

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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The Missouri Idea.

By MANLY J. BREAKER in The Standard.

To understand the "Missouri Idea" one must understand the Missouri situation. Prior to 1845 Missouri Baptists had co-operated, so far as they co-operated at all, with the Triennial Convention and the Home Mission Society, the latter body being their large benefactor. In the organization of the Southern Baptist Convention Missouri Baptists took no part, but they soon transferred their co-operation to that body, and their general association so amended its constitution as to become "auxiliary to the Southern Baptist Convention." This relation continued until about the second year of the civil war, when communication between Missouri and the South was interrupted. At last the general association ceased to hold annual sessions, and all its work was abandoned. At this time the Missouri Baptist State Convention was formed, consisting of the few churches and pastors who had sided with the North. About this time the Anniversaries met in St. Louis. The convention was recognized as representing the Baptists of Missouri, offerings were made to the Missionary Union and the Home Mission Society, and the Home Mission Society increased and enlarged its work in the State.

As soon as the restrictive laws which forbade the great body of preachers in the State to preach were repealed the general association resumed work, and thus there came to be two Baptist bodies in the State, one allied Northern and one with Southern Baptists, each with its own paper and, in a few cases, each party having its separate church in a given town. In 1868 these two bodies came together, the convention dissolving and the general association changing its constitution so as to be no longer "auxiliary to the Southern Baptist Convention." The two papers united and became the Central Baptist, retaining both the former editors. Missouri thus became common ground for the missionary societies of the North and the South, though for a number of years it did little for either cause and neither took much interest in its missionary needs and opportunities.

About twenty-five years ago both the organizations of the North and the South began to send collecting agents into the State, and these soon came into conflict. The North rightly claimed that the union of 1868 opened the whole State to its agents, while the South, with equal truth, said, "The great body of the Baptist people are with us." Soon the civil war was going on again in Missouri. The Baptists of the State appealed to the great boards outside of the State to give relief; but each of these thought it was in the right, and the unseemly contention went on. Then the Baptists of Missouri took the matter into their own hands. The general association requested all these boards to withdraw their agents, and took upon itself the work of collecting and forwarding funds for home and foreign missions. It accords to each church and donor the unquestioned right to designate the board or society to which its, or his, offering shall go, and it sacredly respects that designation. Undesignated offerings are divided (they must be designated for either home or foreign missions) between the respective organizations on the ratio of the receipts from Missouri for the several societies or boards for the five years previous to the beginning of this plan. (This year all offerings must be designated, and hereafter the undesignated offerings will be divided at the ratio of the designated offerings of the previous year.) All expenses are di-

vided between the several societies on the basis of their respective receipts. This is known as the Missouri Plan.

The Missouri Idea, then, is perfect freedom and equality. The North is at home in Missouri, the South is at home in Missouri. Missouri belongs to them both, yet it belongs to neither, just as in the case of the District of Columbia. The whole great work of American Baptist home and foreign missions is presented to the Baptists of Missouri, and every one takes part as he elects.

The Baptist Orphans' Home, the first to enter the field, was organized June 21, 1882, by a number of good women, and in October, 1891, was made auxiliary to the Missouri Baptist General Association. The home has been greatly prospered. It now has an endowment of \$23,000, a fund of \$3,000 toward the purchase of a new site, property valued at \$15,000 and a balance of \$1,200 in the current expense fund. During the past year 145 children have spent more or less time in the home, and the monthly average has been eighty-three. The age limit for receiving boys is under 7, and for girls under 12, while for the time of their remaining there is no limit.

The Missouri Baptist Sanitarium was organized December 18, 1890. The plan of those interested was to build "a cheerful, pleasant, religious home to which the Baptists of the State could send their sick people." The Missouri Baptist Sanitarium has a perpetual charter, and is owned by the Missouri Baptist General Association, which appoints a board of managers, consisting of prominent Baptist ministers and laymen of the State, to supervise and control all of its business affairs and property.

In 1810 the population of St. Louis was 1,400; in 1815, 2,000; in 1820, the year of Missouri's admission as a State, it was 4,598. St. Louis was incorporated as a city in 1822, with the west boundary at Seventh street. The first steamboat came in 1817 from Pittsburg. This was the beginning of one of the mightiest forces in the expansion of St. Louis, the river trade by steamboat. What though it took the first steamer to come up from New Orleans twenty-seven days to make the trip? It was not long till the St. Louis wharf was one of the busiest places on the continent, the river at times literally filled with craft, the new arrivals being compelled at times to roll their freight over twenty different steamers in order to get it ashore.

MISSOURI BAPTISTS.

Missouri Baptists believe in education. They have moreover shown their faith by their works. When the first Baptists crossed the Mississippi river this section was certainly the "frontier." They erected the first permanent non-Catholic meeting house west of the Mississippi river near Jackson, Mo., in 1806. Of course, at this early date there were no educational advantages in what was to become the State of Missouri.

Today the annual enrollment of William Jewell College is about 350 students. Of the enrollment about one-half is in the preparatory department, and of the entire number about one-third is ministerial students. Its property, buildings, grounds, library and laboratories are valued at \$530,000; its productive endowment is \$350,000.

Although William Jewell is the leading school of Baptists in Missouri, there are now nine other institutions in the State under Baptist auspices.

One-half of the moderators of the general association since its organization in 1834 have been laymen, and today nearly every office within the gift of Missouri Baptists is held by a layman. The moderator, secretary, treasurer and auditor of the general association, the presidents of the board of trustees of William Jewell College, Stephens and Harden colleges, the presidents of the Education Board, the Missouri Baptist Sanitarium and the Home and Foreign Mission Board are all laymen.

Although William Jewell had its origin in the desire better to fit young men to preach the gospel, it was not organized at first nor has it ever been made a theological school only. Dr. Jewell tendered his first gift, \$10,000, asking that the Baptists of the State receive it, select a location and "do all other things usual and necessary to organize and carry on a literary institution." However, there have been provided at all times courses in theological training, which theological students pursue alongside of their literary courses. At William Jewell we find the literary students and the theological students working side by side.

The present status and outlook of Baptist affairs in Missouri present some interesting and hopeful features. According to latest statistics we have in the State 1,829 churches composed of white people and about 300 churches composed of negroes. The former have a membership of 152,422, and the latter about 30,000, making the total numerical strength of Baptists in Missouri 182,422, with 2,129 church organizations. There is no denomination of evangelical Christians in the State that is numerically stronger than the Baptist. Last year the State board had a total of 128 men in the field for all or a part of the time, and expended in the work about \$25,000. Under the labors of the State workers about 4,000 persons made professions of their faith in Christ.

The church has a claim upon all serious minds that cannot be denied. Mr. Terrell says, "I fear that when we indulge ourselves in the amusement of going without a religion we are not, perhaps, aware how much we are sustained by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game."

The moral and legal demands made upon us are potent first of all because they have a religious basis. Many answers have been given to the problem of the ultimate basis of obligation. Expediency, racial development and tribal instincts are suggested, but these cannot be ultimate. It must be in our idea of God that we find authority for law. Legislation and moral demands are only formal statements of the obligations that arise from the very nature of God. The State is conserved, morality obtains, law is obeyed, because these things are right by the decree or in the nature of God. This is the final basis of obligation and its ultimate authority.

THE ALABAMA BAPTIST

HISTORY OF MISSOURI BAPTISTS.

When the Louisiana Purchase in 1803 became United States territory there was little thought of anything beyond the acquisition of a vast amount of frontier land. The adventurers of that early day saw there an opportunity for making new settlements and new homes. Few men saw the religious possibilities which this vast domain would place before the coming generation. Without doubt many of those who first tried their fortunes in the new country were religious, and it is interesting to know, according to the account compiled by Dr. H. E. Truax, to whom we are indebted for the historical record here followed, that one Thomas Johnson, of Georgia, in 1799 came to that portion of the State where Jackson is now situated. Finding a few Baptists there he ministered to them. There, doubtless, the first seeds of Baptist faith began to grow. It is more than a coincidence that at the period when this vast new territory was acquired and its first settlements were being made, or from 1800 to 1805, in Kentucky and Tennessee, from which States many of the new settlers came, the great revival stirred the people. During this time more than 10,000 new converts were added to Baptist churches alone in these two States, and from this number came multitudes to make their impress upon the new life in its primitive forms. At the same time the missionary impulse had received a new quickening from the movements of Carey, so that not only Baptist conviction, but missionary conviction, came with the new settlers.

This single section of the Louisiana Purchase known as Missouri, with its nearly 70,000 square miles of territory, was as yet but a country of trails in a moral and religious as well as in a material sense. It needed pioneers of rugged build and stout heart to open the way to a new civilization and prepare a healthful moral environment. There were no school houses, no churches, but only rude social centers, in which the preacher must hold his own with hunters and trappers, with freighters and merchants, with criminals and professional men.

Religion at this time with the average citizen was little more than a respectable affair. It was even intimated that the Sabbath never had crossed the Mississippi. Into this chaos and indifference came such men as David Green, of Kentucky; Rev. John Clark, of Scotch descent and Methodist proclivities, but who afterward entered the Baptist fold; Rev. Thomas R. Musick, of Welsh connection and a native of Virginia, who organized the Fee Fee Church in St. Louis county in 1807 with fourteen constituent members. Rev. Lewis Williams was also a man of great influence in these times, of whom it was said he was one of the best and most useful ministers Missouri ever had. Through the efforts of these men six churches were organized before 1817.

At this same time came two other men into the territory of the Missouri Association, including what is now St. Louis, and by their wise and aggressive labors the First Baptist Church of St. Louis was organized and its first meeting house constructed. These were John M. Peck and James E. Welch. They had been sent by the Triennial Convention, and had much to do in directing Baptist interests throughout Missouri later. Before 1815 the interior portion of the State had come under the influence of William Thorp and David McLain, men of stout convictions and tireless energy in advancing the interests of the Baptist faith. Under their direction the Mt. Pleasant and Fishing River Association were organized.

Further on in the history of progress another group of men had to do with laying the foundation for the general association of the State. This group of three, Thomas Fristoe, Fielding Willhoite and Ebenezer Rogers, was termed the "three wise men of the West." There was no board with which to consult, no denominational newspapers to foster new enterprises, no precedent established by which to direct the work needed, but these men were leaders, men of determination. They blazed the denominational path through the wilderness. The first great meeting of Baptist constituency west of the Mississippi river was in 1834, and resulted in the organization of the Missouri General Association the following year. The

resolutions adopted at this convention show the emphasis upon the missionary idea, the need of circulating the Scriptures and the necessity for adequate support of the ministry.

The Missouri Compromise of 1820 and the anti-mission idea which had prevailed to some degree prior to these times were not conducive to the highest progress, though evangelism was encouraged and offerings to missionary and benevolent work greatly increased. In 1843 the first steps were taken to found an institution of higher learning in the State. Dr. William Jewell had offered the sum of \$10,000. This gift was formally accepted some four years later, when other gifts amounting to nearly \$17,000 were added, and in 1849 a charter was granted and a beginning made in the splendid career of William Jewell College. The work for and through William Jewell College is but typical of other educational enterprises which have given to Missouri a distinction above that of many other States.

The Sunday school work of the churches had not been neglected altogether, for the Sunday School Union had accomplished something, and its claims were recognized in 1845 by the general association. Twenty-three years after this the Missouri Baptist Sunday School Convention was organized and did effective service through a field missionary. Since 1891 the work has been in the hands of the Board of State Missions, and is prosecuted through the regular missionaries and missionary pastors. The present enrollment in the schools of the State is something like 30,000.

During the period of the war, as may be readily understood, Baptist as well as all religious interests suffered a retrograde, although in 1868 there were 800 Baptist churches in the State and an annual offering for State missions of over \$6,260. During that year the reports show that there were twenty-eight local and traveling missionaries at work, and the baptisms numbered 688, while fifteen new churches had been organized. The denominational paper has had its power and influence in Baptist growth to no small degree. Aside from the brief career of the Western Pioneer, which began its publication in 1829, nothing of a special character in Baptist interests was undertaken until 1840, when the Missouri Baptist was launched. This, with the Western Watchman, started in 1849, had a brief career. The Watchman Publication Society, constituted in 1849, and which went to pieces in 1861 and which was credited with too strong anti-slavery notions, and the Missouri Baptist Publication Society, organized in 1859, with the Missouri Baptist as its organ, were instrumental in representing the vital issues before the churches. In 1865, under a desire to secure an organ which duly sympathized with the sentiment of the North, a paper was issued which afterward took the name of the Central Baptist and which became a potent factor in restoring the fraternity and fellowship in the denomination which existed before the war. Dr. J. C. Armstrong is now its able and influential editor, and Mr. A. W. Payne its enterprising publisher.

With all these agencies in operation it must be remembered that Missouri Baptists have not come to their present greatness without opposition and heroic struggle. Many of the difficulties, as already indicated sprang from within. The different ideas with reference to missions and upon political issues were natural sources of disagreement. The general association was the aggressive evangelizing agency, but with personal liberty as one of the tenets of Baptist faith it can be seen how even good men might conscientiously differ on the question of a world-wide evangelism, and how such men as William Thorp might oppose the plans of the general association. The division that existed between the Mt. Pleasant Association and the general association seems to have been caused more over a question of system than of principle. Out of this condition has grown what is termed the "Missouri Plan," adopted in 1889, which provides a board of general home and foreign missions. Dr. Manly J. Breaker graphically describes this plan in another column.

It is significantly said that "No one can portray the struggles through which the denomination has

The pure teachings of God's Word would have been vitiated many times but for the consistent contention of devout, clear-headed men; personal, original, experimental religion might not have been the richest field of our possession had it not been for the indomitable courage and irreversible conviction of our dead become to its present power and influence in the State. The sweet fellowship of the brethren, the orderly and mutually stimulative advance of the churches would have been impossible without the unswerving persistency of men thoroughly awake to the possibilities of God's truth and able to see far ahead."

The present strength of Baptists in the State may be approximately tabulated as follows: In the seventy-nine associations of white Baptists there are 1,854 churches, 1,410 ordained ministers of the gospel and a total membership of over 159,000, with church property valued at \$2,899,445. In the State there are also twelve associations of negro Baptists, with 390 churches, 314 ordained ministers and a total membership of about 30,000, with church property valued at about \$523,000.

Thus our Anniversaries meet in a State which has a total Baptist strength in church membership alone of about 185,000. This is a splendid record of Baptist enterprise and growth for a single century of progress and trying conditions.—The Standard.

FOR ALL IN THE HOME.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are good girls,
Good, girls from the heart to the lips;
Pure as the lily is white and pure
From its tops to its sweet leaf-tips.

The girls that are wanted are home girls—
Girls that are mother's right hand.
The fathers and brothers can trust, too,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees,
And kind and sweet, to her own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do, and to say;
That drive with a smile, or a soft word,
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts,
They are wanted for mothers and wives,
Wanted to cradle in loving arms
The strongest, and frailest of lives.

The clever, the witty, the brilliant girls,
They are very few, understand;
But, oh! for the wise, loving, home girls,
There's a constant and steady demand.

—Selected.

CLEAR AS MUD.

You have always wanted to know what "spirit" is, haven't you? Well, in a recent perusal of Hegel's "Philosophy of History" we have found out all about it, and feel it to be our duty to inform our readers. Brother Hegel puts the question fair and square, thus: "What is spirit?" He then answers thusly: "It is the one immutably homogeneous infinite—pure identity—which in its second phase separates itself from itself, and makes this second aspect its own polar opposite, viz: As existence for and in self as contrasted with the universal."

THE PROTEST AGAINST "TAINTED MONEY."

One of the widely discussed subjects of the day is the recent protest against "tainted money" being used for religious purposes. It has furnished inspiration for pert paragraphs, apologies, magazine articles, cartoons and general discussion of all sorts.

This of itself would indicate either that there are two sides to the question, or that some one so high in public life as to command universal remark has "Oslerized" himself. I venture to suggest that the first may be true. The Literary Digest of May 6 has an article, entitled "The Newer Unrighteousness," which is exceedingly thought provoking and suggestive. It is a resume of a discussion of "modern sin" as compared with "older sin," by Mr. Edward Ross. Some of the pertinent sayings are as follows:

"Our modern Forced-draft pace relieves us of the energy that demands an explosive outlet. Brutality, lust and cruelty are on the wane," that is, those forces which once made war a universal national pastime. "Civilized people are turning away from the sins of passion." The Newer Unrighteousness is of a different order. "The man who picks pockets with a railway rebate, murders with an adulterant instead of a bludgeon, burglarizes with a 'rake-off' instead of a jimmy, cheats with a company prospectus instead of a deck of cards, or scuttles his town instead of his ship, does not feel on his brow the brand of a malefactor."

