entirely free from debt we could and should at once purchase the new site and erect new premises, including residence for General Manager and buildings for employees as well as for Publishing House. Our property on the foreign concession should be kept as a permanent source of income, and would yield us net at least \$9,000 Mexican a year. It is hoped that these facts will influence some of the Lord's business men to put their money into hands that will use it to hasten the spread of His kingdom. Brethren Brown and Provence are giving their lives to this work. Is it too much to ask for the money that will enable them to make the most of their opportunities? It is not an accident that the Society has such a splendid vantage point. God is blessing the work, and will continue to bless it in answer to the many prayers that have been and are being made on behalf of the Society. Persons who are interested may correspond with any officer of the Society here or with Hon. Joshua Levering, Baltimore, Md., Rev. Wm. Ashmore, D. D., Wollaston, Mass., or Rev. J. W. Millard, D. D., Atlanta, Ga.



Read the following special prices and then examine our silver. We shall be greatly mistaken if you don't find it to your advantage to trade with us.

Sterling Silver Gifts

- Bon Bon Dish
- 6 Coffee Spoons,
- Cheese Scoop,
- Tomato Server,
- Gravy, Ladle,
- Berry Spoon,
- Cold Meat Fork,
- Olive spoon and Fork,
- Pie Server,



Each in nice case \$4 Engraving free.



18 Dexter Ave. Montgomery, Ala.

PERIODICALS of the Southern Baptist Convention

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

| PRICE LIST PER QUARTER. | |
|--|--------------------------|
| The Convention Teacher, single copy | 5 cents; 5 or more, each |
| Bible Class Quarterly, single copy | 2 cents; 5 or more, each |
| Advanced Quarterly | 2 |
| Intermediate Quarterly | 2 |
| Primary Quarterly | 2 |
| Lesson Leaf | 1 |
| Primary Leaf | 1 |
| Child's Gem | 1 |
| Kind Words (Weekly) | 13 |
| Youth's Kind Words (semi-monthly) | 6 |
| Baptist Boys and Girls (large four-page weekly) | 8 |
| Bible Lesson Pictures | 75 |
| Picture Lesson Cards | 2 1-2 |
| S. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each | 5 |
| Superintendent's Quarterly, 56 pages | 15 |

CHILDREN'S DAY PROGRAMS FOR JUNE. For the Bible Fund.

- Other Supplies.
- Sunday School Record (simple, complete and accurate, each) \$1.00
 - Class Books (for keeping class records), per dozen 40
 - Class Collection Envelopes, per doz. 40
 - Excellent Maps (see catalogue).
 - S. Y. P. U. Supplies.
 - Topic Card. Price per dozen, 15 cents; 75 cents per 100.
 - How to Organize—with Constitution and By-Laws. Price 10 cents per dozen; 50 cents per 100.
 - See S. Y. P. U. Quarterly in list above.
 - Home Department Supplies.
 - Its Plan.—J. M. Frost. Price 25 cents per 100.
 - An Experience.—Junius W. Millard. Price, per dozen, 5 cents; 30 cents per 100.
 - Class Books. For visitors' use, 2 cents each.
 - Collection Envelopes, price 25 cents per 100.
 - Superintendent's Quarterly Reports. Price 1 cent each.
 - Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tennessee.

In a Pinch, Use ALLEN'S FOOT-EASE. Ladies can wear shoes one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

ALABAMA BAPTIST MINISTERIAL BENEFIT SOCIETY.

We have thrown out a great many hints since we have been secretary and treasurer of the Alabama Baptist Ministerial Benefit Society to the effect that the members of the society ought to pay their annual dues promptly and assist the officers in securing new members.

Some day we are going to come right out boldly and say so. We need your co-operation in this work. We are four years old this month and not a single death yet. I hope all the brethren will be prepared to pay their dues at the convention in Talladega. Cordially, W. J. Elliott, Secretary and Treasurer, Montgomery, Ala.

While Grove Hill Baptist church has been pastorless for about five months we consider ourselves fully repaid for the long wait since we have been so fortunate as to secure Bro. Geo. W. McRae, formerly of Atmore. Bro. McRae is strong in the pulpit, a watchful pastor, and although he has only served the church for a short time he has already found a warm place in the hearts and homes of the people of Grove Hill. We are also congratulating ourselves and Bro. McRae in having in his excellent wife such an ideal helpmeet and whatever success he may attain in this field with God's help must be shared with her. By her gracious and sweet disposition she has made every one her friend, Under God's guidance and the influence of Bro. McRae and wife you can expect great things from this church. With regards and best wishes for yourself and F. W. B. Jr., I am, Yours fraternally, Wm. D. Dunn.

A preacher should not imagine that, because he is "ordained" he is at liberty—not to mince words—to make a fool or a mountebank of himself. Quite the contrary. He is at liberty only to "behave himself wisely in a perfect way," whether preaching "popular" sermons or ministering to the saints and the needs of a perishing world.—Examiner.

Our readers will be glad to know that Dr. Hatcher is about again well enough to preach. This is good news indeed for which American Baptists will rejoice. Until we feared he was seriously ill we hardly knew how valuable he is to our whole people, how dear to the hearts of thousands. We pray that he may be spared for many years to help lead on the forces of the Master.—The Argus.

MANY DELIGHTFUL SUMMER RESORTS.

with the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness," are located in the Highlands mountains of Tennessee and North Georgia, along the lines of Nashville, Chattanooga & St. Louis Railway

The accommodations vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated SUMMER FOLDER giving a list of these resorts and a brief description of each; also a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to W. L. DANLEY, G. P. A., Nashville, Tenn.

Southern Railway.

Four trains daily Birmingham to Atlanta. Leave Birmingham 6:35 a. m., 4:05 p. m., 6:50 p. m., 11:30 p. m. Arrive Atlanta 11:40 a. m., 10:08 p. m., 11:45 p. m., 5:30 a. m. Pullman sleeping cars on all Trains. Train leaving Birmingham 6:35 a. m. carries Dining Car.

R. W. LUCKETT, Union Tkt. Agt., Birmingham, Ala. Union Ticket Agent.

Helskell's Ointment Cures Skin Diseases

For half a century Helskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of letter of six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Helskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Helskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin disease, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Helskell's Ointment. One need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, psoriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Helskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Helskell's Blood and Liver Pills.