"The stealings and slayings that lurk in the complexities of our so-called relations are not deeds of the dive, the dark alley, the lonely road and the midnight hour. Fagin, Bill Sykes and Simon Legree are vanishing types. The modern high-power dealer of woe wears immaculate linen, carries a silk hat and a lighted cigar, sins with a calm countenance and a serene soul, leagues and months from the evil he causes. Upon this gentlemanly presence the eventual blood and tears do not obtrude themselves."

After some discussion of the fatal effects of the modern attacks upon the very foundations of civilization the writer goes on to say:

"Because these devastating latter-day wrongs, being comely of look, do not advertise their vileness and are without the ulcerous hag-visage of the primitive sins, it is possible for iniquity to flourish greatly, even while men are getting better. Briber and boodler and grafter are often 'good men,' judged by the old tests, and would have passed for virtuous in the American community of seventy years ago. Among the chiefest sinners are now enrolled men who are pure and kind-hearted, loving in their families, faithful to their friends and generous to the needy."

And the attitude of the public toward the "new unrighteousness" is thus described:

"The same qualities that lull the conscience of the sinner blind the eyes of the onlookers. Undiscerning, they chastise with scorpions the old authentic sins, but spare the new. They do not see that boodling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny (sometimes lying and perjury), that railroad discrimination is treachery, that the factory labor of children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'devours widows' houses,' that the monopolist 'grinds the faces of the poor,' that mercenary editors and spell-binders 'put bitter for sweet and sweet for bitter.' The cloven hoof hides in patent leather; and today, as in Hosea's time, the people 'are destroyed for lack of knowledge.' The mob lynches the red-handed slayer, when it ought to keep a gallows Haman-high for the venal mine inspector, the seller of infected milk, the maintainer of a fire-trap public building. The child-beater is forever blasted in reputation, but the exploiter of infant toil, or the concoctor of a soothing syrup for the drugging of babies, stand a pillar of society. The petty shoplifter is more abhorred than the stealer of a franchise, and the wife-whipper is outcasted long before the man who sends his over-insured ship to founder with its crew."

"In England till 1487 any one who knew how to read might commit murder with impunity by claiming benefit of clergy.' There is something like this

in the way we have granted quack and fakir and mine operator and railroad company indulgence to commit manslaughter in the name of business."

Now, what bearing has this late protest against "tainted money" upon the "newer unrighteousness?" To many in this country that protest has the appearance of ultra piety, radical religious conservatism, hypocritical pharisaism, etc. But may it not serve a good purpose? Mr. Ross' article is undoubtedly a correct analysis of modern moral conditions in the business world. War has slain its thousands, but modern "business" has slain its tens of thousands in the ways he indicates. And it is defrauding, filching and embezzling its millions. No slight causes have produced the political and economic upheaval in Chicago. This protest is against modern business methods in the aggregate.

The "tainted money" agitation, then, is a protest against "the newer unrighteousness." Its effect will be probably to cause the public to realize in some degree the facts as set forth in Mr. Ross' analysis. Secondly, it will have a tendency to crystallize public opinion and give it stamina. Thirdly, it may be taken as an effort to maintain the dignity of the Christian religion and the protest of the spirit of Jesus against the covetousness which coins money out of the blood of its fellow man.

JOHN F. GABLE.

North Birmingham, Ala.

AN EPOCH-MARKING BOOK.

S. M. Provenca.

Permission is here requested to invite the attention of the readers of the Alabama Baptist to a notable contribution to current thought concerning the greatest and most vital of all questions. The death of Christ, its Place and Interpretation in the New Testament, by James Denney, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow, New York, Armstrong & Son. All that the author proposes is "an examination of the New Testament teaching on the death of Christ." This he justifies as timely, because he believes that "the death of Christ has not the place assigned to it, either in preaching or in theology, which it has in the New Testament."

It is altogether probable that the death of Christ has far more nearly its proper place in preaching than in theological writing, for the reason that the new theology has as yet reached comparatively few pulpits; and for those preachers who have found the strength of their ministry in expounding the teaching of the New Testament on this mighty theme unmoved by the attacks of the so-called scientific criticism, there is here a world of comfort. The author says further in the preface: "It is not possible, in a study which touches upon almost every book in the New Testament, to enter in detail into all the critical questions which might be raised. This would be to exhaust another science by way of preliminary. The writer has tried to say what seemed essential where the questions raised are of real importance, and for the rest he can only beg his readers to believe that he does not write in ignorance of them." No one who reads the book can believe that the author is unfamiliar with the territory of criticism. Indeed, evidences of competent scholarship appear on every page. And so far is the author's treatment of the critics that now and then he seems to yield almost too much to them. "He ventures to claim for what he has written a scientific character, in the full sense of the word; but in Christian science it is not required that a man be indifferent to Christianity." P. viii.

The chapters into which the book is divided are: I. The Synoptic Gospels; II. The Earliest Christian Preaching; III. The Epistles of St. Paul; IV. The Epistle to the Hebrews; V. The Johannine Writings; VI. The Importance of the Death of Christ in Preaching and in Theology. The table of contents is almost an analysis of the book, and by referring to it the reader may find the treatment of every important passage discussed. This is of much practical value.

In a brief introduction the author vindicates the unity of the New Testament, sets proper limits to the distinction between "historical and dogmatic," between "Biblical and systematic" and between "material and formal;" then he states his problem and outlines its treatment.

It would make this paper too long to follow the discussion in any adequate way. Of course, it need surprise no one that Dr. Denney shows here and there the influence of Scotch Presbyterianism. For example, he uses the word sacrament in referring to baptism and the Lord's Supper, and while his allusions to the former in several passages seem to imply that he had immersion in mind, he makes no mention of the appeal to its symbolism in I Cor. xv. In at least one passage, however, he distinctly gives up, by implication, the appeal to the New Testament in support of infant baptism. Not to mislead the reader, I quote the passage in full, from the discussion of I Cor. x and xi: "If we compare the sixth chapter of Romans with the tenth and eleventh of I Cor., it seems obvious that modern Christians try to draw a broader line of distinction between the sacraments than really exists. Partly no doubt, this is owing to the fact that in our times baptism is usually that of infants, while the supper is partaken of only by adults; whereas, in New Testament times, the significance of both was defined in relation to conscious faith. But it would not be easy to show, from St. Paul's epistles, that in contents and meaning in the blessings which they represented and which were conveyed through them, there is any very great distinction. The truth seems rather to be that both the sacraments are forms into which we may put as much of the gospel as they will carry; and St. Paul, for his part practically puts the whole of his gospel into each. If baptism is relative to the forgiveness of sins, so is the supper. If baptism is relative to the unity of the church, so is the supper. * * * If baptism is relative to a new life in Christ (Rom. vi. 4 f.) in the supper Christ Himself is the meat and drink by which the new life is sustained (I Cor. x. 3 f.). And in both the sacraments, the Christ to whom we enter into relation is the Christ who died; we are baptized into His death in the one, we proclaim His death till the end of time in the other." pp. 136 f.

In the treatment of the occasion of the Last Supper and the institution of the supper Dr. Denney defends the integrity of the history against the rationalistic critics and the symbolism of the bread and wine, and devotes several pages to a discussion of "the blood of the new covenant."

But probably a clearer conception of the author's style and thought can be gained from a few quotations in regard to important passages. In regard to the words "to give His life a ransom for many" Dr. Denney says: "There is no critical evidence against them, and their psychological truth is indubitable. So far from saying that Jesus could not have uttered anything so definitely theological, we should rather deny that the words are theological. In the technical, question-begging sense of the term, we maintain that in an hour of intense preoccupation with his death no other words would have been adequate to express the whole heart and mind of our Lord." And then he proceeds to consider a view which has come to be held by some who do not go to the extreme of the destructive critics:

"From this point of view we must notice a common evasion of their import even by some who do not question that Jesus spoke them. It is pointed out, for instance, that the death is here set in line with the life of our Lord. He came not to be ministered unto, but to minister, and (in particular, and at last, as his crowning service) to give His life a ransom for many. His death is the consummation of His life, and the consummation of His ministry; but it has no other end than His life, and we must not seek another interpretation for it. An extreme example of this is seen in Hallman. * * * Hallman's interpretation means that Jesus could by faith in the Father reconcile Himself to His death as something which would, though it is not clear how contribute to the carrying out of His vocation—some-

thing which, in spite of appearances, would not prove inconsistent with it, but what the words in the gospel mean is that the death of Jesus, or the giving of His life a ransom for many, is itself the very soul of His vocation. He does not say that He can bear to die because his death will win many to repentance who are yet impenitent, but that the object of His coming was to give His life a ransom for many.

The same consideration discredits an interpretation like Wendt's, which finds the key to the passage in Matthew xi, 29 f. Wendt lays all the stress on the effect to be produced on human character by realizing what the death of Jesus is. If men would only put on the yoke of Jesus and learn of Him—if they would drink of his cup and be baptized with his baptism—if, as St. Paul says, they would be conformed to his death, their souls would be liberated from the restless passions of pride and ambition by which James and John, and the other ten not less than they, were tormented, and death itself would cease to be a terror to them. However true this may be, one cannot look at the text without being impressed by its irrelevance as an interpretation. There is nothing in it to explain the introduction of Christ's death at all, as the very end contemplated in his coming.

* * * In spite of the attention it has attracted, it is an ingenious vagary which has surely merited oblivion." pp 29 f.

After discussing the effort to get behind the Greek by means of the Hebrew or Aramaic equivalents of *lutrou*, the author concludes with these clear sentences: "Without going into meaningless questions as to how the ransom was fixed, or to whom it was paid, it is important to recognize the fact that our Lord speaks of the surrender of His life in this way. A ransom is not wanted at all except where life has been forfeited, and the meaning of the sentence unambiguously is that the forfeited lives of many are liberated by the surrender of Christ's life, and that to surrender His life to do them this incalculable service was the very soul of his calling. If we find the same thought in St. Paul, we shall not say that the evangelist has *Paternalized*, but that St. Paul as sat at the feet of Jesus. And if we feel that such a thought carries us suddenly out of our depth—that as the words fall on our minds we seem to hear the plunge of the lead into fathomless waters—we shall not for that imagine that we have lost our way. By these things men live, and wholly therein is the life of our spirit. We cast ourselves on them because they outdo us: in their very immensity we are assured that God is in them." p 45.

It would seem that one could hardly tire of such reading. I have already read the book twice. And yet I will venture only one more quotation. It is from the last chapter: "It is an immediate inference then from all that we have seen in the New Testament, that where there is no atonement there is no gospel. To preach the love of God out of relation to the death of Christ—or to preach the love of God in the death of Christ, but without being able to relate it to sin—or to preach the forgiveness of sins as the free gift of God's love, while the death of Christ has no special significance assigned to it—is not, if the New Testament is the rule and standard of Christianity, to preach the gospel at all. Many ministers have suffered from the charge of not preaching the gospel, and have resented it as an injustice. In any given case it might well have been so. There are those who are unable to separate form from substance in thinking, and who are only too ready to believe that if the familiar form in which truth has been expressed is varied, the substance is being injured or dissipated. But it is not saying a hard or unjust thing to say, that in some cases the charge may not be groundless. It may be made not merely by the unintelligent, who fail to distinguish form from substance, but by the simple Christian spirit which has the anointing from the Holy One, and knows instinctively whether that by which it lives is present in the message it hears or not. There is such a thing as preaching in which the death of Christ has no place corresponding to that which it has in the New Testament. There is preaching in which the New Testament interpretation of Christ's death

is ignored or carped at or exploded. We do not need to argue that no man can preach the gospel until he has absorbed into his mind and heart the whole significance of Christ's death as the New Testament reveals it; in that case, who could preach it at all? But is not unjust to say that no man will so preach as to leave the impression that he has the Word of God behind him if he is inwardly at war with the idea of the atonement, constantly engaged in minimizing it, maintaining an attitude of reserve, or even of self-defense in relation to it. We may take it or leave it, but it is idle to attempt to propagate the Christian religion on the basis and with the authority of the New Testament, unless we have welcomed it with our whole heart." p 284 f.

I have barely alluded to the learned and critical discussions of the great words around which the conflict has raged recently. In the face of all that has been urged against the old view, Dr. Denny is not afraid of the words "vicarious" or substitutionary; "nor do I know," he says, "of any interpretation of Christ's death which enables us to regard it as a demonstration of love to sinners, if this vicarious or substitutionary character be denied."

I have ventured to call it an epoch-marking book because it is a reaffirmation, at the hands of competent scholarship, of the fundamental teaching of the New Testament. The style is not only lucid, it is luminous. To be sure, here and there one may wish to ask the author a question; here and there it may seem that a little excursus would have come in well. But one cannot say everything in a single volume. And now that the theory of evolution has at last been abandoned by its greatest living defender and a world-wide renewal of New Testament Christianity seems to be upon us, a new era of the old time preaching may be welcomed even in the camp of rationalism.

Tuskegee, Ala.

EXTRACTS FROM THE SIXTH ANNUAL REPORT OF THE HOME MISSION BOARD TO THE SOUTHERN BAPTIST CONVENTION.

R. D. Gray, Corresponding Secretary, Atlanta, Ga.

1905.

Through the Providence of God and with manifold mercies from our Heavenly Father, the Home Mission Board begs leave to present the Sixtieth Annual Report of its stewardship to the Southern Baptist Convention. Six decades have passed since the organization of the Convention and the beginning of our Annual Reports. In all these years our God has never failed us. He was with our fathers, nor has he forsaken their sons. For his matchless mercy and boundless grace we erect again our Ebenezer. Joy, too, takes the place of sorrow with us because the church that two years ago robbed us of our Secretary today bids us welcome in their midst.

A YEAR OF ENLARGEMENT.

"Enlargement" has been the key-word of the year's work. Every department has been vibrant with this expanding idea. The Home Board all along has been moved by this aggressive thought, and for two years past the Convention has tingled with noble enthusiasm for larger things, but it was at Nashville that the Convention moved out into the open sea of opportunity. The Convention said to the Home Board: "Through you and by the help of God we shall take this Southland for the Baptists, Go forward!"

A YEAR OF BLESSING.

Throughout all the months of the year, news has come of God's favor upon the working forces in the fields. Many souls have been led to Christ and a deepening spirit of consecration to our Lord has been reported from many directions. In Cuba baptisms have been frequent, especially in Havana, and out in the Territories many notable revivals have been enjoyed. Over the plains of Oklahoma the revival wave has rolled with wonderful and gracious power. Weak places have been made strong and aggressive work has followed in the wake of the Spirit-led revival. The spirit of expectancy, so widely manifest in various parts of the world just now, has moved the people of the plains in a marvelous fashion. May it but presage the coming of the Spirit in the fullness of his power upon all our Southern Zion.

Upon the cities likewise God's favor has fallen. Especially in Baltimore and Memphis and New Orleans has our board done notable service. In response to a great plea for help from Maryland Bap-

tists the Home Board agreed to give \$15,000 for church building, provided the Baptists of that State would raise \$30,000, and this not to interfere with their regular gifts to denominational benevolence. Stirred by this generous gift and under superb leadership, they have already raised their \$30,000, and thus Maryland will have her greatly needed \$45,000 for church building. Such is the result of a combined effort for a great object. The work of the board in Memphis this year has put our Baptist cause to the front as never before in that throbbing city, and it will tell on our future destiny for all time to come. In Memphis the board has spent \$10,000. This puts two struggling churches on their feet with splendid houses of worship admirably located. And the churches have more than duplicated the amount given by the board.

Down in New Orleans, too, the board has gone afresh with its helping hand. A splendid lot, in the best location below Canal street, has been purchased, and our mission has become a church. Nothing but the lack of money has delayed the erection of a neat chapel at a cost of \$5,000 or \$7,500, which is a prime necessity. The best lot on St. Charles avenue in the Garden district of the city, has been bought for the First Church at a cost of \$15,000. But for an empty treasury, before now we would have begun the erection of a building to meet the demands of that great field. The whole city has been moved by our aggressive work since our Nashville convention. We cannot go into further details about the work in other cities like St. Louis, St. Joseph, Kansas City, Joplin and Galveston.

The 2,000,000 people of the Mountain district are crying for help, and their cry is not altogether unheeded. Our schools have increased in number, the work has improved in quality, and the outlook is full of promise. We have eighteen schools, seventy teachers and nearly 4,000 pupils.

Shortly after the adjournment of the last convention the board, after thoughtful and earnest prayer, elected Rev. A. J. Barton, D. D., as Field Secretary and Superintendent of the Negro Work. Many encouraging things we are able to report concerning that work. We have moved with caution, but with vigor, in prosecuting this important part of our work. Its problems have been weighed with sober thought, but the work itself has been pushed with ceaseless order.

No just and complete account of all the work done by our faithful missionaries can be put to record and spread before the eye in statistical tables. The least of their labors are those that can be reduced to figures. At the same time we gladly present the following summary of work and statistical tables:

SUMMARY OF WORK.

Missionaries	713
Weeks of labor	25,919
Churches and stations	2,222
Sermons and addresses	88,016
Prayer meetings	13,765
Religious visits	174,751
Baptisms	10,551
Received by letter	10,019
Total additions	20,570
Churches constituted	219
Houses of worship built and improved	205
Sunday schools organized	539
Bibles and Testaments distributed	24,354
Tracts distributed (pages)	2,746,232

WOMAN'S WORK.

God has wonderfully blessed the work of our Woman's Missionary Union during the past year. They will come to the convention with a report full of thrilling inspiration. Instead of growing weary in well-doing, they have gone forward with fresh courage and consecration. They have nobly helped every cause fostered by the Southern Baptist Convention. In the dissemination of information about our great home mission work they have rendered superb assistance. Through the Mission Literature Department, jointly owned by the Home Board and the Sunday School Board, they have gone with tracts and leaflets and circulars into every section of our Southland. And all this printing and distribution of literature has been done without expense to our board and with an increase of \$122.95 to the capital in hand, bringing its permanent cash fund up to \$993.58, which is greater than the modest sum with which the department began work.

The cash contributions through the Woman's Missionary Union to home missions for the year make the splendid sum of \$30,698.32, an increase over the previous year of \$5,828.62. This does not include their gifts of boxes to frontier missionaries. Our board, in their recommendations to the Missionary Union for the coming year, have asked that the ladies take full charge of the box work in the following words: "The boxes given to our poorly paid frontier missionaries have been a great blessing to them. As

(Continued to page 5.)

THE ALABAMA BAPTIST

(Continued from page 4.)

Our board does not take account of this work, but has only been the medium of securing these boxes from our women, and as it is difficult to separate in the minds of some the monied gifts to home missions and this box work, we would ask that the Woman's Missionary Union assume the box work themselves."

Since the organization of the Woman's Missionary Union, seventeen years ago, they have contributed to home missions in cash the magnificent sum of \$286,259, and in addition have contributed boxes to our poorly paid frontier missionaries to the value of \$320,855. We thank God for this wonderful record, and most heartily commend the work of the Union to our entire brotherhood.

EXTRACTS FROM FOURTEENTH ANNUAL REPORT OF THE SUNDAY SCHOOL BOARD.

J. M. Frost, Corresponding Secretary, Nashville, Tenn.

FINANCES FOR THE YEAR.

The receipts and disbursements in detail can be read in the treasurer's report and in the table of appropriations. The receipts for the year have exceeded the receipts of last year by \$10,305.64, reaching a total of \$120,088.40.

This enlargement in its business has enabled the board to enlarge the work in each of its departments, increasing its field work and its appropriations to other interests, and besides adding \$10,000 to its invested reserve fund, which now amounts to \$42,000. This fund will be gradually increased as the finances of the board will allow until reaching \$50,000—the amount in which we aim to hold it, but which was drawn on so heavily two years ago in the purchase of the Church street property. Our purpose is to restore it in full out of the earnings of the business, and then hold it intact and invested for the future protection or enlargement of the board's interests.

THE SALE OF PROPERTY.

It is the policy of the board not to hold real estate beyond the needs of its own business operations, at least for the present. So having an opportunity, we sold the house at 167 North Cherry street, in which the business was formerly conducted for several years. It was a cash sale, and the price received was \$10,230, not including cost of sale, about what the board paid for it in 1897. Indeed a small advance.

FINANCIAL TABLE.

The following table is repeated from the last annual report, with the figures added for the present year.

It shows at a glance, so far as bare figures can tell such a story, what the board has done financially in the course of fourteen years.

FIGURES FOR FOURTEEN YEARS.

Year	Total Receipts	Current Bible Fund	Permanent Bible Fund	Appropriations	Reserve Fund	Building Fund	Net Assets
1892	\$19,074.99	\$ 14.00	.....	\$ 355.32	.....	.....	\$ 4,081.63
1893	43,078.71	.....	.....	4,417.82	.....	.....	7,562.94
1894	48,539.16	45.86	.....	3,807.18	.....	.....	9,975.51
1895	58,000.29	7.92	.....	5,916.50	1,000.00	.....	11,796.17
1896	62,141.12	.....	.....	8,912.01	2,500.00	.....	14,312.30
1897	66,280.41	91.31	.....	11,477.05	.....	.....	22,511.63
1898	64,436.90	673.16	.....	11,555.49	10,000.00	.....	32,797.76
1899	66,795.25	1,374.04	.....	13,998.28	10,000.00	.....	39,818.90
1900	71,923.42	1,306.97	.....	13,528.18	30,000.00	.....	52,819.28
1901	78,510.97	3,130.95	.....	16,298.52	44,000.00	.....	68,359.53
1902	89,345.71	4,078.44	.....	16,066.17	50,000.00	12,000.00	84,214.22
1903	97,519.45	4,156.67	.....	17,171.59	121,251.10	.....	105,281.81
1904	109,782.76	5,323.78	.....	21,006.46	32,000.00	.....	118,429.04
1905	120,088.40	4,500.15	5,115.00	21,782.90	42,000.00	5,115.00	132,810.44

* Reduction in price of periodicals.
 † Used in buying Cherry street house.
 ‡ Drawn on to buy Church street house.
 § Used to purchase Church street house.

PERIODICAL PUBLICATIONS.

Here you come upon the very nerve-center of the board's business life. Everything depends upon this as the base of supply in all the board undertakes for denominational advantage. Here is the mark of its progress and the means by which it projects all of its plans and enterprises. To use the periodicals is to increase the board's effectiveness for service, to augment its power for usefulness, to not only give one's self a place in all the board is doing, but also to give added impulse at the most vital point where it will be felt most.

It will be observed that since last year we have added to the list a new publication, the Superintendent's Quarterly. Its character and scope and purpose is told in its name. It is large octavo in size, with fifty-six pages, filled with such things as will be helpful to the superintendent of the Sunday schools.

Among the special features we mention the Doctrinal Lessons, which are for use on each Review Sunday. For the present year these lessons deal with our distinctively denominational belief.

PUBLICATION OF BOOKS AND TRACTS.

There is a growing demand from the denomination that the board enlarge its publication of books. Some go so far as to say the board should publish books on a scale large enough to make that one of its chief characteristics, as it is now the publishing house of a great line of Sunday school helps. To do that is not an easy task. And yet book making has in it such large possibilities for good, and even for meeting pressing necessities, that it should be encouraged in every safe and wise way. It is capable of indefinite expansion, and will open a great field for our people.

THE PERMANENT BIBLE FUND.

This deserves special emphasis. Though it has already been mentioned as having been started by the board's setting apart for this purpose one-half (\$5,115) of the price received from sale of Cherry street property. Having this sum as a foundation, it will receive from time to time such amounts as may be placed to its credit from the earnings of the board's business. And the intention will be to keep it invested and use each year only its interest for the distribution of the Word of God.

This does not conflict in any way and will not be allowed to interfere with the current Bible and Colportage fund, which stands now for the Bible work of the Baptists of the South. This will continue in the future as in the past to render noble and needed service. We solicit contributions for this each year, and it has become popular and useful.

THE SUNDAY SCHOOL PROBLEM.

The Sunday school problem, and what to do with it. It calls for recognition and emphasis and mastery. This is the very heart of the object for which this board has its being. All else is subordinated to this.

The condition of the Sunday school cause among Baptist churches in the South may be seen in part from the following table, made up from the latest figures from the able statistical secretary of the convention:

SUNDAY SCHOOL STATISTICS.

States	Churches	Members	Sunday Schools	Enrollment
Alabama.....	1,884	147,127	975	60,090
Arkansas.....	1,355	80,705	475	23,509
District of Columbia.....	19	6,153	24	6,489
Florida.....	527	29,540	321	11,143
Georgia.....	2,130	213,325	1,287	78,127
Kentucky.....	1,676	302,950	897	63,865
Louisiana.....	602	45,027	384	12,720
Maryland.....	51	10,659	73	8,866
Mississippi.....	1,305	100,294	597	32,298
Missouri.....	1,898	161,073	1,194	91,240
North Carolina.....	1,777	184,323	1,342	105,504
South Carolina.....	943	108,449	706	53,805
Tennessee.....	1,562	143,390	942	52,654
Texas.....	2,851	217,144	1,228	76,829
Virginia.....	1,008	128,456	896	66,187
The Territories.....	845	46,010	345	13,218
Total.....	20,406	1,822,625	11,396	776,245

Two things are manifest from these figures. First, they are the completest and most trustworthy that can be obtained; second, they hardly give us a true exhibit of the real situation. There are certainly more Sunday schools than are here reported. As a matter of fact this board is in quarterly touch and communication with nearly as many as are shown in this table.

OUR FIELD SECRETARIES.

Since our last report the force of the board's Field Secretaries has been increased by the addition of two men—viz., Rev. Harvey Beauchamp, Little Rock, Ark., and Rev. W. E. Brittain, Waco, Texas. This gives us five able and competent men, distributed throughout the territory of the convention, and working at the very foundation of our denominational life and prosperity and efficiency.

IN CONJUNCTION WITH B. Y. P. U. WORK.

About five years ago, at the request of the B. Y. P. U. of the South, the Sunday School Board began publishing the B. Y. P. U. Quarterly, to meet the needs of our young people in their services, with special emphasis on the prayer meeting and training in denominational doctrines.

This was done at considerable expense and without adequate money returns from a business standpoint. But it paid in many other and higher ways. The Quarterly has been successful in reaching the young people and in meeting the high ends for which it was projected. It is going now to more local unions in the South and serving more of our young people than any paper of its kind. And there is already a call, becoming more and more urgent, to have some such similar periodical for help in Junior work. The suggestion has also been made that the Field Secretaries of the board might, in addition to what they are now doing, render special assistance also to our young people's work. This is altogether practical, and may be operated so as to be helpful in both de-

partments. There may be conjunction of work in our Normal Course and in the B. Y. P. U. Study Course. Certainly "culture for service" could find no nobler or broader field for its operation than in teaching and in the training of teachers—the same high end at which our Normal Courses are working.

THE WOMAN'S MISSIONARY UNION.

Miss Annie W. Armstrong, the very competent and efficient corresponding secretary of the Woman's Missionary Union, has submitted her annual report. It makes a very gratifying exhibit of what the W. M. U. has done for the Sunday School Board during the year.

From the first the W. M. U. and its secretary have been earnest supporters of this board, and much of its success must be attributed to them. Indeed, they are so active in the work of all the boards of the convention and so helpful that we have come to look upon the W. M. U. as one of the most potent factors in every onward movement. The board cheerfully puts on record its own grateful appreciation of the noble work reported year by year showing what has been done in its behalf.

EXTRACTS FROM THE SIXTIETH ANNUAL REPORT OF THE FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION.

R. J. Willingham, Cor. Secretary, Richmond, Va.

In presenting our annual report we call upon all our people to join with us in returning thanks to God for His manifold mercies and continued blessings which have enabled us to make glorious advance during the past year. Never in our history have we so successfully "lengthened the cords and strengthened the stakes. Two thousand, two hundred and thirty-one baptisms were reported for the year. A number of new churches were organized. New stations for work were opened. The receipts in the home land were \$283,415.88, the largest in the history of the board. For the eighth year in succession we report with thankfulness and joy all accounts paid in full and no debt, and this, too, after a great enlargement of our work. With largest receipts and largest number of converts, we report the largest number of new missionaries ever sent out in one year. Fifty recruits have gone during the year to the foreign fields. These noble, consecrated men and women represent some of the very best fruitage of our church life, and will add greatly to the working forces at the front. The board cannot send all who apply to go; some are not suited for the work. We try to get those of deep consecration, good preparation and sound bodies, who can stand and work efficiently for our Father. Some of our largest and best churches have been called upon to give up their pastors to supply the crying need for men on the front line. No one can measure what the large reinforcement of this year will mean to our work in the years to come.

A cause for great encouragement is the manifest desire and purpose of our people in the home land to advance. It is becoming common for churches and individuals to give the salary of a missionary (\$500 or \$600, according to location), and we believe it will become far more common as our people see their duty to the lost without Christ. One brother, who has been giving the salary of a missionary for years, this year gave \$5,000. Another brother has agreed to give \$5,000 for the erection of a church house in Sasebo, Japan, and two other brethren agree to give \$1,000 or more for the erection of a school building in China. We praise God for the spirit of giving.

We are also glad to report that there is among the missionaries a spirit of aggressiveness beautifully strengthened by harmony and unity of purpose. Our schools, medical work—including hospitals—and publishing establishments are growing and becoming more and more efficient.

GROWTH IN TEN YEARS.

That our people may get some idea of the growth of our work in a decade, we give here some comparisons, showing what we were doing in 1895 and are doing now. Then we had 91 missionaries, now 181; then 89 native helpers, now 269; then 85 churches on the fields, now 194; then 22 church buildings, now 132; then 1,503 Sunday school scholars, now 5,494; then 581 baptisms for the year, now 2,231; then 3,493 total membership after fifty years of work, now 11,423. In addition, our missionaries in many cases have been provided with comfortable, healthful homes. Then we had no medical missionary and no hospital—today we have ten physicians, eight male and two female. We have two hospitals and several dispensaries. Thousands were treated last year at these, and at the same time heard the gospel.

One of the greatest advances we have made in school work. We needed trained men and women to help among their own people. We found that we must teach them. Theological schools have been es-

WHAT DOTH IT PROFIT?

A Message to Young People.

In the early part of the twentieth century two boys of 15 were discussing the problems of life. They were both magnificent specimens of physical manhood, and as the only children of the two wealthiest men in the world, the fathers of both being millionaires, they had received the best of advantages in intellectual equipment and training. One of the boys, Julian, had made the assertion that money was everything, for with money man could buy anything he wanted, do anything he willed, be anything he desired. The other boy, John, objected, maintaining there were some things even in this world which money could not buy, which were of more value than money. Their talk became more and more heated, until finally Julian, the bitterness in his voice expressing the feeling of his heart, said: "All right. Live according to your theory, and some day—I give you fair warning—some day I'll make you change your belief or crush you beneath my feet. We shall see whether there is anything mightier than money."

Forty years later Julian, a man of 45, somewhat gray, the wrinkles on his brow showing that his life had not been free from care, but still a fine specimen of physical manhood, sat in his luxurious private office. It was after business hours. He was alone from choice. On the desk before him were some recently arrived telegrams and a piece of paper, upon which he had marked a few figures. A look of triumph brightened his face as he regarded these figures, and exultation was in his voice as he murmured: "At last all is accomplished. At last the purposes for which I have toiled night and day for forty years are realized. None of my plans have miscarried. I have been successful in all. Today I am the mightiest man in all the world. Kings are my puppets and nations my playthings."

The man was not crazy, but spoke words of truth. For inheriting all his father's wealth and more than his father's executive ability, he had planned and worked until all the world's business had by him been organized into one mighty trust, in which he had the controlling interest. The world's transportation was in his hands. No car could move, no ship sail, no message be sent by wire or through the air, if he forbade it. He controlled the production of the people's bread, the making of the people's clothes, the building of the people's houses. His will governed the supply and distribution of all money. He could make it scarce or send it out plentifully. He had a mortgage on every kingdom and country. Their bonds were in his possession, and ministers and parliaments could do nothing without his consent. He had gained the whole world. His was the power that made him lord of all the earth.