Helskell's Medicinal and Toilet Soap contains in a modified form the medicinal properties of Helskell's Ointment. It is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Helskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Helskell's Ointment will not cure it. The Ointment is sold at 50c a box. Soap at 25c a cak. Pills at 25c a bottle.

You can get them at any drugist, or we will send by mail on receipt of price. Address Johnston, Holloway & Co., 531 Commerce St., Philadelphia, Pa.

Peterman's Roach Food.

A BOON TO HOUSEKEEPERS. As the roaches go to the food, enticed by it at night from their hiding places, it perfectly eliminates large or small roaches.



It has been sent for 23 years to large institutions throughout the U. S. and abroad, with bills not payable unless it did the work to their entire satisfaction.

Bedbugs
"Peterman's Discovery" (quick-acting cream) will kill bedbugs that go over where it is painted on lightly; is also a preventative. It will not rot or harm furniture or bedding.

Peterman's Ant Food. Ready for use.



Rats and mice made wild by this noxious food; alarm others; they will leave the building and not return.

Peterman's Ant Food. A strong food to kill and drive away ants. Large black beetles may also be destroyed by it in one night.

Take no other, as time may be even more important than money.

Originated in 1873. Perfected in 1895 by W. J. FERRIS, Mfg. Chemist, 54, 56, West 13th St., New York City, London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order direct to me. 50 cent packages of these preparations will be sent postpaid upon receipt of price.

Moles Removed!

without injuring the skin. Never known to fall. Guaranteed, or money refunded. Send 50c for a box of Pomada, the great mole remover. Why be disfigured when a harmless vegetable preparation will remove every mole without danger!

ALVIO CHEMICAL CO., Johnson City, Tenn.

BLAKELEE GASOLINE ENGINES
ARE BEST FOR Cotton Ginning
"I can only speak of the engine bought of you last Fall in the highest terms. We find her to move with the regularity of a clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and perhaps not more dangerous than water. It seems very simple and easy to learn * * * and believe it to be only a question of time when they will take the place of steam engines."
Rev. J. W. BURTON, L. R. of the M. E. Church, South. Send for catalogue X, stating power requirements.
White-Blakelee Mfg. Co.
21 Birmingham, Ala.

Good Cuts
When in need of Engraving, of the Print-Well Variety see the **ALABAMA ENGRAVING CO.**
310 21ST ST., BIRMINGHAM, ALA.

GOUT & RHEUMATISM
Great English Remedy
BLAIR'S PILLS
Solely, London, England, 80c a box, 2 1/2 dollars a dozen, of 21 Henry St., New York, N. Y.

Baptist Periodicals

Bright, Shining Helps for the Sunday School

| | |
|--------------------------------|---------|
| MONTHLIES | |
| Baptist Superintendent | 7 cents |
| Baptist Teacher | 10 " |
| <i>per copy 1 per quarter!</i> | |
| QUARTERLIES | |
| Senior | 4 cents |
| Advanced | 2 " |
| Junior | 2 " |
| Primary | 2 " |
| Our Story Quarterly | 14 " |
| <i>per copy 1 per quarter!</i> | |

LESSON LEAFLETS

Bible Junior . . . per copy 1 per year, 1 cent each
 Primary . . . per set 1 per year, 25 cents
 Picture Lessons . . . per quarter 1 75 cents
 Bible Lesson Pictures . . . per quarter 1 75 cents

HOME DEPARTMENT SUPPLIES

Senior H. D. Quarterly . . . 4 cents
 Advanced H. D. Quarterly . . . 2 "

OLD VETERAN RHEUMATIC CURE

CURES RHEUMATISM ONLY—READ LETTERS FROM PEOPLE YOU KNOW.

Frankfort, Ky., Feb. 11, 1905.
 Dear Sirs—I suffered with Rheumatism this winter and finally used a bottle of your Old Veteran Rheumatic Cure. I improved while taking it and have had no trouble since.
 Very truly yours,
 J. P. HONSON,
 Chief Justice of State.

Department of Justice, Office of U. S. Marshal for the Western District of Kentucky, Louisville, Ky., Sept. 1, 1905.
 Gentlemen—I received the bottle of Old Veteran Rheumatic Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, rheumatism, to recommend it as a wonderful medicine, and worth a trial from every rheumatic sufferer in the land, and I will assure you I will recommend it to all I meet.
 Very resp't, J. D. JAMES, U. S. Marshal.

Old Veteran Rheumatic Cure Co.,
 Gentlemen—I feel like I can not say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but Old "Vet" did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism.
 T. R. MASON,
 Hopkinsville, Ky.

A GOOD OFFER
 If you suffer with Rheumatism write us, enclosing One Dollar, and we will send you postage paid, Our Nine Days Treatment, on our guarantee that it will cure you. We promise faithfully to return your money if you are not satisfied, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Vet" will cure you. Write today. Mention this paper.

OLD VETERAN RHEUMATIC CURE CO. INC.
 Box 203 ADAIRVILLE, KY.

THE AMERICAN TELEGRAPH AND COMMERCIAL COLLEGE

For both sexes. May enter any time. Positions guaranteed. More calls for help than can fill. No graduates unemployed. Only telegraph school in South with wires connected with main line R. R. wires. Best method of Shorthand, Book-keeping, Penmanship and Typewriting etc. Write for free catalogue.

BOX 950, MILLEDGEVILLE, GA.

VIRGINIA INSTITUTE Bristol, Va.
 A SELECT SCHOOL FOR GIRLS.
 Gain of 22 boarding students over previous year; 200 students of music; 26 new pianos. Four story brick and stone building with 105 rooms and modern conveniences. Students from many states. University teachers. About the same altitude and climate as Asheville, N. C. For catalogue address
 J. T. HENDERSON, Bristol, Va.

Hollins Institute, Virginia
 ESTABLISHED IN 1842. For the higher education of young ladies. Faculty, 13 gentlemen and 22 ladies. Enrollment, 260 pupils from 26 States. For illustrated catalogue, apply to
 MISS MATTY L. COCKE, President,
 HOLLINS, VA.

OPIMUM and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. E. M. WOOLLEY, M. D., Atlanta, Ga. Office 104 N. Pryor Street.

MAGIC TAR SOAP.
FOR WASHING HAIR AND FACE
 For Skin Diseases, Eczema and Piles it has no equal.
RETAILS FOR 5c.
 Magic Soap Co., Ltd., New Orleans, La.

Dewberry School Agency.
 This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham.

CANCER
 Send today for my FREE BOOK, telling all about my great home cure for this dreadful disease, so knifed to pain. A postal card will do. Address
 A. J. MILLER, M. D., ST. LOUIS, MO.



A MEMORY.

Pitiless, pitiless, clods of the earth-land,
 Early, quickly, you hid her away,
 Folded her closely in coldness and darkness,
 In dampness and gloom from the light of the day.

Then how you rumbled—so hollow and empty!
 Falling down there on her strange little bed;
 Had you but known how my sad heart was aching
 In silence perhaps you'd have fallen instead.

When they had lowered her deep in your bosom,
 Earth, with your eager arms open and wide,
 Why did they not scatter fragrant white blossoms
 Until her little white bed they would hide?

Then you'd have not fallen hollow and empty,
 Pitiless, pitiless clods in your glee,
 Gladly and eagerly holding her to you,
 Stealing and hiding her ever from me.

Earth, you are glad, bids me cease to remember,
 Up from your bosom spring fresh grasses green:
 Still deep in my heart comes the sad hollow echo
 Of clods falling low on my little lost Jean!
 —Leila Mae Wilson.
 Opelika, Ala.



Ayers—William Ayers, aged 9, son of Dr. and Mrs. T. W. Ayers, died at Hartwell, Ga., on Friday, June 1st. William's health had never been good, since the family went to China. He was growing worse and worse all the time, until, nearly a year ago, Mrs. Ayers brought him home hoping to save his life. The doctors gave no hope from the first.

The little fellow was his mother's interpreter in China and was greatly beloved by the Chinese. He was one of the most patient children I have ever known and one of the brightest. As the end drew near Dr. Ayers came home to be with his child as long as it was God's will for him to remain with his loved ones.

Does it seem hard to sacrifice a child for China in obedience to Him who laid down His life for us all?

It may be William will meet some Chinaman on the other shore who is there because Dr. Ayers and his family went to China.

All our hearts go out in sympathy to the bereaved ones and numbers who are close to the throne, both in our own land and in China, will raise their hearts to God in prayer for those who are now passing under the cloud. May the blessings of God be upon them and the everlasting arms underneath them.

J. H. FOSTER,
 Anniston, Ala., June 4, 1906.

An Aged Mother Passed Away.
 Sister J. D. Phillips, of Dadeville, Ala., breathed her last on earth May 14th, 1906. She was born March 12, 1818, in Fayetteville, N. C. She was a woman of much mental strength, and from youth to death was a pronounced Baptist. She was the mother of fourteen children, eleven of whom survive their mother.

Sister Phillips was perhaps the oldest citizen of Dadeville. The funeral services were conducted at her residence by the writer.—Jno. P. Shaffer.

FREE BY MAIL

BOOKKEEPING AND SHORTHAND
 to FIVE persons in each county, desiring to take personal instruction, who will within 30 days clip and SEND this notice to either of

DRAUGHON'S Business Colleges

Montgomery, Atlanta, Nashville, Memphis, Dallas, or Jackson, Miss

We also teach BY MAIL successfully or REFUND MONEY, Law, Penmanship, Arithmetic, Letter-Writing, Drawing, Cartooning, Business English, Banking, etc.
 27 Colleges in 18 States. \$300,000.00 Capital. 17 years' success. Indorsed by business men. No vacation; enter any time. Write for catalog. POSITIVE secured or MONEY REFUNDED. YOU MUST in order to get Home Study FREE. write now, thus: "I desire to know more about your special Home Study Offer made in the published at

ESTABLISHED 1858.
 If it is a ring, a diamond, a watch, jewelry or silverware, you can get the best quality at the lowest prices from the

OLDEST MAIL ORDER HOUSE IN THE SOUTH.

For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address.

G. P. Barnes & Co.,
 Box 43 Louisville, Ky.
 Every Article Guaranteed.

A Good Bed IS ONE THING EVERYBODY WANTS

THE ORIGINAL
Perfection Mattress
\$9.50
 DELIVERED AT YOUR HOME
 Guaranteed to be the best bed in the world. Write for free literature.
Perfection Mattress Co.
 Birmingham, Ala. Baltimore, Md.

Beautifully the Complexion IN TEN DAYS

Nadinola

The UNEQUALLED BEAUTIFIER, endorsed by thousands, guaranteed to remove freckles, pimples, all facial discolorations and restores the beauty of youth.

The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Park, Tenn.

6% ON YOUR MONEY

Investment from 50c to \$5000 rec'd on different plans
 Assets . . . 176,173.98
 Guarantee Fund and Profits 41,088.89

If interested in a safe and profitable investment write us for literature and last semi-annual statement.
Jefferson County Bldg. & Loan Ass'n
 217 21st St., Birmingham, Ala.

EVERY COLLEGE GIRL

Should wear our College Line of Shoes, \$3.50. Good form. Good material. On lasts that are made to fit without pinching.



No. 590 \$3.50

Agnes Scott
Patent
Welt.



ARE YOU SICK?

If suffering from Rheumatism, Specific Blood Poison, Piles, Stricture, Nervous Exhaustion, Debility, Breakdown, etc., Kidney or Bladder Complaint, Varicocele, Heart, Liver, Bowel and Stomach Diseases, Skin Diseases, Catarrh, Asthma, Women's Diseases, or any chronic ailment, call on or write us.

We are specialists with over 20 year's experience. Reputation firmly established. 10 medical books and an examination blank, our books, "Brain and Nerve Exhaustion," "Health," and "Men's Diseases" sent free. WE DON'T DEAL IN PATENT MEDICINES.

Address Dr. Hathaway & Co.,
90 Inman Bldg., Atlanta., Ga.



J. NEWTON HATHAWAY, M. D.
Graduate Dartmouth Med. College 1881. Ex. Pres. N. H. Med. Society. Ex. Member State Med. Soc., Board of Health, etc.

Earthquake and Fire

Every Safety Vault in 'Frisco came through unharmed with its contents uninjured. That was the supreme test.

Our Vault is as strong and complete as anything in 'Frisco, and you have papers which you can't afford to lose.

Price of Boxes, from \$3.00 up.



Birmingham Trust & Savings Co.
Birmingham, Ala.