Was it not natural, therefore, that in this, the hour of his supreme triumph, he should recall the conversation of forty years before? Indeed there had scarcely been an hour in all these forty years he had not thought of it. A shadow, however, crosses his face as he recalls how he had made good his word about crushing John, who had refused to join in some of his schemes of doubtful morality. For he had sent him penniless into the world, justifying himself by the thought, "It was all his fault. I gave him the chance to join hands with me, and he would not, declaring, forsooth, that his honor was more to him than all his money! I wonder what he thinks of that now?" He laughs a bitter laugh of triumph, and another shadow throws its darkness over him. From time to time he had been hearing rumors of John's work among the poorer classes of the great city and of how the people loved him. Only yesterday by chance he had overheard two of his workmen speak of their love for John, and mingled with these words of love for his boyhood playmate were words of scorn and hate for him. He knew people hated him. For years he had not been able to go out without a guard, but he had not murmured. He knew this was a part of the price he had to pay for success. It troubled him little, for he had always regarded and treated people as mere things, not caring for them

save as he might use them for his own selfish purposes. But now that these purposes which had so completely filled his life were all accomplished he discovered he was not satisfied. His coffers were full, but his heart was empty, and in his heart there arose a longing for a friend, for some one to love him. Again there came to his mind the old boast, the principle according to which he had fashioned his life, "I can get anything with money." Why not then get a friend? He had the money. At his hand was the bell; he could ring and in a moment of time thousands would stand ready to do his bidding. But no! he knew it could bring him no good. Friendship could not be bought. The purchased friends could be nothing more than a false friend. There came to him a saying he had heard in his boyhood, "He who would have a friend must show himself friendly," and he saw he had deliberately chosen the way in which friendships are never made, 'ove is never given. "Woe is me. I am so helpless," sighed this mighty one. "I can crush all men beneath my feet and make them give me every penny, but I cannot make one give me the smallest bit of respect and love."

A newspaper on the floor caught his eye. He recognized it as a paper published by John to help in his work. He wondered how it got there, for though it had been coming to him all these years he had given strict orders that no copy should come to his office, for what did he care for John's scribbles on our duty to God and humanity! He knew but one God, self; he cared for but one man, the man who bore his own name; he recognized but one duty, to make money, and this duty he had faithfully performed. He, however, picked up the paper, and as he did so his eye was attracted by an article on Hope. He began to read; he did not know why; and as he read he became more and more interested. He saw John had a hope he did not have, a hope that grew brighter and brighter every day, and made his whole being radiant with the sunshine of heaven. "A hope that maketh not ashamed" were the words that held his attention. It was then this hope that kept John from giving up when all his money had been swept away, that gave him courage to undertake afresh the battles of life and added strength to him day by day. But what had he, Julian, to hope for? His plans were all accomplished. For him there was nothing beyond except to crush out a few more lives, gather more money, exult more and more in his power—a power like that of a great machine mercilessly destroying all that opposes. Again there came to him the words of forty years ago, "I can get anything with money." Should he call his servants and send them out to buy him hope? They would say, "Where can we find it?" He would send his ships to search for it. He would gather all the merchant ships, every battleship, and send them out to bring him back hope; he would wire to every land and have the wisest on the look out for it. But he knew even in his thinking that all these thoughts were but the baseless dreams of a hopeless man. He began to doubt that which had been the standard of his life, the source of all his courage and strength, "I can get anything with money; I can do anything with money; I can be anything with money." After all could it be that John was right; that John's life was a success, while his own was naught but a miserable failure?

He arose and paced the floor, and one seeing the look of distress and anguish on his face would never have thought, "This is the successful man, the man who has succeeded in all his plans, the man with more power than any other man or set of men in all the world." For some time he walked thus back and forth, and then stopping before the western window watched the glow of the setting sun. He knew in a way that it was glorious, but he also knew he did not care for it, and he murmured: "A man can't buy this with money; a man can't buy a heart to appreciate this any more than he can with all his wealth purchase a radiant character."

He sat down, and as he did so his eyes rested on the paper cast aside. He picked it up and began to read as a man searching for hidden treasure. For he felt though hope could not be purchased with money,

there must be some way of obtaining it. How did John get it? What was the secret of his life? Reading on he saw it was faith, belief in God. John hoped because God was to him an ever present reality, a never failing source of comfort and strength. For him, however, God was but a name to swear by; He had no real existence. The real things for him were stocks and bonds and mortgages and gold and silver. All his life he had pursued after these things as of supreme worth. They had been to him more glorious than all else in the world, but now of how little value they seemed in comparison with simple trust in God! Once more the boast of forty years ago came to him, "I can get anything with money." He would give all he possessed, stocks and bonds, gold and silver, for a new character, a heart that loved and trusted God. Then suddenly from out the distant past there came to him a story he had heard in his boyhood of a man who tried to purchase something like this with money, but all he got were the words of doom, "Thy money perish with thee!"

This, then, was to be his fate—to perish with his money. All that he had so persistently and successfully labored for could not profit him one particle, because he had no faith, no hope, no love. They found his lifeless body in the morning, and on the paper was written these words: "John, you were right. There are some things that cannot be purchased with money that are of more value than money. But I found it out too late. Forgive me, and may God forgive me!"

HOW TO TREAT THE OLD FOLKS.

One reason why old people sometimes grow difficult and perverse and hard to live with as years increase is that they feel themselves of little use, and are afraid they are in the way. They need to be entertained. The cheery optimism of twenty-five is natural when the blood bounds in the veins, life is a pageant and you cannot count your friends, but to be gay at seventy-five is harder, for the lonesome years have found you out.

I would give the old lady or the old gentleman the brightest, coziest room in the house, but I would not expect him or her to stay there. Nor would I be on the alert every moment to save steps for the aged mother or father. They resent the best-meant endeavors to save them from fatigue, and don't wish to be cared for as if they were children. Also, these gentle and pleasing attentions suggest their feebleness. It takes a good deal of tact to keep old and actively inclined people, who have no longer strength to be active, in a mood of contentment and tranquility. But as we all shall, if we live so long, arrive where now they are, it is worth our while to be good to them—good and patient and jolly about it.—Mrs. Sangster in the March Woman's Home Companion.

RULES FOR THE SICK-ROOM.

Here are a few rules of the sick-room that are worth remembering:

Never allow a patient to take the temperature himself. Many patients are more knowing than nurses when there is a question of temperature.

Never put a hot-water bottle next to the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.

Never allow a patient to be waked out of his first sleep, either intentionally or accidentally.

Never imagine that a patient who sleeps during the day will not sleep during the night. The more he sleeps the better he will be able to sleep.

Never hurry or bustle.

Never stand and fidget when a sick person is talking to you. Sit down.

Never sit where your patient cannot see you.

Never allow monotony in anything.—Nursing Section of the Hospital.

At the close of a sermon by Rev. Joseph March, Father Taylor rose and said: "Some things have been said that you don't understand. Much has been said that you do understand. Follow that."

Page for Preachers

COUNTRY PREACHERS.

The real builders of America, more than any other equal number of men in the world, have been country preachers. They have laid the foundation of all that is best in our civilization. They have given to the unspoiled youth of the land the highest and noblest aspirations. They have had the best chances to do these things, and they have done them, and the day of doing them has not passed.

And this brings us to another view. It is foolish of any people to be making invidious distinctions between people living here or yonder as to what is in them naturally. We are all of the same stock, but this may be said with great truth, and it is worth thinking about a long time, the most unspoiled people in the world are in the country. They lack some of the polish that people get by rubbing up against each other close, and often, as in the cities. Young people in the country don't know as much as a great many young people in the cities know, and they are just that much better off. Nothing has moved me so much as to see the scores and hundreds of fine young people unspoiled gathering in the country places to hear preaching. What an opportunity the country preacher has! He is preaching far away from the saloon, away from the bad club houses, away from the gambling den, away from the circus, and away from the many forces of evil common to the centers of population. Out in those quiet places where honest toil and innocent mirth make up the life of young people is the preacher's great opportunity to win them to the Gospel and to inspire them to the noblest and best deeds of earth.—J. B. Gambrell.

QUALIFICATIONS OF A SUCCESSFUL SPEAKER.

The old days of "spread-eagleism" are over. Mere rhetoric no longer convinces, if indeed it ever did. Sarcasm is another cartridge that is quite as likely to burst at one end as the other. The professional vender of "comic stories," too, carries about as much conviction with him as a brass band, and the savage partisan who preaches on the text attributed to Horace Greeley that every horse thief is a member of the opposite party only hurts his cause.

After all, however, with perfect arrangements, attention and order, the success of the speaker ultimately depends upon himself. If he desires personal popularity and the success of the evening, he will avoid serious argument and hold the attention of his audience by a succession of anecdotes, apt but never bitter, with good-natured ridicule, quip and gibe, and confine himself to a general handling of the subject not calculated to give offense.

If he regards his cause as more important than his personal success he will seek to hold the attention of his audience in the main, not by trick of oratory or eloquence, but by plain, telling, pithy facts and figures, clearly, fairly and succinctly stated, but without abuse or invective. He will combat the arguments of the opposition neither by good-natured jest nor by general denial, but by the citation of official and uncontrovertible information from the original authorities. It is this speaker that makes converts for his party—and enemies for himself. He embitters his antagonists because he does convert.

The gift of gab, a pleasant address, and a newspaper scrap-book are all the preparation necessary for the popular orator. The hardest kind of hard work lies before the really effective speaker.—Curtis Guild, Jr., in Scribner's.

EXCLUSIVE.

The following notice is said to be posted on the door of an English church:

"This is to give notice that no person is to be buried in the churchyard but those living in the parish, and those who wish to be buried are requested to apply to me.

(Signed.) _____, Parish Clerk."
—Harper's Weekly.

CLERGYMEN LIVE LONGEST.

In his book on "Nerves in Order," Dr. Schofield, formerly examiner for the (British) National Health Society, gives a table of longevity which shows that the Christian ministry is the most healthful of callings. Here is his list, the occupations being arranged in order of longevity:

Clergy (Church of England); Dissenting ministers; farmers, agricultural laborers, grocers, lawyers, drapers, coal-miners, watch-makers, artists, shoemakers, bakers, clerks, chemists (apothecaries), greengrocers, tailors, doctors, butchers, painters, musicians, cab and "bus" men, sweepers, publicans, metal-miners, bankers, London laborers, barmen (barkeepers).

A curious and an instructive list. We make only the obvious comment, that clergymen live the best lives and consequently the longest;—and the farmers come next.—"With the Procession," Everybody's Magazine for May.

MARK TWAIN AND THE RECTOR.

Mark Twain as a humorist is no respecter of persons, and a story is told of him and Bishop Doane which is worth repeating. It occurred when Mark Twain was living in Hartford, where Dr. Doane was then rector of an Episcopal church. Twain had listened to one of the good doctor's best sermons one Sunday morning, when he approached him and said politely: "I have enjoyed your sermon this morning. I welcomed it as I would welcome an old friend. I have a book in my library that contains every word of it."

"Impossible, sir," replied the rector, indignantly. "Not at all. I assure you it is true," said Twain. "Then I shall trouble you to send me that book," rejoined the rector with dignity.

The next morning Dr. Doane received, with Mark Twain's compliments, a dictionary.

Dr. Theodore L. Cuyler strongly declares a minister's duty in the following extracts from a charge to a pastor, as printed in the Christian Work:

I welcome you. . . to this pulpit. You are to stand here as the ambassador of the living God. It is not the office of the pastor to furnish a literature for the press. . . The chief purpose is to mould character for time and eternity—to make bad people good and good people better—in short, to enthroned Jesus Christ in the hearts of all those who are gathered here before you. Your charge from above, through me tonight, is in three words—"Preach My Word." We ministers run dry. That Book never does. Your ministry is inexhaustible, as long as you can draw on God's deep well. Preach the Word without diminution, deflection, or discount. But, in mercy's sake, never spend a minute here defending it. You might as well defend the law of gravitation. God's Word is self-evidencing. You have nothing to do but preach it, and God will take care of it. I can tell you that. You are responsible for duties, and God is responsible for results. . . In this pulpit keep the great themes to the front. The great themes! Human sin! Gladstone says, "The most perilous omen today is the loss of the sense of sin." Let Sinai's thunder be heard here, remembering that the danger of America today is the loss of reverence for law. Over against it life up the blessed, blessed cross, the streaming blood, and let Jesus be heard in these walls, "Come unto me, . . . and I will give you rest." My last counsel is to preach for souls! Preach for souls! Remember the words of John Welch, the Scotchman, "Lord God, give me souls, or I die." Aim for immediate impression; and then, dear brother, with such a ministry through the week, and such proclamation of Christ on the Sabbath, we do not doubt you will have the joy of the baptism of the Spirit, and God will give you a bountiful harvest.

"DO IT NOW."

A story is told of an old Methodist minister who belieyed in improving every opportunity to "sow the good seed." Traveling along a country road one day his horse lost a shoe, and the minister stopped at the next blacksmith's shop to have the damage repaired. Several loafers were about the shop. The minister told them who he was, inquired their names and occupations, and had a cheery talk with them. When the horse was shod he asked what was to pay, and the blacksmith said carelessly:

"Oh, nothing; just remember me in your prayers." "Very well," said the minister promptly. "As my motto is 'Pay as you go,' I'll just settle the bill now.

Down on his knees he went, and the loafers and the blacksmith could not help following his example.

TALKING THE MINISTER UP.

Years ago there was trouble in a certain church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zeal upon his remaining. Much bad feeling had been generated. The case was critical.

Finally two prominent gentlemen called the congregation together and counseled them as follows: "It is true our pastor is not a great man. He does not preach learned or eloquent sermons, but we all know that he is a good man, and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and, instead of talking him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They predestinate his failure. "An angel from heaven could not succeed under such conditions.

That is unwise. It is unfair. And it is wicked. How much better to "talk up" the minister!

The world will accept him at your estimate, and respect him according to the measure of your own respect.

Talk up the minister in your home. Help him to win and save the children.—Selected.

BAGS.

(The Pilgrim for May.)

For service in a sleeper, a toilet apron made after the style of the door shoe case is very handy, as the numerous pockets (with flaps) hold button-hook, tooth-brush, comb, brush, hairpins, curler and manicure implements. There is no fumbling in the dark corners for mislaid paraphernalia, and the comfort of having all toilet appliances safely in hand when the apron is fastened, is worth considerable.

Convenient for either a long or a short journey is a small ribbon case filled with threaded needles. Black and white, cotton and silk, coarse and fine thread to match gowns and gloves is threaded into suitable needles run through stripes of ribbon or flannel with a piece of cardboard sewed under the end to prevent the needles' being broken when the case is rolled to tuck into the suit case.

A pretty thought for an invalid or one convalescing from a tedious illness is a day-dream bag. A dainty silk bag is made of sufficient size to be practical for holding either soiled kerchiefs or collars, and silk cord is used for the double draw string. In the bag are put little remembrances sufficient for one a day for a week or ten days or even longer. Each article is daintily wrapped in new tissue-paper, and tied with pretty cord or baby ribbon.

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

EDITORIAL

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

THE GENERAL SECRETARIES.

We have just finished looking through the annual report of our General Secretaries, and we heartily congratulate them upon their year's work. Elsewhere we give extracts from the reports, which we hope will be the means of stimulating those who read the glorious news to get the full reports and study them carefully. In place of writing an editorial on the subject presented in the reports we thought it best to let Drs. Willingham, Gray, Frost and Miss Armstrong speak for themselves, and so we give up our space to their concluding remarks. It is worthy of note that each of them looks to the future with hope and confidence, believing that God is going to do great things through the efforts of His servants.

MISS ARMSTRONG SEES VICTORY.

The record of the past year should be an inspiration to greater achievement in the future. The editor of the *Missionary Review*, Dr. A. T. Pierson, says: "There is great danger in the enthusiasm of public missionary gatherings with their encouraging reports, of patting ourselves upon the back and going home with a feeling of self-complacency." It is hoped this may not be the case with these in attendance upon the annual meeting of Woman's Missionary Union, but that we may have such clear vision of the great cost at which redemption was purchased, such true conception of the condition of those without the gospel and of the varied needs of the work, such appreciation of blessings which have rewarded our partial obedience, that our hearts may be filled with great longing to be more faithful in the future than we have ever been in the past.

"To enlarge our habitations,
Lengthen cords and strengthen stakes,
Till Christ's kingdom of the nations,
One unbroken household makes."

A few words as to how this shall be done. First of all, by constant dependence upon God as co-laborer, ready, willing, waiting to give that power without which all efforts are vain. Second, by claiming the promise, "Ask, and it shall be given unto you." Third, by intelligent appreciation and adoption of plans which have been successful in the past and which if well worked will yield larger results in days to come. "What is the secret of success?" asked a young man of Chauncey Depew. The reply was: "My boy, there is no secret; it is just dig, dig, dig." The idea seems very applicable, especially along the line of "apportionment," the importance of which cannot be too strongly emphasized. "There is money enough in the hands of Christians to sow every acre of the earth with the seed of truth," says Dr. Josiah Strong. If those in charge of Woman's Missionary Union work will carry out Mr. Depew's idea, in other words, keep at it, keep at it, keep at it, along the line of apportionment, in course of time we believe Southern Baptists will come near to the measure of their responsibility in giving, and that God will honor Woman's Missionary Union by continual calls to larger service.

DR. FROST'S PROPHECY.

The fourteenth annual report of the Sunday School Board, from which liberal extracts are published elsewhere, shows the wonderful progress of the work as it has grown under the leadership of Dr. Frost, the able corresponding secretary. Dr. Frost closes the report with these words:

"We turn into the new year in excellent condition for future work. In our administration of the affairs committed to our care we keep ever in mind that we are simply acting for the churches as represented in the Southern Baptist Convention. Our chief concern is to carry out their wishes as expressed in the convention from time to time, and to have this great enterprise which they have founded and are operating yield the largest possible results for denominational advantage.

"The growth of the enterprise has been phenomenal, viewed simply from a commercial standpoint, but this only means augmented power to serve the high ends for which the board was called into existence. As the convention's Department of Sunday Schools it has become a mighty agency for the furtherance of denominational interests at this important point of its life.

"Still with all this growth in the past we have hardly done more than make preparation for future work. The present demand is very urgent, while the possibilities and opportunities are almost without limit. The coming years will surely see great forward movement in all our enterprises, and we earnestly desire that this board shall be ready and effective for whatever it may be called upon to do.

"God is leading us forward and ever setting before us an open door, and beyond He is still calling us to enter. His opening and our entering mark the highway of progress, and lead to the coming of His kingdom."

We pray God's richest blessings upon the labors of Dr. Frost, and hope he will live to see all of his visions realized.

DR. WILLINGHAM'S HOPES.

Dr. Willingham concludes his annual report as corresponding secretary of the Foreign Mission Board with this wish:

"It is a privilege to be living in this age, when so much can be done to advance our Lord's kingdom. Opposition both at home and abroad has to a certain extent been removed. Barriers have been swept away. Our God leads us on. By precept and promise and providence He leads forward. At home and abroad His blessings have been manifold. While we review the past with thanksgiving and praise, let us remember that the blessings bestowed only call us to higher, holier service. Let us enter upon another year with high hope and a purpose to make it better than any of the past for the glory of our King."

DR. GRAY'S TRUMPET CALL.

In concluding his annual report as corresponding secretary of the Home Board Dr. Gray eloquently says:

"We are bound to give thanks unto God for His grace and guidance. We have daily sought His helping hand, and called upon Him for divine direction in the prosecution of our work. We have tried to place uppermost in our thoughts the honor of His name, the extension of His kingdom and the salvation of souls. His ear has not been heavy, that it could not hear; nor his hand shortened, that it could not save. More than during any previous year of our history He has displayed the marvels of His grace. Comparing some results of this year's work with those of the previous year, we are filled with unspeakable gratitude to our God. For the year 1904 we had 616 missionaries; sermons and addresses, 63,772; baptisms, 7,526; additions by letter, 9,271; total additions, 16,797. For 1905 we had: Missionaries, 718; sermons and addresses, 88,016; baptisms, 10,551; additions by letter, 10,019; total additions, 20,570. Increase for 1905: Missionaries, 102; sermons and addresses, 14,244; baptisms, 3,025; by letter 749; total, 3,773. Surely the Lord hath done great things for us, whereof we are glad!

"We are likewise able to close the year with no debt and with a balance of \$13,720.27 in the treasury. For some weeks a debt seemed inevitable in view of our enlarged appropriations, and not until the very last day, during which \$46,582.51 was received, were we relieved of our suspense.

"Is it not possible for us to distribute our gifts more evenly throughout the year? At the beginning of the year our board projects work to be undertaken. Most of the appropriations for the entire year are made. Unless we have a good, large surplus we must begin borrowing money at the close of the first month,

so light are our receipts during that season, and this must be continued till the year closes.

"In concluding our report, it is the earnest wish of the board that every phase of the work presented may have your serious, prayerful, thorough consideration. We have done our work in all good conscience according to the directions of your body. If any changes as to methods and policies are desirable, we await the pleasure of the convention with reference thereto. But as to the work itself we are of one mind in the conviction that nothing should be allowed to imperil its progress.

"The religious destiny of the South is more largely in the hands of Baptists than of any other people. And the demands on or board are double what they were five years ago, but not half what they will be five years hence. The immigrant problem, threatening in so many respects, must immediately have our attention. Those great, growing, throbbing territories of the West we cannot neglect. The conditions in St. Louis, Baltimore, New Orleans and Galveston we shall find duplicated in a hundred places in the near future if the imperious needs of our towns and cities are ignored. And shall not the negroes within our midst, now numbering 10,000,000 souls and vitally affecting every phase of our life, shall they not receive from us as willing a service as we gladly bestow upon their Ethiopian brethren in Abeokuta and Ogbomoshaw? And having given Cuba the blessings of political freedom, shall we deny her the greater boon of that soul liberty wherewith Christ makes us free?

"Brethren of this convention, let us arise in the strength of our God and possess this land! Does not the exalted Christ speak to us now as did Jehovah through the holy prophet to His chosen people in the ancient times? Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Fidelity to our Lord is the price of this blessing, and will doubtless be, in large degree, the measure of our joy when that great city, the Holy Jerusalem, descends out of heaven from God and we sing that exultant chorus, 'Alleluiah, for the Lord God omnipotent reigneth.'"

Intelligence is a requisite in religion. There is no virtue in ignorance, and credulity has never inspired reverence. It is not necessary for the Christian to be a theologian, but it is required that he be able to give "a reason for the hope that is in him."

Mr. Darwin expressed a strong conviction that the simplest message of the gospel could have no effect on the Fijians, because they were so completely degraded. Afterwards, when the mission had succeeded, he sent money for its support as an indication of his changed attitude. We have eyes, but do not see, sometimes, the greatest wonders of our age. In this connection it is worth remembering that the small portion of the earth's increase we consecrate to God accomplishes more for us than all the rest we reserve for ourselves. God could not be God and ask less of us than He does, and yet our giving does not enrich Him, but turns back to our good with marvelous increase. Regarding it only from the point of view of material gain, we must acknowledge that the noblest art has been fostered by the church. The highest achievements of architecture are religious. Our civilization rests upon moral principles that have force only as they are based in our faith in God, and this faith is advanced as we give of our substance to His church. Nations lost in ignorance are brought one by one to the same light, and this light engenders in them a life that expresses itself in the arts of civilization. It is God's portion that does the most for the world.

THE ALABAMA BAPTIST

(Continued from page 5.)

established and about 100 men are being trained in these. Then, again, the children of our converts needed to be educated not into heathenism, but away from it. Many schools have been established for these. Some of these schools receive help from us. Many of them are partly or entirely self-sustaining. The number of the latter will greatly increase. One missionary in North China writes of thirteen schools in his mission with nearly 200 scholars, and the total cost to the board of only \$150.

We also call attention to the work of publishing and distributing good literature. Our missionaries have made a noble advance in this respect in the past ten years. Read the reports for the Publication Society at Canton, China, the publishing house in Rio, Brazil, and the Bible rooms in San Paulo, Brazil, and the Bible room in Nagasaki, Japan. The brethren in Mexico are advancing with their Sunday school literature series.

CHANGE OF PLANS.

Last year at the convention we reported the purpose of the board to open a mission in Persia. After further investigation and more mature thought it was deemed inexpedient to open work there at this time, and so the board reconsidered its action.

NEW MISSIONS.

Our work has developed rapidly in China, and so we have opened a new mission in the interior, far from the coast, at Chengchow. This is an important point.

Another new mission station has been established at Victoria, Brazil.

An important work has been opened at Tunis, Africa, in connection with our Italian mission.

PROPOSED UNION WORK.

Requests have come from our missionaries in Japan that we join in theological school work in Yokohama, Japan, with the brethren of the Baptist Missionary Union. A similar request has come from the brethren in Central China as to a college and theological school at Shanghai, China. The missionaries of the Missionary Union in like manner appealed to their society for such union. After some correspondence your board sent a committee to confer with a like committee from the Missionary Union to see if an agreement could be reached which would be satisfactory to all. The committee met and formulated plans for such union work. These plans have been approved by both the Missionary Union and your board, provided the convention is willing for us to enter into the arrangement. By the plan proposed the Missionary Union and the Foreign Mission Board will each own half interest in the school property and be equally responsible for the conduct and maintenance of the schools. We hope that the convention will sanction the proposed arrangement.

EXPENSES.

Whatever we do must have some expense attached to it. Both those who labor for the work in the home and foreign lands have to be sustained. Occasionally we have missionaries who are self-sustaining on the foreign fields, and sometimes there are those who give all their time in the home land and receive no remuneration, but the number of each of these classes is very small. Hence we must have expenses for workers at home and expenses for workers abroad. We try to keep down the expenses. It costs to send out thousands of letters and millions of pages of literature, to travel thousands of miles and conduct a business for the Lord amounting to over a quarter of a million of dollars a year. When we carefully examine the treasurer's report we find that for the past year over 90 cents on every dollar given went to the missionaries. The expenses in Richmond were about 6 cents on the dollar. This includes interest on borrowed money and the expenses of our Woman's Missionary Union, located in Baltimore. The latter are kept down, as the corresponding secretary has always declined to receive any salary. The expenses in the States for collecting amount to less than 4 cents on the dollar. That is, for all expenses less than 10 cents on the dollar was used, and over 90 cents on the dollar was sent to the missionaries.

GREAT NEED.

The great need of our work, through the manifold blessings of God, has brought us to a situation which demands careful consideration. Our missionaries are now facing greatly enlarged opportunities. In some places better and larger church buildings are very much needed. In great, growing cities "the little room around the corner" should give place to a neat, commodious building on a main street. In securing these buildings the native Christians can help some, but the converts at first come generally from the poorer classes and cannot give much. They should be assisted in building houses of worship. In

some cases the rooms now used are too small to hold the congregations, so greatly has the interest increased.

Then, again, we need buildings for our theological training schools. We already have 100 men in these schools, and we shall soon have several hundred. What are we to do with them? A few thousand dollars spent now would mean much for our work in the future.

Then we need hospitals for our medical work, and we need homes for the noble men and women whom we have sent out.

A careful estimate shows that, if possible, we should expend this year in these preparations for better health and better work no less than \$135,000. We have for several years been putting some money in these permanent improvements.

Our current expenditures are now about \$240,000 a year, allowing nothing for these special objects. It is not likely that we shall raise through the regular channels the total need of \$375,000 this year. We could raise all if we would. One brother has set a noble example by giving \$5,000. We believe if twenty of our brethren and sisters would give \$5,000 each, the churches would raise the remainder, and we could, under God, make this the greatest year ever known among us for the advancement of the Master's kingdom.

WOMAN'S WORK.

Our sisters of the Woman's Missionary Union during the year have been earnestly pressing forward along several different lines of work. Their contributions show a good increase over any former year. They have done a noble work in giving out valuable information. Perhaps no effort which they have put forth will yield better results, however, than that among the young people. The movement to get all the Sunday school children interested in our various mission enterprises will yield rich fruit. We give below the annual report of the Woman's Missionary Union, which shows gratifying advance.

EXTRACTS FROM REPORT OF THE WOMAN'S MISSIONARY UNION TO THE SOUTHERN BAPTIST CONVENTION.

Miss Annie W. Armstrong, Cor. Secretary, Baltimore.

The Woman's Missionary Union has just closed its most successful year, having raised \$138,399.65—this includes the valuation of boxes sent to frontier missionaries and to mountain schools—an increase of \$26,366.87 over last year's contributions. In the seventeen years since the Woman's Missionary Union has been organized the contributions aggregate \$1,133,597.10, an eight-fold increase. The W. M. U. has cause to "thank God and take courage."

"Aim for 1904-1905: To lengthen cords and strengthen stakes. For foreign missions, \$60,000; for home missions, \$50,000.

"Be strong! We are not here to play, to dream, to drift!

We have hard work to do and loads to lift! Shun not the struggle, face it, 'tis God's gift."

As soon as possible after the last annual meeting the above message was sent by the corresponding secretary of Woman's Missionary Union to the State officers. It was borne by attractive little apportionment cards that also were reminders of a recommendation of the Executive Committee of W. M. U., adopted at annual meeting, in regard to State and associational apportionments, with a suggestion for carrying it out. Thus the year's work was inaugurated, and as successive plans with their results are recalled, occasions for thanksgiving and encouragement are abundant. If we reflect upon the great work of Nehemiah in building up the walls of Jerusalem, with only a remnant of his people, it is evident that the secret of success was largely due to perfection of organization. Division of labor—every one at work against his own door; co-operation—all engaged in one work carrying out the same plan; concentration—all at the sound of the trumpet rallying to defend weak or assailed points; these were the great underlying principles. Nehemiah recognized that he had a God-given work, and it was done intelligently through the carrying out of divinely inspired plans.

Seventeen years ago the call of God was heard bidding Southern Baptist women "Go Forward" upon definite and larger service for the advancement of God's cause, such as had not marked the past. Woman's Missionary Union was organized, and through-out its history continued effort has been made to put in practice the same great principles which characterized Nehemiah's work—division of labor, co-operation, concentration. A touching story is told of a company of soldiers who were detailed for active duty at the front and were marching to the point of attack. One of the number, having been partially disabled by the engagement of the previous day and the injury aggravated by exposure, was limping painfully as he endeavored to keep up with the quick, regular step

A MATTER OF HEALTH



of the march, yet he was pushing on with an ardor equal to the strongest. "Why don't you report yourself disabled?" asked a sympathetic comrade. Drawing himself up even more erect, the brave fellow gave quick reply: "The Captain needs the whole company; I am a part, and I can still shoot straight from the shoulder." As the corresponding secretary looks back over years of service and traces the history of the work, there is the conviction that this annual meeting marks a period of encouragement hitherto unknown, when the number is greatly increased of these who are saying: "I am a part of this work, I must do my part, recognizing its high and special claims upon me." During the past year, as place after place has been visited in different States, how often have we been made to rejoice by coming in close touch with beautiful, faithful work of State officers and by seeing how God is everywhere laying this work upon the hearts of the people!

SOUTHERN BAPTIST CONVENTION.

The first session of the fiftieth annual Southern Baptist Convention was called to order at 10 o'clock Friday morning in Calvary Baptist church at Ninth and Harrison streets by E. W. Stephens, of Columbia, Mo., one of the vice-presidents of the convention. The convention was opened with prayer by Dr. A. C. Davidson, after which the roll of the delegates was called. An address of welcome was delivered by Judge John L. Peak, of Kansas City, and the reply was made by Rev. John E. White.

Election of Officers.

Hon. E. W. Stephens, of Missouri, was unanimously elected president, and the vice presidents chosen are: Joshua Levering, Maryland; T. H. Ellett, Virginia; C. A. Smith, South Carolina; and J. C. Stallcup, Indian Territory; Drs. Lansing Burrows, of Tennessee, and Oliver F. Gregory, of Alabama were re-elected secretaries by a rising vote. Geo. W. Norton, of Kentucky, was elected treasurer, and W. H. Harvey, auditor.

Meeting of the B. Y. P. U.

The meeting of the B. Y. P. U. was a great success. There were large and representative crowds at the three sessions, and Drs. Danson, the president, and Shelburne, chairman of the Executive Committee, are to be heartily congratulated.

The morning session, a short one, was addressed by Dr. Howard L. Jones, of Chattanooga, Tenn., on "The Response of Christendom to the Call for Oneness." In his address Dr. Jones urged the unity of spirit rather than creed, all of which are essential to the spirit of fraternity. He also maintained that there is no progress without accuracy and tolerance, and his address was really a great one.