30 DAYS' WASH NOTHING TO PAY

You may have a Spotless Washer free for thirty days' trial. We will ship it at once and pay the freight. Use it every day if you like. Wash a dozen or a thousand pieces with it, and if it doesn't do the wash quicker, better, and with less labor than any other machine, return it, we'll pay the freight back, too. We are sure that you will say it is the best machine you ever saw, and if you like we will make the same of payment so easy that you will never miss the money on our plan of a few cents a week. The

SPOTLESS WASHER

is made of the finest selected Virginia White Cedar—steam tight, never breaks or comes loose. Only machine made with mechanism enclosed, preventing hands or clothing being caught. Absolutely dirt and dust proof. Ball bearing—lightest running machine made; can be turned right or left handed, while sitting or standing. The machine does most the work, your hand merely guides it. We know what the Spotless Washer will do—but to convince you, we make the above remarkable offer.

Write to-day for our Proposition.
SPOTLESS WASHING MACHINE CO., Inc.,
Box 564 B, Chicago. 828, New York. 648, Richmond, Va.



SPLendid!

"Never tasted such coffee before."
That's what the all say after drinking.

MAXWELL HOUSE BLEND
for the first time. Get a sealed can from your grocer. You'll agree. So will the Coffee



Wallace:—Miss Annie Laura Wallace, of Bon Secour, Ala., passed away peacefully, April 26, 1906. She was 31 years of age. Her Christian experience was short, but one of the brightest I ever knew. Her greatest ambition was to win souls to Christ. She made a confession of faith, and was baptized Aug. 7th, 1904. She was a true Baptist, and could be found at most every service. Since I baptised her I have had the pleasure of baptising three of her brothers and three of her sisters, and a good many others, I am persuaded were led to Christ by her. While on her death bed she continued to tell of Jesus and His love. She leaves a father, mother, five sisters and four brothers, as well as other relatives, and friends to mourn. But our loss is her gain.—John D. Wilkes, Bon Secour, Ala.

Cooke.—On June the 2nd, Brother W. A. Cooke son of Mr. and Mrs. J. E. Cooke, Sr., of Marietta, Ala., passed from this world of affliction to join loved ones on the other side.

Mr. Cooke was a young man of sterling worth and his death is mourned by the many friends left behind.

He was born in 1882, joined the Oakman Baptist church at the age of 16, and was a 3rd degree Mason.

The funeral services were held in the home June the 5th, after which the Masons took charge and buried him with Masonic honors in the Oakman cemetery in the presence of a large concourse of people which was very impressive.

May the Lord bless the bereaved family. He is a present help in trouble. Psalms 46: 1.

Willie is not dead, but sleepeth. Let us sorrow not as others which have no hope for if we believe that Jesus died and rose again even so them also, which sleep in Jesus will God bring with Him. I Thes. 4: 13, 18.
J. I. McCOLLUM,
Pastor.

W. J. Patrick—After an illness of about three weeks this dear young brother fell asleep in Jesus about 10 o'clock a. m., June 2, 1906. Bro. Patrick was a ministerial student in the S. E. Alabama Collegiate Institute, in which he had taken high rank, was quite popular, and had made quite satisfactory progress in his studies. He was about 24 years of age, possessed of quick intellect, a comprehensive mind, and a loveable spirit, and seemed destined to a life of marked success and great usefulness, to which had he lived many years, he would, no doubt, have attained. But his life's work was done, and God called him higher. H. M. LONG,
Newton, Ala.

OBITUARY.

On Saturday night, May the 5th, 1906, at St. Vincent's Hospital, Birmingham, Ala., where she had been moved after an operation, the spirit of Mrs. W. W. Yeager winged its flight heavenward, and returned to the God who gave it.

She was a member of the Center-ville Baptist church and had seen many years of useful service in the Master's kingdom, and always seemed most happy when doing His work.

Devoted to home, church and community, and always eager to promote their welfare.

May God, in His infinite mercy, comfort the bereaved ones, and may we all gain inspiration from her noble life.
A FRIEND.

Another Factory for Atlanta.

J. K. Orr Shoe Co., of Atlanta, will build a new factory for the exclusive manufacture of men's shoes. Work on it will begin in a few weeks.

It is expected to be turning out a thousand pairs a day by October. President Orr, who is one of the most progressive citizens of Georgia, is outspoken for home industries, and believes strongly that in a few years the shoes that are worn in the South will be made in the cities of the South. Here's success to Atlanta's latest.

LITTLE BABY'S AWFUL HUMOR

Thin Skin Formed Over Body and Under it Was Watery Blood—When Washed it Would Burst and Break—Suffered for Weeks—Now Sound and Well—

CURED IN ONE WEEK BY CUTICURA REMEDIES

"When my little girl baby was one week old she had a skin disease. A thin skin formed over her body and under it was watery blood, and when she was washed it would burst and break. She was in that condition for weeks, and I tried everything I could think of, but nothing did her any good. When she was three months old I took her to San Antonio to see a doctor, but the doctor we wanted to see was not at home, so my sister gave me a cake of Cuticura Soap and half a box of Cuticura Ointment, and told me to use them, which I did in time. I used them three times, and the humor began to fade, and in one week she was sound and well, and it has never returned since. I think every mother should keep the Cuticura Remedies in the house. Yours truly, Mrs. H. Aaron, Benton, Texas, July 3, 1905."

WEEPING ECZEMA

"I have used the Cuticura Remedies for some years past. The Cuticura Soap we are never without, and the Ointment is the finest in the world. It has done wonders in curing my little girl of weeping eczema. Respectfully, Mrs. J. E. Mersdorff, 310 W. 3rd St., Madison, Ind., June 27, 1905."

SLEEP FOR BABIES

Rest for mothers, instant relief and refreshing sleep for skin-tortured babies, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great Skin Cure, and purest of emollients.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 60). Peter Drug & Chem. Corp., Sole Props., Boston, Mass. Agents Wanted. Free Mailed Free, "How to Care for the Skin."

POSTAL TYPEWRITER

The only real typewriter at a low price. An ideal assistant to ministers. It combines universal keyboard, strong manifold, mimeograph stencil cutting, visible writing and interchangeable type.

Write for our booklet and installment plan. Agents Wanted.

Liberal inducements to clergymen to represent us locally.
Postal Typewriter Co., Dept. 5000 and Factory, 245 West 4th St., New York City Salesrooms: 1266 Broadway.