Election of Officers.

At the opening of the afternoon session the election of officers was the first thing taken up after prayer by Rev. C. A. Davidson. Rev. Dr. L. O. Davison, of Tuscaloosa, Ala., whose term of office as president had expired, was re-nominated for that place by acclamation, although he had announced in the forenoon that he would not be a candidate for the place again.

(Continued to page 16.)

HANDS CRACKED AND PEELED

Suffered for One Year—Water
Caused Agony, Heat Intense Pain
—Grew Worse Under Doctors—
Could Not Do Any Housework.

ANOTHER WONDERFUL CURE BY CUTICURA

"About a year ago my hands began to crack and peel. I tried many remedies, but they grew worse all the time.

At last they became so sore that it was impossible for me to do my housework. If I put my hands in water, I was in agony for hours; and if I tried to cook over the stove, the heat caused intense pain. I consulted a doctor, but his prescriptions were utterly useless. I gave him up and tried another, but without the least satisfaction. About six weeks ago I got my first relief when I purchased Cuticura Soap and Ointment. After using them for a week, I found to my great delight that my hands were beginning to feel much better, the deep cracks began to heal up and stop running, and to-day my hands are entirely well, the one cake of Cuticura Soap and one box of Cuticura Ointment being all that I used. (signed) Mrs. Minnie Drew, 18 Dana St., Roxbury Mass."

ONE NIGHT TREATMENT For Sore Hands and Feet with Cuticura

Soak the hands or feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure. Wear on the hands during the night old, loose gloves, or bandage the feet lightly in old, soft cotton or linen.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston. Send for "How to Cure Itching, Scaly Humors."

STATE OF ALABAMA, Jefferson County. } Probate Court.

This day came Elizabeth Masters and filed her application in writing and under oath, therewith producing and filing in this Court an instrument of writing purporting to be the last will and testament of Dan Masters, deceased, and praying for such orders, decrees and proceedings as may be proper and requisite for the due probate of said instrument as such will; alleging further, that Christina Masters, mother of deceased, and John Masters, William Masters and Isaac Masters, brothers of deceased, all of whom are over the age of twenty-one years and are non-residents of this state, and reside near Mt. Carmel, Ohio.

It is therefore ordered that the 6th day of June 1905 be set as a day for hearing testimony in proof of said instrument as such will. It is further ordered that notice of the filing of said application and of the day set for hearing same be given by publication once a week for three successive weeks, in the Alabama Baptist, a newspaper published in this County.

SAMUEL E. GREENE,
Judge of Probate.

Notice of Final Settlement.

THE STATE OF ALABAMA, Jefferson County, Probate Court, 24th day of April, 1905; Estate of Louis J. Bielez, deceased.

This day came Valentin Bielez, administrator of the estate of Louis J. Bielez, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 18th day of May, 1905 be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same, if they think proper.

S. E. GREENE, Judge of Probate.



LIGHTNING-PROOF.

"Pease tell me, pa, why railroad trains
Are never ever struck
By lightning; is it 'cause they're fast,
Or is it just their luck?"

And papa slowly scratched his head
And drew upon his beard
Of information; then he said:

"'Cause brakemen are on board."

"'Cause brakemen are on board!
But pa, how could they save the
train?"

"Brakemen are non-conductors, child—
Just get that through your brain!"
—R. F. Wilson in Sunset Magazine for
May.

MRS. PUSSY'S DISOBEDIENT CHILD
It is not only boys and girls that have to mind; there are animals, too, that have to obey their fathers and mothers. The following little story tells of a kitten who gave her mother not a little trouble:

"I called the kitten," says the writer, "who sprang from her basket, where she had been lying with her mother, and followed me into the next room. The cat followed, growling warningly, and, taking her up by the neck, replaced her in the basket. Again I called her, and again she came at my call. This time the mother, growling still more threateningly, followed us again; but this time she seized the kitten by the tail instead of by the neck, evidently as a punishment, and pulled her roughly along, the kitten mewling helplessly. For a third time I called, and once more she came to me; but this time the mother was silent. She came, took up the kitten, dragged her off, and then began to bite her again and again in order to secure her obedience. This method was successful, and the next time I called it was in vain."—Animal Life.

WHERE THEY GET IT.

George Ade not long ago was speaking of the curious ideas some children have of the most ordinary things. Ade then said the story he was about to tell actually occurred in Indiana, his native State. There was a little boy, who, on seeing a pan of warm, freshly drawn milk, inquired where the cows got their milk.

"Where do you get your tears?" was the reply.

"Gee," exclaimed the youngster, "do you have to spank the cows?"—Harper's Weekly.

MINDIN' THE BIBLE.

By W. Crawford Sherlock.

Bobby Chase was a bright little fellow, 5 years old, and ordinarily very obedient. His one fault was an overfondness for playing in water, and, despite his mother's repeated orders, Bobby would slip away to the bath room; and with a few pieces of wood and some burnt matches, indulge in his game of "playing ships!"

Whether a great deal of splashing was necessary in "playing ships" or whether Bobby added this feature of his own accord is not known, but the invariable result of the game was that Bobby was wet from head to foot. Mrs. Chase, after trying several ways to enforce obedience, became weary of the constant disregard of her orders and reported the matter to her husband.

Mr. Chase told Bobby not to play ships any more, and promised him a punishment if he disobeyed.

The next morning as Mrs. Chase was passing the bath room she heard a great noise. Pushing open the door, she saw her son standing in the bathtub, intent upon his favorite amusement.

"Bobby, aren't you ashamed of yourself? Didn't your father tell you not to play in the water again?"

"Yes'm," replied Bobby meekly.

"I'm going to tell your father as soon as he comes home," continued his mother. "Don't you know the Bible says, 'children, obey your parents?'"

"Yes'm," returned the boy as meekly as before, "but, mamma, if you tell papa you won't be mindin' the Bible either."

"Why not?" asked Mrs. Chase, somewhat surprised.

"'Cause," remarked the young hopeful, his eyes twinkling, "the Bible says 'blessed are the peacemakers,' and if you tell papa you'll only raise a fuss."

THE LITTLE WORD NO!

By Mrs. Susan M. Griffith.

In childhood, in youth, in life's middle stage,

Or when winter's snows crown the brow of old age,

There's a lesson to learn—to learn as we go—

That art of all arts, just when to say No!

It's hardly a mouthful, you plainly can see,

But oh! what a trial for you and for me
To say, with a firmness no coward can show,

With true, earnest meaning, that little word No!

There's many a counterfeit wearing its clothes,

Nice, polite little words, much preferred I suppose;

But "I think not" and "Guess not," in tones very low,

Are not that vigorous little word No!

There is dignity, grandeur, respect, all combined,

There is wealth to the heart and strength to the mind,

There is life everlasting to the people who know

How to grasp and stand by that little word No!

Oh! if the people all over our land,
To the might of God's right would give heart and hand,

They could banish intemperance, man's deadliest foe,

And kill the saloons with the little word No!

QUIT COMPLAINING.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars and with disagreeable companions or work. A habit of complaining, of criticising or fault-finding, or grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially in early life, for, after a while, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

Valuable Medical Books Free to the Sick.



DR. HATHAWAY
Recognized as the Old-
est Established and
Most Reliable Specialist

Dr. J. Newton Hathaway, of Atlanta, Ga., who is considered the most expert specialist in his line in the United States, has issued a number of very valuable books, and every afflicted reader of this announcement is invited to write for one of these books on their disease. Write for the one you want.

1. Diseases of the Throat and Lungs; 2. Kidney and Urinary Tract; 3. Diseases of Women; 4. Skin, Rectal and Rheumatism; 5. Blood Poison; 6. Nervous Debility and Vital Weakness; 7. Stricture; 8. Varicocele; 9. Gleet, and private diseases of men, and his book for men entitled "Manliness, Vigor and Health." All of these books are very valuable, and every person afflicted should send for one or more. Remember, they cost you nothing.

Dr. Hathaway has treated and cured the chronic diseases of men and women for a quarter century and has met with such great success that he is the recognized authority on these diseases today. He will also counsel and advise every sufferer free of charge, and you should write him without delay. He has established a reputation for honesty and superior medical skill, and you can find no better medical advice anywhere, and too, it costs you nothing. Write today. The address is J. Newton Hathaway, M. D., 90 Inman Bldg., Atlanta, Ga.

Fourteen Reasons for Bitulithic

Fourteen reasons are given in a petition to the Borough of Manhattan by several New York automobile, cycling and driving associations, together with a property owners improvement club, why Warren's Bitulithic Pavement should be laid on Seventh avenue, New York city.

The superior qualities that the petitioners—all people of wide experience in roadways—find in the Bitulithic pavement are: first, safety; second, speed; third, comfort; fourth, durability; fifth, easy driving; sixth, ideal footing; seventh, noiseless; eighth, dustless; ninth, enables a horse to draw heavier loads; tenth, slipping in any kind of weather impossible; eleventh, yielding—prevents muscle soreness in horses; twelfth, more return in work to the owner of the work horse and more safety for pleasure driving; thirteenth, combines all advantages of macadam and of asphalt, with none of the disadvantages of either; fourteenth, by decreasing cost of transporting goods by horse drawn trucks and wagons, their cost to the consumer is materially decreased.

Truly, enough good reasons to clinch any argument and to convince any man.

Warren's Bitulithic paving is now being laid in the South by the Nashville Roofing and Paving Co., of Nashville, Tennessee. And property owners and city officials everywhere have given it as high endorsement as have the New York associations.

"Hewing wood and drawing water,
splitting stones and cleaving sod—
All the dusty ranks of labor in the re-
sult of God,

March together toward his triumph, do
the task his hands prepare:

Honest toil is holy service; faithful
work is praise and prayer."

Use Nellie King

The Queen of High Patent Flours



This fine Flour is manufactured from pure soft winter wheat in the very heart of the famous Wheat Section of Middle Tennessee. For sale by all dealers.

TENNESSEE MILL CO., ESTILL SPRING, TENN.

The highest duties
Oft are found
Lying on the
Lowest ground.
—Monsell.

A new thought in the mind is like leaven in the meal; it may change the whole character of one's self and even transforms the lives of one's associates. A sound of the human voice is not much, but it strikes upon the ear, it reaches the brain, the moral consciousness is affected and a life is changed for all eternity! And that life becomes God's angel of beauty and peace and sweetness in the world. And men will stand up and tell us that they do not believe in miracles! What is a miracle?

Some Christians reduce your spiritual temperature to zero. They have comparatively little or no spirituality, and worse, they are worldly. If I brought you a slip of a log and said I found it growing on a vine you would say, "I think there is a mistake; this is oak, the leaves are ragged like those of an oak. We are not accustomed to see that kind of branch on a vine." I can believe that that oak grew on a vine before I can believe that some men and women that I have met grow on Jesus Christ.—M. E. Baldwin.

TEXTS AND OUTLINES.

We set apart things that are precious; the godly are set apart as God's peculiar treasure (Ps. 135:4); as his garden of delight (Song of Sol. 4:12); as his royal diadem (Isa. 62:3); the godly are the excellent of the earth (Ps. 16:3); comparable to fine gold (Lam. 4:2); double refined (Zech. 13:9). They are the glory of creation (Isa. 46:13). Origen compares the saints to sapphires and crystals; God calls them jewels (Mal. 3:17).—Thos. Watson.

Perfect Through Suffering.

Hebrews 2:10.
God sometimes shuts the door, and shuts us in,
That he may speak, perchance, thro' grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.
God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath his gentle touch may quiet till
He whispers what our weary hearts love best.
God sometimes shuts the door, and though shut in,
If 'tis his hand, shall we not wait and see?
If worry lies without, and toil and sin,
God's word may wait within for you and me.
—The Interior.

ALL OVER THE HOUSE.

(Margaret Sherwood in the Pilgrim for May.)
Cover the top of the ice-chest or refrigerator with white oilcloth, tacking it on with brass-headed tacks.
A deep jardiniere is suggested as a pleasing substitute for the waste-paper basket, and has the additional commendation of being washable.

After being thoroughly cleaned rugs should be put away for the summer in bags made of new, unwashed, unbleached cotton cloth.

Kerosene will cut the grease in the drain pipe of a sink, and should be used at least once a month.

When Turkish towels grow thin from long usage, they may be made to serve better by dipping in thin starch and using unironed.

The ability to decide at once which of several duties is most important and most worth while is a talent to be assiduously cultivated by every woman.

In sewing on buttons have the knot of the thread on the right side directly under the button, and see if the button does not stay on longer.

For quick baking with a small fire, the sheet-iron oven such as is used for gasoline stoves is very convenient set over the two hottest griddles of the range.

Sew a piece of the goods to the waistband of wash dresses that it may have the same washings as the dress, and when necessary make a less noticeable patch than a bright, new piece.

An oculist suggests that glasses should be washed every night in warm soap-suds, well rinsed, and dried on a bit of old, soft linen. Few people, though otherwise neat and fastidious, cleanse their glasses frequently enough.

Prepared paste for paper-hanging can now be bought dry. It is ready to use as soon as stirred into cold water, and does away with the trouble of boiling flour paste which so often is lumpy.

A coat of prepared, black varnish or spar varnish given to the screens every spring will keep them looking bright and fresh, and make them last longer. Apply with a good paint brush, rubbing well into the mesh on both sides.

Have you ever stood despairingly before a crock of stewed cranberries, gooseberries, rhubarb, dried plums—or worse than all, prunella—throwing in sugar, tasting, puckering your face and throwing in more, glancing dubiously meanwhile at the lowering of the sugar in your "dollar's-worth can"? Here is a cheaper way: When sweetening extremely acid fruits like the above, stir in a little soda before adding the sugar. Experience will guide you as to the quantity you may safely use without injuring the flavor of the fruit; but as a general rule, half a teaspoonful of soda to a quart of fruit may be easily borne.

To repair flaws in woodwork or furniture, put any quantity of fine sawdust of the same wood your work is made of into an earthen pan, pour boiling water on it; stir it well, and let it remain for a week or ten days, occasionally stirring it; then boil it for some time, and it will be of the consistency of pulp or paste; put it into a coarse cloth, and squeeze all the moisture from it. Keep for use, and when wanted mix a sufficient quantity of thin glue to make it into a paste; rub it well into the cracks or fill up the holes in your work with it. When quite hard and dry, clean your work off, and if carefully done you will scarcely discern the imperfection.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth as proudest palaces have cause to envy the gliding.—Sir P. Sydney.

Prepare for the Future Create an Estate

AN INSURANCE POLICY IS AN EXCELLENT SAVING MEDIUM.

We Issue All Approved Forms of Policies.



We are Strictly on
Old Line Legal
Reserve Basis

Capital,
\$200,000.00
Fully Paid-Up

We have deposited \$100,000.00 with the Treasurer of Tennessee for protection of policy holders.

Good Open Territory and Liberal Contracts for Reliable Agents.

The Volunteer State Life Insurance Co.,

Home Office, Chattanooga, Tenn.

Z. G. PATTEN, Pres. E. B. CRAIG, Vice-Pres., Gen. Mgr.
THOS. F. KING, 2nd Vice-Pres., Mgr. Agencies.
A. S. CALDWELL, Secretary.

Send me sample of
your Policy
My age is
Name
Street
City
State

Southern Baptist Convention Kansas City, Mo., May 10-17, 1905.

The Atlantic Coast Line, shortest and cheapest route—one fare plus 50 cents round trip. Tickets will be sold May 7 to 11, inclusive, return limit May 23. Stop-over at St. Louis permitted on return trip within final limit by deposit of ticket and the payment of 50 cents. A good opportunity to go West at a small cost. W. J. Craig, G. P. A., Wilmington, N. C.; T. C. White, D. P. A., Tampa, Fla.; F. C. Boylston, D. P. A., Jacksonville, Fla.; H. M. Emerson, T. M., Wilmington, N. C.; W. H. Leahy, D. P. A., Savannah, Ga.