\$25.00



Put Magic on soiled parts, leave them in water one hour. No boiling, no washboard; no backache, if you use MAGIC WHITE SOAP; will iron easy as magic; has no resin like in yellow soap.
Get your grocer to order, or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.
MAGIC SOAP CO., Ltd. New Orleans

HOWARD COLLEGE

EAST LAKE STATION BIRMINGHAM, ALA.

JAMES B. ELLIS, Selma, President of the Board of Trustees

The Baptist State College for Young Men. The College will open Wednesday, September 19, 1906, with a full faculty, improved facilities, and the addition of a beautiful building as Library and recitation hall. The courses are broad and sound; the moral tone is excellent; the purpose of the institution is to send forth strong Christian men. Application for rooms should be made at once. For catalogues and general information, address J. W. VARDAMAN, Secretary of the Faculty, or A. P. MONTAGUE.

LIBERTY COLLEGE
(Est'd. 1874)
FOR
YOUNG LADIES

SPLENDID EQUIPMENT
MUSIC DEPARTMENT
DEGREES CONFERRED
THOROUGH WORK DONE
SCHOOL OPENS SEPT. 11th
IDEAL LOCATION
TEMPERANCE TOWN
BOARDING DEPARTMENT
PRICES REASONABLE

GEO. J. BURNETT,
PRES'T
J. HENRY BURNETT,
BUS. MGR.
GLASGOW, KY.
Near Mammoth Cave,

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information write to E. Y. MULLINS, President.

INDIANAPOLIS CONSERVATORY OF MUSIC

Associated with him, a most efficient and accomplished staff of successful American and European teachers.
LARGEST SCHOOL IN MIDDLE WEST.
SPAN IDEAL AND EXCLUSIVE RESIDENT DEPARTMENT FOR YOUNG WOMEN, \$8
We will distribute 100 Complete Scholarships and Partial Scholarships FREE for the coming school year, September 1, 1906, to June 30, 1907. It is possible for YOU to secure a scholarship FREE. Write to-day for particulars and our CONSERVATORY CATALOG. Address, EDGAR M. CAWLEY, Director, 400 N. Meridian St., Indianapolis, Ind.

OHIO CONSERVATORY OF MUSIC

MRS. CHAS. A. GRANINGER DIRECTRESS

Special Education in all Branches of
MUSIC, ELOCUTION, DRAMATIC ART, PAINTING.
General Education Embrocted Preparatory, Academic and College Course.
IDEAL HOME FOR STUDENTS.
For Catalogue, address
214-10 W. Seventh Street, CINCINNATI, O.

THE BINGHAM SCHOOL

1793
1907
114th Year
Catalogue very full. **MILITARY.** Area of patronage widest in the South. Ideally located on the Asheville Plateau since 1891. **RATES REASONABLE.**
COL. R. BINGHAM, Supt., R. F. D. No. 4, Asheville, N. C.



WELSH NECK HIGH SCHOOL

Hartsville, S. C.

1. One of the largest and best equipped co-educational boarding schools in the South.
2. Twelve years of successful history.
3. A competent corps of instructors.
4. A large plant, electric lights, steam heat, hot and cold baths.
5. Students prepare lessons under direction of teachers every night.
6. Healthy location; pure artesian water.
7. Thorough course of study literary, music, business.
8. Our graduates make successful men and women.
9. Very moderate cost; write for our catalog. It will please you.

ROBT. W. DURRETT, Principal

CHURCH PEWS

PULPIT AND CHANCEL FURNITURE
SUNDAY SCHOOL and CHAIR CHAIRS
ASSEMBLY OPERA SEATING

SCHOOL DESKS AND SCHOOL SUPPLIES
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

TOBACCO HABIT CURED, OR MONEY RETURNED
We have nothing to fear and you have nothing to risk. Price \$1.00
Habit cured or your money back.
ROSE DRUG CO., BIRMINGHAM ALA.

WOMAN'S PAGE

(Continued from page 3)

BIRMINGHAM ASSOCIATION.

The societies of the Birmingham Association during the week of prayer for State Missions will meet with the following churches:

- Monday—Each society at home.
- Tuesday—East Birmingham.
- Wednesday—Southside.
- Thursday—East Thomas.
- Friday—Park Ave., North Birmingham.

All day meeting on Friday at 10 o'clock. The hour for the other meetings 3:30 p. m.

WEEK OF PRAYER.

The plan of devoting special attention to State Missions during June, as suggested by the Alabama Central Committee, is excellent; and it is hoped that all the Societies will cooperate heartily. Even in churches which have no Societies, these special meetings can be held. Of course each Society is at liberty to make any changes in the program.

Pastors can greatly assist and encourage the Societies by preceding the meetings with a sermon on State Missions.

All the leaflets referred to in the program can be obtained (free) by writing to Mrs. D. M. Malone, Birmingham. It is best to have at least two meetings. They can be held any time in June. In some places it will be preferable to distribute the envelopes (furnished by Central Committee) several days before the meetings.

MISS KELLY'S HELPER.

A letter just received from Miss Priest says she expects to be with us at the state convention. Isn't that glorious news?

My Dear Sunbeams:—Perhaps you do not know that the Alabama Sunbeams have the honor of being the first to say they will support a boy or girl in one of our mountain schools. We are going to have a scholarship in the Fruitland school, N. C. It is worth \$60.00 and we are to pay \$30.00 by September. I am asking for \$1.00 from each of the Sunbeam Bands, and I am so spoiled by your doing every thing I ask you, that I am expecting you to do this too. Won't you? The Sunbeams at Fitzpatrick, Montgomery Association have sent the first dollar. Who will send the second, and the third, and so on until the \$30.00 is raised? We have 16r bands and each one will wish to have a part in this good work for Home Missions. Yours lovingly, Mrs. T. A. Hamilton.

WE HAVE 50 SHIRT WAIST SETS LEFT. IF YOUR SUBSCRIPTION IS PAID TO DATE WRITE FOR A SET BY MAIL.

Money!—Do You Want It?

So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$5 a day selling medicated gloves. They are wonderful sellers. So cheap, only 30 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give 1-4 of your profits (or whatever share you can afford), to church work, and many will buy, who would not otherwise, so you make more than you would if you did not donate to the church. God bless those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 151 and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$6 a day, at home, why should any one be poor.