Mortgage Sale

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned mortgagee, Jefferson County Savings Bank, a corporation by Robt. T. Stubbs on the 31st day of December, 1904, which mortgage is recorded in the office of the Probate Judge of Jefferson County, Alabama, in Vol. 360, on page 50 of the records of mortgages therein the undersigned Jefferson County Savings Bank, will sell under the power in said mortgage on the 5th day of June, 1905, at the Court House door in the City of Birmingham, County of Jefferson, State of Alabama, during the legal hours of sale at public outcry, to the highest bidder for cash the following described real property to-wit: That certain real estate situated in Jefferson County, Alabama, and known and designated in the plan of the property of East Lake Land Co. as now surveyed and laid off as lot 19, in block 17, forming a rectangle fronting 50 feet on the South side of the East Lake Boulevard and extending back of uniform with 56 ft. to an alley. Said sale will be made for the purpose of paying the debt secured by said mortgage together with attorney's fee and cost of foreclosing same Jefferson County Savings Bank, Mortgagee.

By W. T. Hill, Attorney.

LEADER STEEL FURNACE

\$49 Direct from factory to four houses, brick fire box, steel body. Galvanized casing. Dust and gas proof. Rocking grate. This No. 41 furnace heats a house, store, school or small church. Best freight paid east of Omaha for 800. But if yourself from our free plans. Free catalog. Best Warming & Ventilating Co., 720 Tacoma Building, Chicago.

Merited Praise for the Combination Oil Cure—Bad Cancer Cured.

Saltpetre Cave, Va., May 22, 1904.
Dr. D. M. Bye Co.:
Dear Sirs—My nose is all healed over and is not a bit sore. I cannot with tongue express the thanks to my Dear Savior and you. I do hope, Dear Doctor, that God will bless you. I am so glad that I was directed to see your advertisement. May God, in all your undertakings, save suffering ones. I will close, praying that God's blessings may abide on you evermore. I will tell my friends of your wonderful medicine and what it did for me. Yours evermore,
NANNIE J. HILL

(If you feel like printing this you can do so.)
All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the office of the Originators, Dr. D. M. Bye Co., Box 462, Dallas, Tex. (7)

NOTICE OF FINAL SETTLEMENT

The State of Alabama, Jefferson County, Probate Court, 5th day of May, 1905.
Estate of John F. Dusenberry, deceased. This day came Iva Dusenberry, Administratrix of the estate of John F. Dusenberry deceased, and filed his account, vouchers, evidences, and statement for a final settlement of the same.
It is ordered that the 5th day of May, 1905, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
5-17-05 S. E. GREENE, Judge of Probate

NOTICE OF APPLICATION FOR PARDON

Notice is hereby given that an application will be made to the Governor of Alabama to pardon Son Howard, convicted of receiving stolen property in the Criminal Court of Jefferson County, Alabama, May 28, 1905.
5-17-05 G. A. HOWARD

Cancer Cured.



With soothing, balmy, penetrating oils Cancer, Tumor, Catarrh, Piles, Fistula Eczema, and all other skin and Woman Diseases.

Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing, aromatic oil.

Cut this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address

DR. R. E. WOODWARD,

502 Main St., Little Rock, Ark

THE STATE OF ALABAMA, No. 137
Jefferson County
Thomas E. McDaniel, vs. L. H. Vaughan and Son (John Vaughan), a co-partnership. Before Charles J. Martin, N. P. and Ex. Off. J. P. for said County, before me, as said justice of the peace, this 2nd day of May, 1905, came the plaintiff in the above entitled cause, and, it appearing that certain property of the defendant has been levied upon by virtue of an attachment issued from my office returnable the 1st day of June, 1905, and that said defendant is a non-resident of this State; it is therefore ordered that notice of said attachment and the return day thereof, be given to the said L. H. Vaughan and son, as partners, by publication once a week for three successive weeks, before said 1st day of June, 1905, in the Alabama Baptist, a newspaper published in said county, at Birmingham, Ala. and a copy thereof be mailed to said defendant at his place of residence, when known.
Given under my hand this 2nd day of May, 1905.
CHAS. J. MARTIN,
N. P. and Ex. Off. J. P.
JAMES M. RUSSELL,
Atty. for Plaintiff.

Summer School

FOR
Jefferson Co. Teachers

Birmingham, May 22 to July 1.

Endorsed by County Board of Education. If you wish to take the July examination you should write us at once for announcement. Preachers will confer a favor by sending us the names of those who wish to take the July examination and calling their attention to this school.

THOS. R. WALKER and J. W. LETSON,
Office County Supt. Ed.



NEWS NOTES.

Montgomery.—The pastor and membership of the Adams Street Baptist church announce with pleasure the coming of Evangelist Paul Price, of Urbana, O., for a series of revival meetings beginning Sunday, May 21.

Mr. Price is well and favorably known to the Baptists of this country, having done the work of an evangelist for seventeen years. Within that time he has conducted meetings in thirty-one states and Canada.

We lovingly invite every reader of the Alabama Baptist to unite with us in earnest prayer for great success.

O. F. GREGORY, Pastor.

Luxoro, Ark.—Dear Baptist: My only living brother lives at this place. I have been for a week engaged in a revival meeting. The meeting goes on with considerable interest.

J. R. WELLS, Piedmont, Ala.

Rev. C. T. Culpepper now receives his mail at "Brick Row," West Huntsville, Ala.

The Baptist Yearbook for 1905 gives the total number of regular Baptists in the United States as 4,600,799, a total increase of 94,052 during the year.

The plague steadily increases in India. In 1901 the mortality for the last week of January was 3,415, and for the same week in 1905 it was 33,081. The figures are for the whole of India and represent only the deaths that were reported, while it is believed that thousands have died in addition to those reported to the government.—World-Wide Missions.

Dr. William J. Dawson uttered these words in his recent evangelistic campaign in Brooklyn: "I am told by Dr. Cadman that, although Brooklyn is called the 'City of Churches,' there are 700,000 people there who attend no place of worship. Of New York I cannot speak. I do not know the figures, but I have a suspicion that the situation is no better—that it is worse, in fact. How is it that the great masses drift by the church doors? Here are beautiful churches, here are the ablest men in the pulpit; yet why are the churches not better attended? It is because we have become too conventional. The church has forgotten the poor man of today while it continues to preach the poor Man of Nazareth."

Rev. W. T. Amis in Temple Messenger: "Upon leaving our city Mr. and Mrs. Murray have the love of all our people and especially the pastor of the First church and his wife. The ties that have bound us together have been the tenderest, they were the bonds of peace. Yesterday, their last day here, at noon, Bro. and Sister Murray were the guests of the pastor and his wife. When we turned our plate we found there a solid gold button handsomely engraved. It was the gift of Mr. and Mrs. Murray. Touching, happy tribute. Our love for them is as pure as gold. Gold bless them."

The death of Professor Otis D. Smith, of Auburn, will be sad news to hundreds of boys who counted him as their true friend, and in fact in every locality in Alabama there will be men and women to mourn the death of one whose heart was true to all that was good. The Advertiser well says:

"He had been so long connected with the Alabama Polytechnic Institute that it will be difficult to realize that his labors are over. His monument has already been expected in the minds and hearts of those all over Alabama to whom he devoted so many years of affectionate and loyal service. The State and the Institute have sustained a great loss by his death. Alabama or any other state can ill afford to spare such men."

Off for Kansas City: J. E. Pierce and sister, Miss Arvie Pierce, Mr. and Mrs. M. B. Neece, of Huntsville, and the other north Alabama messengers and visitors to the Southern Baptist convention left Monday and Tuesday for Kansas City. Mr. Pierce and his sister are also delegates to the Southern Young People's Union, which meets the day before the convention.

Rev. H. E. Rice, pastor Dallas Avenue Baptist church, is sustaining his record for marrying more couples than all the other ministers here combined. Bro. Rice is popular both as a minister and as a "knot-tyer."

W. E. Pettus, who attended the International Sunday School Convention in Jerusalem last year, will attend the meeting at Toronto in June.

One of the best revival meetings that has been held here in some time is in progress at the First C. P. church. Evangelist Hendrick and Dr. Carter, of Nashville, are conducting the service. Many conversions.

The young people's unions of the First and Dallas Avenue Baptist churches are getting along well. Their meetings are well attended and interest in the study of God's word is manifest.

The Sunday school and young people's union of the First church will operate an excursion train to Chattanooga or Estill Springs in June.

Bro. J. D. Dilworth has resigned his position as treasurer of the First church on account of ill health. Bro. Dilworth is one of the best men in the denomination.

Don't forget Howard college.

J. E. PIERCE.

Huntsville, Ala.

The Alabama Educational Association meets in Montgomery the 7th, 8th and 9th of June and there ought to be a very large attendance. Teachers and friends of education should attend. The program shows along what practical lines the association is working. We believe that every one who attends will receive help that will far outweigh the cost of the trip. If every Board of Education, every newspaper, every teacher and every friend of education in the state will lend a helping hand Alabama will quickly take a proud position in educational affairs.

B. F. Brooks preached to a large congregation in Ragland on last Sabbath. One of our Howard boys, Daniel McDonald, is superintendent of the Sabbath school. He is going to organize a B. Y. P. U. next Sunday.

FORGET-ME-NOTS.

"Let nothing disturb thee,
Nothing affright thee;
All things are passing,
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God, sufficeth."

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Fee, \$6.00; board, \$3.00 per week. For announcement and further information write to J. P. NEFF, Lafayette, Ala.

New Books You Need.

- Revival Addresses—Torrey, net \$1.00.
- Crises of the Christ—Morgan, net \$1.50.
- Story of the Nazarene—Davis, net \$1.75.
- Young Man's Make-up—Vance, net 75c.
- 21 Revival Sermons—Banks, \$1.25.
- Religion in Home—Meyer, net \$1.00.
- Modern Crisis in Religion—Lorimer, net \$1.00.
- Heart Side of God—Kegwin, net \$1.00.
- Rechercher Illustrations—net \$3.50.
- History of Preaching—Pattison, net \$1.

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EXCURSION RATES VIA CENTRAL OF GEORGIA RAILWAY.

To Savannah, Ga., National Travelers' Protective Association of America May 16-23, 1905, one fare plus 25c for the round trip. Tickets on sale May 14, 15 and for trains scheduled to arrive in Savannah before noon of May 16, 1905, final limit May 26, 1905, except that by depositing ticket with Special Agent and paying fee of 50c, extension until June 15, 1905, can be obtained.

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OUR CEASELESS ACTIVITY.

Most of us are inclined to regard the contemplative Hindoo as a dreamer, a quasi idler who will never accomplish much in the world. We feel that our volcanic energy lifts us away above the contemplative spirit and puts us on a higher plane. We are proud of our ceaseless activity. But there are a few who think we might swap a little of our nervous activity for a measure of the Oriental's contemplative spirit with advantage to both. "Material America needs no stimulus," says Hamilton W. Mabie; "its triumph is already at hand. It is spiritual America that needs constant revelation and definition; and it is to be the high service of the literature of the future, as it has been service of the literature of the past, to hold the ideal of this nobler America clear and beautiful above the dust and tumult of a vast and powerful working community." The man who takes time to raise himself above the "dust and tumult" by reading and communion with his Maker is wiser than his more strenuous brother who looks upon relaxation and spiritual refreshment of this kind as mere idleness.—Success.

THE LANGUAGE OF BEGGARS.

In describing their possessions and their environment, professional beggars use nicknames. Thus a cent is known as an "Indian." Other coins are known as "white money." A detective is a "bull," and a policeman is a "bull in harness." A thief is a "gun," and a pickpocket is a "dip." A gold watch is a "red kettle." Stamps are known as "stickers." Money is "rush." A horse car is a "rattler." When a beggar is arrested he is said to "fall." The workhouse is known as the "band-house." The penitentiary is known as the "big house." A revolver is a "rod." A beggar who gives out cards on which are printed appealing bits of rhyme is known as a "throw out." One who sits cross-legged on the walk is known as a "flopper." One who holds you up on the sidewalk is known as a "strong arm." So it runs on with so many expressions covering so many figures of speech that one not familiar with their argot might listen to their talk for hours without catching the real meaning of the conversation.—Theodore Waters in "Six Weeks in Beggardom," Everybody's Magazine.

LIVING RELIGION.

On one occasion a man came to a well-known Baptist minister in England, and this man, who was a business man, handed him a letter and asked him what he thought about it. The minister read the letter—the first part of the letter had to do with a business transaction, the latter part of the letter had to do with religion, with a good deal of seeming unreality in the expressions, that the latter said, "What do you think of it?" The minister replied: "I don't understand the first part of the letter, but the latter part of the letter strikes me as being unreal," and the man replied: "You sum up the situation pretty well." He said: "I wish that that fellow instead of putting his religion in his letter would put it in his cloth. If the man, instead of preaching to me and writing to me about his religion, would be straight in his business transactions then I would be in a position to listen to what he has to say."

CHARITY IMMORTALIZED.

New Orleans claims the honor of being the first city in the United States to erect a statue to a woman. The

monument is in honor of Margaret Houghery, and represents her in a cheap dress and shawl, with a little child by her side. She started as an ignorant, poor woman, but managed to make a fortune in the milk and bakery business. She did not wait to get rich, however, before beginning to lend a helping hand to others. From the first she shared her earnings with the children of the poor about her, and when she died divided her money between the charitable institutions of the city.

THE CENTURY IN A NUTSHELL.

We received the goose quill and bequeath the typewriter.
We received the scythe and bequeath the mowing machine and self-blinder.
We received the hand press and bequeath the quadruple cylinder press.
We received the tallow dip and bequeath the electric light.
We received the galvanic battery and bequeath the dynamo.
We received the stage coach and bequeath the lightning express train.
We received the sailing ship and bequeath the ocean greyhound.
We received the beacon fire and bequeath the searchlight.
We received the pony express and bequeath the wireless telegraphy.
We received ordinary light and bequeath the Roentgen rays.—Ex.

THE PROPHETS.

Of all poets, the prophets had the highest and clearest vision of beauty. Theirs was the beauty of social justice. They never came down from their high spiritual state; they seem rapt in the white passion of the heroic heavens. God-intoxicated were these poet-seers. They led on a holy oattle against the oppressors and despoilers of the people. Nor must we forget the lyrics of the Hebrew poets, so full of artless grace, of rapturous power. They are at the summit of the world's religious passion, and are the noblest expression of the world's lyrical imagination. Now we hear them as voices of adoration; now as pleadings for the gift of the pure heart; now as thunders of rebuke against the implety of priests and the treason of kings.—Edward Markham in Homiletic Review.

CHILDREN'S BIBLE DAY.

The date this year is set for the second Sunday in June, though many will prefer the last Sunday, as it is review day and the special service will not interfere with the lesson.

The Sunday school board has an excellent program, which was prepared by the Woman's Missionary Union, also supplement with directions and recitations, also mite boxes for the collections. These are all furnished by the Sunday school board without cost and in such quantities as may be needed.

The collection when taken will be sent to the Baptist Sunday School Board at Nashville, Tenn., for its Bible fund, to be used in the Bible work of the Southern Baptist Convention.

We hope to have requests for programs, etc., from a great number of schools and if schools do not wish to have the special service, I yet hope they will send us a collection for this great work. There is no better service than sending out the word of God. We use the Bible and Colportage fund for its distribution among the immigrants, in Cuba, in destitute places at home, and on the Foreign Mission Field. Your gift can be made to go to the uttermost parts of the earth in its good mission.

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Notice of Final Settlement

The State of Alabama, Jefferson County, Probate Court, 27th day of February, 1905.
Estate of Tom Williams, deceased. This day came Parthenia Williams, administratrix of the estate of Tom Williams, deceased, and filed his account, vouchers, evidence and statement for a final settlement of same.
It is ordered that the 1st day of June, 1905, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
S. E. GREENE, Judge of Probate.



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Romans 12:9.

Let love be without dissimulation. Let love be without hypocrisy.—R. V. "Let your love be without feigning."—Conybeare and Howson.

"Let love be unfeigned." The word "anupokritos," which is here translated dissimulation in the A. V., is translated "hypocrisy" in the same version. (Jas. 3:17.)

Paul means to teach that our love should be genuine, and not hypocritical. We all hate counterfeit, but we admire real, sincere, genuine love.