OUR BEST

Advertisement is never printed—A satisfied customer. The man or woman who has a NEW SCALE \$400 LUDDEN & BATES PIANO—cost Club Members only \$287—in their home is our best advertisement, because the piano satisfies, not only as a \$287 purchase, but equal to others at \$400. If your neighbor has one ask him—if so, and you are looking for the fairest and best piano proposition ever made you will be one of our SATISFIED CUSTOMERS—our best advertisement.



Let us tell you about safeguarding your family—to have the piano stay in the home, through our "FREE LIFE INSURANCE" plan. To join the club you merely send us \$10, the balance of \$277 can be paid at \$8 per month—quarterly or yearly terms can also be arranged. No discount for cash except saving of interest which we charge for time payments—one price only—to all alike. Our Booklet No. 52 will explain everything; write for it today.

LUDDEN & BATES S. M. H.
SAVANNAH, GA.

All 50c popular music 17c.



A BRUSH AND DURBON

A Brush and Durbon will add years of life to your iron and wood work.
Resists Rust; Prevents Decay and lasts longer than any other paint.
DURBON has stood the severest tests of experts. Heat and Acid Proof. A trial order will be shipped free on request, either dry, paste or semi-paste form ready for the brush, with directions and suggestions for use. You will be enthusiastic over Durbon. Write today.
Positively Guaranteed. Ask your dealer for Durbon, if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you.
DURBON PAINT MFG. COMPANY
NASHVILLE, TENN.

Positions GUARANTEED BY A
\$5,000 BANK DEPOSIT
R. R. Fare Paid, Notes Taken
500 FREE COURSES
Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon Ga.

GOT THE ITCH?

Dr. Boeck's Ointment positively and quickly cures the worst known cases. It never fails. We will send you by return mail, FREE trial box if you mention the
"Why suffer longer from this annoying disease when you can be cured so quickly and easily. Write us today. Sent by mail to any address at 50 cents and \$1.00 a box."
MONRAD COMPANY, DES MOINES, IOWA.

DRAUGHON'S Business Colleges

Montgomery, Atlanta, Nashville, Knoxville and Jackson, Miss. 36 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST. Call or send for it.



Rev. William Howe, D. D., Cambridge, Mass., celebrated his one hundredth birthday May 25.

Many called to see the venerable Baptist, some brought fruit and flowers. On the following Sunday he attended services in Tremont Temple, Boston, and as he was introduced by Rev. Dr. Henson, the whole audience rose and waved their handkerchiefs.

Rev. R. J. Burdette, of California, wrote as follows:

"We clasp hands across a hundred years, yet stand we face to face, for Grace, and Love, and Service have dowered your heart with the immortality of youth, long since the spring-time unfolded her buds into full and perfect blooming for you; Summer has scattered her snowy almond blossoms on brow and temple; Autumn has blessed you with the ripening years, and now God has given you the blessing we would most have desired for you—a California winter, when the sunshine is kinder, the lilies fairer, and the roses brighter and sweeter than in the summer time."

Dr. Howe graduated from Colby in 1833 and from Newton in 1836.

For many years he was a Sunday-school Missionary in Boston. Five churches grew out of his schools.

His ordination took place February 23, 1840, but the ordination of Rev. Henry C. Coombs of Massachusetts, took place in December 1834.

He laments the neglect of this age to the proper observance of the of the Lord's day.

Dr. Howe is probably the oldest Baptist minister in America, if not in the world.

E. C. ROMINE.

50 OF THESE SETS FREE



We want every young lady whose subscription to the Alabama Baptist is paid up to date or in advance to send in her name and address on a postal card and we will send her with our compliments by return mail a set of pearl shirt-waist buttons. We bought them from Loveman, Joseph & Loeb, and they range in price from fifteen to thirty-five cents. We have only 100 sets. Better write today.

AN URGENT LETTER.

Montgomery, Ala., June 1, 1906.—My Dear Brother: We have passed another mission mile post. The six or seven hundred Alabamians who attended the Southern Baptist Convention at Chatanooga looked with pride at the column of states, showing Alabama third for Foreign Missions and fifth for Home Missions.

We made an advance for the two Boards over last year of \$15,000. How wonderfully God blessed us! As I write these lines, my heart is filled with gratitude to Him, who so gloriously moved upon the hearts of people to give of their means to His glory.

But we must not hold up in our efforts. Just ahead of us is another Convention—that of our own beloved state. According to the schedule June is the Last Month For State Missions.

We began the year with the largest appropriation ever made by the Board, notwithstanding a \$2,500 debt. We believed we were carrying out the wishes of our brethren. With calls for help from every side and God sending prosperity upon us like a flood, it would have been the promptings of cowardly unbelief to have cut down the appropriations. We are going to have a great report at Talladega of work done; the financial showing depends upon the June collections. Nearly \$6,000 were poured into the Treasury last June. This was made up almost entirely of small sums from the weak churches. How I bless God for their kindly help at that time! If we get as much this June, I shall be very happy. It is true that we haven't much money at this season of the year, but everyone can find something if he tries. The greater the sacrifice, the greater the blessing. Jesus, who "sat over against the Treasury and beheld how the people cast money into the Treasury" in the olden time, sees us now and the gifts of his poor saints are noted now as much as then. The rich, from their abundance. I hope will be heard from. I am confidently look for the gifts of the poor.

Monday, July 2, is the Last Day. Please forward the collections as soon as possible after taking them. I ask you to read this letter over carefully, speak to the brethren in private about it, read it to the church in Conference, then work up the best collection ever taken in your church. Of course the pastor will cheerfully cooperate with you. Together you could make a short canvass beforehand and secure individual pledges and thus more than double the public collection.

God bless you, brother, and the church who has honored you by making you one of its officers. Greet all the brethren and sisters for me in our Master's name. Yours in His service, —W. B. Crumpton.

GREAT MEETING AT FAYETTE

The meeting lasted two weeks, beginning May 13 and closed May 27. The interest was good from the beginning. Rev. T. T. Martin of Blue Mountain, Miss., did the preaching. Brother Martin is a preacher of great ability. He depends upon the Holy Spirit for help and spends much of his time in earnest prayer. His Bible readings are simply wonderful. He unhesitatingly sets forth the doctrines of our church, and makes them so plain that a child can easily understand. Many who had formerly believed different to the Baptist, had their eyes opened to the truth and now believe as we do. The old idea that our doctrines should not be preached in a protracted meeting should be forever set aside, for in this meeting they were preached from start to finish and a more successful meeting I never saw. The church was greatly revived, and many precious souls led to Christ. One thing especially noticeable, was that after each service, many would go to the preacher for more light on the doctrine? There were about 50 conversions and 35 added to the church? On Sunday afternoon, at the close of the meeting, a most beautiful bap-

tist service was witnessed, 23 young men and women lined themselves up on the banks of a beautiful little stream, where a pool had been prepared, and after reading the scriptures and prayer, one by one they were led into the water and buried with Christ in baptism. It will be remembered by those who are acquainted with conditions at Fayette, that there has been two Baptist churches there. One month ago these two churches consolidated, and now that 35 others have been added, we have a strong church at Fayette.

I feel quite sure that after this year, Fayette Baptist church can easily furnish the preacher a home and have him on the ground; the thing they should do by all means. Our church at Fayette has already done more for missions and other causes this year than ever before; and in the future greater and better things may be expected of us. The Baptists of Fayette are rejoicing because of the good done in this meeting, and will enter into the work with renewed energy; determined to do great things for the Lord, and then we will expect great blessings at His hands. You may expect to hear from this church. Our meeting will begin here at Carbon Hill next Sunday, with H. M. Wharton, D. D., to do the preaching. We have secured a tent for this meeting, and the Methodist and Presbyterians will enter into the meeting with us. We are looking forward to, and expecting a great revival in our town. I am delighted with my work in the mountains of Alabama. My health is much better since I came to Carbon Hill, and I believe that I shall be able to do the best work of my life. Carbon Hill is decidedly the best town between Amory, Miss., and Birmingham, Ala. Let I should worry you, I will bring my epistle to a close. Pray for us. Fraternally, A. B. Metcalf.

WE HAVE 50 SHIRT WAIST SETS LEFT. IF YOUR SUBSCRIPTION IS PAID TO DATE WRITE FOR A SET BY MAIL.

KIND RESOLUTIONS

Whereas, We the members of the West End Baptist church, were compelled to dispense with our pastor on the first of last January, and on account of our financial condition since then we have been unable to secure another, and

Whereas, Rev. Frank Willis Barnett knew our condition and recognized that we needed spiritual support as well as financial aid, he came to our assistance at the cost of much self-denial on his part and has filled our pulpit every Sunday for the past five months, and kept our organization as a church intact and enabled us to arrange our affairs and call a permanent pastor in the person of the Rev. Wallace Wear,

Resolved, 1st, That his stay with us has resulted in great good to our church, and we feel that his prayers for us have been heard by the Great Father and have been answered to our good.

2nd, That we are grateful to him for his work with us and that we do hereby extend to him our most heartfelt thanks for the good he has done us.

3rd, That in each of his sermons we enjoyed a spiritual feast. Surely God was with him for his discourses were powerful and carried conviction to the hearts of his hearers.

4th, That the prayers of all the members of this church go out to God for him, that he may continue to be blessed in his efforts to help those who are in need of the assistance which he has so kindly extended to us.

5th, That the clerk be instructed to hand Brother Barnett a copy of these resolutions and to have same published in the Alabama Baptist.

A. L. DUNLAP, Moderator.
W. H. THORPE, Clerk.

WRITE US A POSTAL BY RETURN MAIL IF YOU WANT A BABY PIN. WE HAVE 300 MORE TO GIVE AWAY.



Rev. W. B. Earnest, Evangelist, working under appointment of the State Board of Missions, carries a large tent. Any one wishing his help in meetings can address him at Carbon Hill, Ala.

Suggested Program.

Minister's Meeting July 17th, 1906. Tuesday, 3 p. m.—Devotional Exercises, J. R. Wells.

3:15 p. m., Ministerial Courtesy—I. N. Langston, J. V. Dickinson.

4:30. What Constitutes Proper Regard, on part of the Churches for the Direction of the Holy Spirit in Calling Pastors and in Continuing or Discontinuing Pastoral Relations—W. R. Whatley, L. O. Dawson.

8 p. m. Devotional exercises—W. S. Griffin.

8:15 p. m. Evangelism. Silent Evangelism—A. C. Davidson. Pastor Evangelists—A. S. Smith. Waiting for the Evangelist—E. M. Stewart.

It is suggested that the speakers appointed be allowed 20 minutes each. Others five minutes. If any one appointed cannot be present, please notify one member of the committee at once.

J. H. FOSTER, Anniston.
C. J. BENTLEY, Sylacauga.



Watch Out or You Will Forget to Send Your Name.

Will you kindly allow space to prefer a request on behalf of the Talladega Baptists that each messenger and minister who expects to attend the State Convention of the denomination in July will immediately send his name to the undersigned so that we may not fail to provide a home for each. We know that this is a very usual request, and it may not be properly appreciated but we earnestly insist on having the information at as early date as possible.

Trains from south and southeast Alabama arrive at 12:50 p. m., and at 8:05 p. m., over L. & N. Ry. From southwest Alabama the Southern Railway trains arrive at 3:53 p. m. From the western part of the state trains arrive at 10:30 a. m., and 7:40 p. m., over B. & A. Ry. From the northern part of the state trains arrive at 12:22 p. m., and 8:50 p. m., on Southern Railway.

It will very materially assist us in the proper discharge of the duties of hospitality if we are advised when to expect each delegate to arrive at Talladega. We again urge all who are to come to advise us promptly. Fraternally, W. B. Castleberry, Chairman of Committee, Talladega, June 9th, 1906.



(Continued from Page 4.)

Dives had a great opportunity when sick and starving Lazarus was laid at his gate. It was an opportunity which God gave him to bestow consolation, healing and comfort upon a needy and suffering fellowman. That opportunity passed unimproved. It never returned. "The rich man died and was buried; in hell he lifted up his eyes," with not enough of his earthly possessions to purchase one drop of water for his parched tongue.

My Christian friends, Lazarus is at our gate today. Every unregenerate, uncleansed, unsaved sinner in this community is Lazarus. Every pagan nation is Lazarus. China is Lazarus. Japan is Lazarus, the dark continent of Africa is Lazarus. They are covered with sores; they are licked by dogs; they are starving for the bread of life. "Come and help us," is their piteous cry. What an opportunity to bless humanity and glorify humanity's God. The same opportunity that this day brings us will never come again. If you have a message of love and mercy for these perishing millions of your race, speak it now. "As ye go, preach."