The world expects, and has a right to expect, sincerity among Christians, and especially among Christian ministers. Unreality, insincerity, untruthfulness, are evils which should be abhorred by every one. But are Christians ever tempted to pretend a love which they do not feel? If they are not, why should the Holy Spirit cause Paul to pen this admonition? If there is any one thing in the world which we need more than another it is real genuine love to others. Nor is it wrong to show this love by acts of kindness. But some of us poor, fallen, weak creatures are tempted at times to feign more love than we feel. This I believe to be especially true with some of our preachers. We do not feel kindly towards everybody, and we do not love the souls of men everywhere; but we are human, and it frequently happens to some of us at least to be tempted to express more love with our tongues than we feel in our hearts. I am glad that this is not true of all Christians nor of all preachers, but I am sorry that it is true of some of us. Of all the people in the world a preacher should be the freest from hypocrisy; he should be the kindest and the most affectionate of any one in all the world, but he should be careful not to pretend more love than he actually feels. Brother, if you have never been tempted to do such a thing, you are exceedingly fortunate. If you have never yielded to this temptation you ought to praise God for giving you strength to overcome this, one of the most prevalent evils in our day. More than this, you ought to pray for us who are weak, and who are tempted on every hand. We have stumbled many times in the past, but we are praying for "love unfeigned."

A. J. PRESTON.

GREATER SAFETY ON THE RAIL.
An Expert's Recommendations.

1. An extension of the block system as rapidly as practicable, and its strict interpretation on lines already blocked.
2. A radical reform in the train-order system as applied to single-track roads, or its entire abolition, substituting the electric staff or tablet system, as has been done in Great Britain.
3. The introduction of rigid rules governing the hours of labor of railroad employes engage in train service.
4. The employment of a third man on all modern high-speed locomotives.
5. An extension of the practice of employing two conductors on heavy high-speed trains, one to look after the running of the train exclusively and the other to look after the tickets, as is now the practice on several of the transcontinental lines.
6. The employment of only experienced men in responsible positions.
7. An extension of second, third and fourth track mileage as rapidly as practicable, to accommodate the growing necessities of traffic.—From "Railroad Accidents in the United States," by Edward A. Moseley, secretary of the Interstate Commerce Commission, in the American Monthly Review of Reviews.

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The Mysterious Wrestler.

By John T. Christian.

Gen. 32:24: "There wrestled a man with him till the brink of day."

Twenty years since the first covenant between God and Jacob.

I. See him fearing. V. 7. Several reasons for fear:

1. He had met God. V. 2.
2. His conscience troubled him. V. 6.
3. He is alone. V. 24.

II. See him wrestling. V. 24. A great controversy between God and Jacob.

III. See him crippled. V. 25. The whole man subdued.

IV. See him clinging. V. 27.

V. See him changed.

VI. See him testifying. V. 30.

VII. See him halting. V. 31.

WAR'S HORRORS.

A Prussian officer, hardened to scenes of bloodshed, says in a letter from Liao Yang: "I have always looked with the greatest indifference upon the efforts of the friends of perpetual peace because I have considered it wholly Utopian. But when one sees the unending suffering which follows in the track of war, the full extent of the woe of the helpless creature hit by a murderous bullet, then one must wish that this condition of bloody warfare, that this application of brutal force may be decreased as much as is any way possible." The Japanese, and the Russians in lesser degree, have not permitted correspondents to witness the fighting or the terrible sights which every battlefield and hospital presents. The horrors of war are too awful to be described. Beneath the pomp and circumstance of war and the skeleton reports of its results are the suffering and misery and horror and agony of it.—Nashville American.

Clayton: At Ramah Miss Annie Morton, of Newton, Ala., teacher of the literary school, organized the Sunbeam society at that place. They have their own officers. One of their number, a little boy, furnishes the music, playing and singing real nicely. They contribute systematically and liberally, and are thoroughly in earnest and in sympathy with the work. At Three Notch, too, the children are actively at work. They have been eagerly contributing of their means toward helping to buy some Bibles for the little Chinese children. Their officers and musician are little folks, too. Our ladies at these two churches are at work right along. Oh, what a great thing if every pastor could induce the children and ladies to organize for the Lord's work.—J. Henry Bush.

Piedmont, Ala.: The Baptists of this place will on the 8th inst. begin the erection of a new house of worship. We have plans for a \$3,000 church, and will need all the assistance we can get. A donation from any liberal brother or sister will be highly appreciated by us, no matter how small the amount. We ask the prayers of God's people in our undertaking. Our church has not been doing very much the last few years, but having secured the services of Brother J. R. Wells, a live and energetic pastor, we think our prospects are very bright for the future, and with the help of our Lord and Savior we expect to make use of the tents we have in store.—C. P. Ward, P. W. Roberts, J. C. Williams, Building Committee.

From Huntsville: Dr. Eager, one of the most distinguished men in the Baptist denomination, occupied the First Baptist Church pulpit Sunday morning and night. The Huntsville delegation which attended the State Sunday School Convention at Birmingham have returned home greatly enthused, and propose to stir up things in the local field. J. E. Pierce, R. E. Pettus and Miss Arvie Piece will leave the early part of next week for Kansas City to attend the Southern Baptist Convention and its auxiliaries. Rev. H. E. Rice, pastor, and Rev. W. W. Lee, of Scottsboro, will begin annual revival services at Dallas Avenue Baptist Church the first week in June. Expressions from different parts of the State continue to come in opposing Baptist Convention and the State Baptist Young People's Union. However, it is understood that an experiment will be made at Sheffield in July to have a meeting of the young people the day before the State Convention. The plan will never work, and the State conventions of young people will be held in future as before, and at separate times and places from the State Baptist Convention.—J. E. Pierce.

GOING TO THE PICNIC.

The basket was very heavy when our walk to the woods began,
And so I ate some cookies and gave some more to Nan.
And when we saw the frosted cake we thought it wouldn't pay
To carry it any farther, so we ate it on the way.
We felt so very thirsty and tired with our load
That we ate some juicy peaches as we rested by the road.
We ate some more things by and by, and now we rather dread
To reach the grove, for how can we have a picnic with only buttered bread?
—Anna Gertrude Brewster in Congregationalist.

THE HABIT OF FINDING THE GOOD IN OTHERS.

In one of her books Miss Mulock tells of a gentleman and a lady walking one day in a lumber yard beside a dirty, foulsmelling river. The lady said, "How good these pine boards smell!" "Pine boards!" sniffed her companion. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards." She was wiser than he. It is far better for us to find the sweetness that is in the air than the foulness. It is far better to talk to others of the smell of pine boards than of the heavy odors of stagnant rivers.

Thackeray tells of an English nobleman who always carried his pockets full of acorns as he walked over his estate, and whenever he found a bare spot he would plant one of these. So should we carry with us ever a heart full of loving thoughts and impulses, and whenever we find a life that is sad, discouraged or defeated we should drop a seed of kindness, which by and by will grow into something beautiful.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing."
—Forward

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(Continued from page 9.)

The Kansas City Star said:

"Dr. Dawson, the president, has held that position since the organization of the Baptist Young People's Union in 1895. He is pastor of a church in Tuscaloosa, and one of the editors of the Alabama Baptist. He has had numerous calls to churches in large cities and to the presidency of colleges, but has preferred to remain with his Tuscaloosa church."

Mr. Gaines, the secretary, has also held his position since the formation of the Union. He is an attorney in Atlanta.

The B. Y. P. U. managers for the different states and territories represented in the convention will be: Alabama, T. M. Callaway.

District of Columbia, Weston Bruner.

Georgia, Dr. R. Van Deventer.

Louisiana, C. B. Edwards.

Mississippi, Arthur Flake.

North Carolina, J. C. Massee.

Tennessee, T. B. Ray.

Arkansas, H. L. Winburn.

Florida, W. A. Hobson.

Kentucky, Carter Helm Jones.

Maryland, C. M. Ness.

Missouri, Milford Riggs.

South Carolina, J. D. Chapman.

Texas, R. H. Coleman.

Virginia, M. L. Wood.

Oklahoma, H. A. Porter.

Indian Territory, T. C. Carlton.

The headquarters of the B. Y. P. U. are at Birmingham, Ala., and the managers there for the coming year will be J. M. Shelburne, J. A. Hendrix, W. A. Hogan, G. Herbert, J. W. Hargrove, A. C. Davidson, Austin Crouch, R. S. Gavin and P. C. Ratliff.

The report of the Executive Committee was read by its chairman, J. M. Shelburne, of Alabama, commending the work of the Union for the past year.

Dr. Greene's Address.

Rev. Dr. John B. Greene, of William Jewell College, addressed the meeting on the "Mission of the Denominational Colleges." He stated that the need of more Christian colleges in the country is apparent.

"A Christian college is something that is needed," he said. "If you are going to be a Christian, be a good one. This same might be said of any other pursuit. If you are going to be a mechanic, be a good one, or a lawyer, or physician, or whatever your calling be a good one. People imagine that anyone could be a flagman, even though he only had one arm, one leg and one eye, but I have known people who would not make good flagmen who had two good legs, two good arms, two good eyes and two good ears, simply because they went to sleep. It is the same with a Christian. To be a good Christian a man must be willing to stand up to the rack, hay or no hay.

"To be fitted for the walks in life you may choose it is necessary that you should give yourself a good education and the place to obtain this is in a good Christian college. The man who works at his profession as a lawyer simply for the money there is in it may think he is a good Christian because he goes to church on Sundays, but he is not. The same thing is true of every other vocation, be it school teacher, physician or whatever your vocation may be, if you are in it simply for what you can make out of it and are helping only yourself, you may think you are a Christian, because you attend to some Christian duties, but you are not."

Dr. Dement's Address.

At the night session at the church, an address was made by Dr. B. H. Dement, of Waco, Tex., on "The Personal Element in Evangelism."

Dr. Dement is one of the leading Baptist ministers of the South and at the conclusion of his address many persons in the audience congratulated him on his handling of his subject. In the course of his address he said:

Evangelism is emphatically personal. The sinner, the saved and the Savior are the personal factors. Christ is the indispensable person in the redemption. The sinner cannot save himself. "Can

the Ethiopian change his skin or the leopard his spots?" Yet the world has been operating on this plan for centuries. Systems of moral philosophy and mythology are the fruits of such efforts and are monuments of colossal failure.

Satan and sin are enough to hold any man under condemnation. The burden of guilt is too heavy for human hands to remove. The chasm is too broad for man's good works to bridge. His sins are defective material which cannot support the soul in its efforts to reach God. Man may construct fairly good ethics but very poor theology; a moderate morality but poor religion; yet not the best ethics, not the best morality in theory and far below the best in practice.

Woman's Missionary Union.

The seventeenth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, convened at the Central Presbyterian church at 9:30 o'clock Wednesday morning and lasted nearly the entire day, with a recess from 1 until 3 o'clock in the afternoon. Only women were admitted.

An address of greeting was given by Mrs. J. M. Phillips, of Kansas City, with a response by Mrs. D. M. Malone, of Alabama. The president's address was made by Mrs. J. A. Barker of Virginia. Six missionaries were introduced by Mrs. Barker. They were Dr. Coates, of India; Mrs. Dora Teakell, of Galveston; Miss Marie Buehlmaier, of Baltimore; Miss Sullinger, of Brazil, and Miss Kate Perry, of Indian Territory. Reports from the secretary and treasurer were received.

A collection for the purpose of contributing toward the support of the mountain schools in the Southern states and Cuba amounting to nearly \$1,400 was taken. The delegates from Kentucky alone contributing \$500. The missionary union hopes to raise \$3,000 for this purpose before the three days' session is over. Miss Laura Northrop sang a solo, after which there were reports and discussions on the school work in the mountains and in Cuba, and work among the negroes in the South.

The afternoon was devoted to the reading of reports and routine business. Miss Gibson, of the Scarritt Training School, delivered an address on the work of that institution. An invitation was extended by the Kansas City members of the Temperance Union to the women visitors and the women members of the faculty of the Scarritt Training School for an automobile ride Thursday morning and for a banquet in the afternoon, which was given at the Coates house in honor of the visitors.

President Mullin's Report.

The Board of Trustees of the Southern Baptist Theological Seminary at Louisville met Thursday with Dr. E. Y. Mullins, president of the Seminary, to hear the annual report upon the standing of the institution. This report showed that the seminary is in a prosperous condition. It has at this time 264 students, making it, it is said, the largest theological seminary in the world. It has students there from almost every state and territory in the Union, and each year has eight or ten students from foreign countries. There are now fifty-five young women taking lectures at the Seminary.

The financial report showed one gift during the year of \$35,000, another of \$12,000, and another of \$3,000 and two of about \$2,000 each. There was collected by the field secretary during the year about \$14,000 and at the Southern Baptist convention at Nashville a year ago about \$50,000 was subscribed, making a total for the year of about one-eighth million dollars. President Mullins said that the seminary was trying to get an endowment of one-half million dollars, as that amount was needed to enlarge the work of the institution.

The training school for women, which is connected with the seminary, is receiving liberal support from the women of the South, Dr. Mullins said. The women of Louisville are maintaining a home there for the young women who are students in the school.

The Educational Conference.

At the meeting of the Southern Baptist educational conference Dr. R. T. Hale, president of the Southwestern Baptist University, Jackson, Tenn., was elected president. Vice-presidents were chosen as follows: Dr. J. P. Greene, president William Jewell College, Liberty, Mo.; F. W. Boatwright, president Richmond College, Richmond, Va.; Dr. E. M. Poteat, president of Furman University, Greenville, S. C. Dr. W. H. Harrison, president of Bethel College, Russellville, Ky., was elected secretary of the conference. The names mentioned were the choice of the nominating committee, consisting of Dr. H. W. Tribble, president Rawlins Institute, Charlottesville, Va.; Dr. S. P. Brooks, president Baylor University, Waco, Tex. The election was unanimous.

The conference was largely attended and many of the speeches were of a very high order.

Seminary Alumni Reception.

Following the closing session of the convention of the Baptist Young People's Union at the Calvary Baptist church Thursday night there was a reception by the Missouri societies of the B. Y. P. U. in honor of the alumni of the Southern Baptist Theological Seminary at Louisville, Ky. The reception was under the direction of a committee, of which Dr. H. E. Tralle, of Kansas City, state superintendent of Baptist Sunday school work, was the chairman, and was attended by between 600 and 700 members of the alumni of the Seminary and their friends.

During the reception short talks were made by Dr. E. Y. Mullins, president of the Seminary; Prof. John R. Sampey, who occupies the chair of Old Testament Interpretation at the Seminary; Dr. W. W. Landrum, pastor of the First Baptist church of Atlanta, Ga.; and Dr. George W. McDaniel, pastor of the First Baptist church of Richmond, Va.

THE AMERICAN BIBLE LEAGUE.

The American Bible League will hold a convention in the Marble Collegiate Church, New York City, May 16th to 18th. A program is being prepared to cover the presentation of the general themes:

"The Integrity of the Old Testament Scripture as Essential to Christianity" and "The Inspired Bible as the Foundation for Christian Effort and Efficiency." The program will be positive and constructive in method. The executive committee state that the time seems ripe for a strong convention that shall attract the attention of the Christians of the country and especially of Greater New York and its suburbs. Rev. John Urquhart, the well-known Scotch lecturer, is in his country and ready to take part in the discussion. The following are some of the speakers who will take part in the proceedings:

Presidents F. L. Patton, of Princeton Seminary, and Henry F. Weston, of Crozier Seminary; Rev. Drs. Chapman, of New York; Dixon, of Boston, and Pentecost, of Northfield, the evangelist, Rev. Dr. Kerr; Dr. Kyle, of Philadelphia, the Egyptologist; Drs. McArthur MacKenzie and Stevenson, of New York; Professor George B. Wright, D. D., of Oberlin College and Seminary, and Professor Luther T. Townsend, D. D., of Boston University. This is only a partial list of speakers.

William Phillips Hall, president of the American Bible League, is said to be one of the foremost religious leaders of the country, and his reputation for good works in this direction has reached far beyond the confines of this land.

The secretary of the league, Rev. Daniel S. Gregory, D. D., Bible House, New York, is its executive officer. He has been a pastor, an educator, an editor and an author. He is a scholar and has had always the evangelistic spirit.

The speakers at the convention of the league will be a group of scholars and evangelists.

Among the scholars will be the Rev. John Urquhart, of Glasgow, Scotland, member of the Biblical Archaeological Society and Associate of Victoria Institute, lecturer and preacher on the Books of the Bible. He will deliver three addresses at the forthcoming convention. He has come to this country for this purpose by invitation of the Bible League.

The convention will be in session three days and there will be three sessions per day.