We are told that every day, at evening tide, the pious Swiss herdsman of the Alps, takes his Alpine horn and shouts loudly through it, "Praise ye the Lord." Then a brother herdsman on some distant slope responds "Praise ye the Lord." Soon another answers still higher up the mountains, till hill shouts to hill and peak echoes to peak a sublime anthem of praise to the Giver of all good.

We are assured by the prophecies of this holy book, by the ever-increasing zeal and the ever-multiplying victories of God's people, and by many indications of providence, that the joy and praise uttered by those pious Alpine shepherds shall one day be universal. In that day righteousness shall cover the earth. All shall know and love the Lord, from the least to the greatest. There shall be no more sin, no more death and no more sorrow. Now we pray, but there shall be a time when prayer will offer its last litany. Now we believe, but there shall be a time when faith will be lost in sight. Now we hope, and hope maketh not ashamed; but there shall come a time when hope lies down and dies, lost in the splendor of the fruition that God shall reveal. In that time nothing shall be left of our present worship but praise. Then we shall strike the golden harps that are waiting for us, and transmit along the echoes of eternity the song of God and the Lamb until universal space is filled with universal harmony. But until the coming in of that day of days the command of our divine Master will be binding. "As ye go, preach."

WRITE US A POSTAL BY RETURN MAIL IF YOU WANT A BABY PIN. WE HAVE 300 MORE TO GIVE AWAY.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not tell the recipe, but give free copies to your friends. Their address is Room 64, Gray Bldg., Kansas City, Mo.

SKEPTICISM

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and Life saver in the whole world. If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 3 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of Fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

Special Summer Session

OF THE

Massey Business College

\$25.00

pays for special summer course of three months, or for \$36.00 we will make the scholarship unlimited as to time in either the commercial or shorthand departments, to pupils registering during the month of June. This is a large reduction from our regular rates of tuition. During the past thirty days we have placed eighteen pupils in excellent positions as book-keepers and stenographers, and could have placed several others if we had had the graduates. Pupils entering now will finish their courses in time for positions this fall, when many business changes are made. Large, well ventilated and lighted halls. New courses in all departments being organized.

**Massey Building
2024 1-2 3rd Ave.**

BIRMINGHAM, ALABAMA.

Sunday School AND Revival Song Books

CHARLIE D. TILLMAN,
811 AUSTELL B'LD'G., ATLANTA, GA.
Does the Business with SONG BOOKS.
Superintendents write him what you are using and for 12c he will send you something new which can be returned.

BLOOD POISON CURED!

Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (R. B. B.); 32-page book and medical advice, together with free sample, by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

Commissioner's Sale of Real Estate

In pursuance of and in accordance with the terms and directions of a commission issued and addressed to the undersigned by the Honorable S. E. Greene, Judge of the Probate Court in and for Jefferson County, Alabama, bearing date the 2nd day of June, 1906, I will proceed to sell to the highest bidder for cash at public outcry in front of the court house door of said county on Tuesday, the 10th day of July, 1906, at 12 o'clock noon the following described real property situated in Jefferson County, Alabama, to-wit:

Northeast quarter of Northwest quarter of Southeast quarter of Northeast quarter of Section Twenty-Six (26), Township Seventeen (17), Range Three (3), being in the City of Birmingham, and containing 3/8 acre, more or less. Said lands are to be sold under the decree of said court, dated the 2nd day of June, for the purpose of a distribution between and among the several owners thereof, who are as follows: Oscar S. Welsh, Horace Welsh, Scott Welsh, Blanch Duncan, Garland Duncan and John Welsh. Witness my hand this, the 2nd day of June, 1906.

A. B. FERDUE,
Commissioner.

NOTICE OF SEIZURE.

Internal Revenue Service,
District of Alabama,
Collector's Office,
Birmingham, Alabama,
Jefferson County,
May 15, 1906.

To Whom It May Concern:
Notice is hereby given that I caused to be seized, by reason of the violation of the Internal Revenue laws of the United States, the following described goods at the places and dates hereinafter named, to-wit:

- In the State of Alabama, at Birmingham, on the 7th day of July, 1905, 25 Cases of Whiskey.
- At or near Mynot, on the 2d day of December, 1905, One Barrel Whiskey.
- At Gadsden, on the 6th day of February, 1906, 7 Barrels Whiskey.
- At Phenix City, on the 17th day of February, 1906, 6 Barrels Whiskey.
- At Sylacauga, on the 15th day of February, 1906, 13 Barrels Whiskey.

Thirty days' notice is hereby given for any person or persons claiming said goods or any part thereof to appear and make claim therefor in the manner provided by law.

JOE O. THOMPSON,
Collector, District of Alabama.

I CURE CANCER.

My MMS Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. **DR. O. A. JOHNSON,** 215 E. 19th St., Kansas City, Mo.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fibroids, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address **DR. DYE,** Cor. 9th & Broadway, Kansas City, Mo.



WHY WE SAVE YOU MONEY Send your money to a FAR-A-WAY FACTORY or Mail Order House, and pay \$5.00 additional Freight? Manufacture the Golden Eagle Buggy here in Atlanta, Ga., and sell direct to consumer at lowest wholesale price. You the \$5.00 freight and \$16.00 Dealers' Profit. Also, save you a \$12.50 Harness—our price is \$6.49. Can buy direct from us; because we manufacture our own Buggies, in our own Factory, here at home. Is Money, and our GUARANTEE of saving, and our Guaranteed Satisfaction is the REAL money to you.

GOLDEN EAGLE BUGGY CO.
158 & 160 Edgewood Ave.,
ATLANTA, GA.

Mail this Coupon for Catalogue No. 10
Name.....
P. O.

Excelsior Steam Laundry

Geo. A. Blinn & Son, Proprietors
THE OLD RELIABLE FIRM
Our Patrons are our best Advertisers
O--o--o--o Customer
Always a Customer
GIVE US A TRIAL

1807 2d Ave., ----- Birmingham, Ala.

A 10 Cent Package of
DR. LORD'S HEADACHE POWDERS
will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.
COLLIER DRUG CO.,
Birmingham, Alabama.

BELLS

Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.
FOR OVER 60 YEARS
Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. No a bottle

Keeley SAFE, PERMANENT, SURE CURE
ALCOHOL, OPIUM DRUG HABITS
TERRIBLE BRUISES NEURALGIA
Keeley Cure
KEELEY INST BIRMINGHAM, ALA.
FREE

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